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Equity, inclusivity and shared humanity:

Addressing intergenerational failure of schooling for Māori

A thesis submitted in fulfilment

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Abstract

Despite decades of education reform aimed at Māori students succeeding in schooling, the New Zealand education system's failure to engage effectively with Māori is persistent with Māori underachievement remaining chronic and seemingly intractable.

This thesis examines the interface between leadership and professional learning in a single sex secondary school during their engagement with Te Kotahitanga (Unity of Purpose). The school's leaders were focused on closing the achievement gap between Māori and non-Māori students and asserted that if students remained engaged at school into the senior year levels, they were more likely to "achieve success". Te Kotahitanga's initial focus on teaching and learning in the junior years 9 and 10 presented a potential solution. As this school began to engage with Te Kotahitanga, *Ka Hikitia* (to step up), a strategy aimed at Māori students achieving educational success as Māori, was launched. Thus, a mandate for school reform focused on Māori potential supported the professional learning provided by Te Kotahitanga.

The findings, presented as quantitative and qualitative evidence, show that school leaders focused on their teachers implementing a more culturally responsive and relational pedagogy at Years 9 and 10 in order to close the achievement gap between Māori and their non-Māori peers. They believed that this would prepare Māori students for the more formal and traditional learning experience required in the senior school, aimed at getting through important national qualifications. While teachers and leaders who were fully engaged in Te Kotahitanga transformed the classroom experiences for their junior and senior learners, not all teachers and leaders engaged, therefore not all learners experienced the change in pedagogy throughout their time at this school. The findings also uncover layers of bias within the school and its community which prevented Māori families from contributing to their children's education on their own terms. The two key foci, closing the achievement gap between Māori and non-Māori and retaining Māori students into the senior school obfuscated a focus on shared humanity, equity, belonging and better engagement for all.

While this research took place in New Zealand with Māori students these findings can contribute to those involved with school reform especially those in other colonised countries where indigenous students and their families face similar issues.

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I leave the last word to te whaea o te motu, Whina Cooper:

Take care of our children.

Take care of what they hear, take care of what they see, take care of what they feel.

For how the children grow so will be the shape of Aotearoa.

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Chapter 1: Introduction

Introduction: Setting the context for this thesis

For over one and a half centuries education in Aotearoa-New Zealand[1] has been framed by a Western worldview and led by the Crown and its entities. This national system of education has failed successive generations of Māori, the indigenous peoples of this country. From the advent of state education in Aotearoa-New Zealand, Māori students have experienced marginalisation and belittlement, as seen in the continuing high rates of exclusion, as well as lower rates of attendance and achievement, relative to non-Māori (Education Counts, 2021). Since the report on the Department of Māori Affairs (Hunn, 1960), reviews of state education for Māori have generated numerous Government education initiatives designed and implemented to address the disparity between Māori and non-Māori. These initiatives, devised through a Western view of the world and imposed by the government over decades, have had little impact on Māori engagement and achievement. This continuing disparity was frequently explained away by many educators as deficiencies of Māori learners and their families – their culture, knowledge and potential for success (G. Smith, 2000; Walker, 1973).

More recently the Ministry of Education has acknowledged its own failure with respect to Māori learners. Following her appearance before a Parliamentary select committee for the annual review of the Education Ministry, Iona Holsted, the Secretary for Education was interviewed on Radio New Zealand's Morning Report. She told Members of Parliament that "the underachievement of Māori students is chronic, intractable and systemic" (Espiner, 2018). In the interview she spoke of the challenges faced in professional education she explained that "in the schooling and education system and beyond we have an issue of unconscious bias"

[1] Aotearoa, translated as the land of the long white cloud, is the name linked to Kupe's discovery of this land also called New Zealand. The combination of names signifies the bicultural nature of our national identity. I use a hyphen between the two names (rather than the more usual slash or virgule "/") to signify the indigene-coloniser relationship that recognises the tension of difference (Jones & Jenkins, 2008; L. Smith, 1999) and that has shaped the interests of both sides in different ways – a disruptor to the either/or interpretation of Aotearoa/New Zealand.

(Espiner, 2018). Referring to a bias as unconscious suggests we are unaware of our judgements and assessments of people and the resultant decisions or actions we take, however, once we know that such biases are not always explicit, we are responsible for them. King (1991) uses the term "dysconscious" to describe an "uncritical habit of mind (including perceptions, attitudes, assumptions and beliefs) that justifies inequity and exploitation by accepting the existing order of things as given" (p.135). I explore the connection between unconscious or implicit bias, whiteness and racism further in Chapter 2. Holsted indicated that our ability as New Zealanders to have conversations about bias has only begun to develop recently. This may be due to a combination of influences including: a one-sided historical record endorsed through education, whitewashed of the brutal deeds instigated by officials and perpetrated by colonial forces against Māori; our ignorance of the treaty made at Waitangi in 1840 and the white privilege of people of European descent perpetuated by the prevalence of white fragility (Consedine & Consedine, 2012; G. Stewart, 2020).

Attitudes and responses to racial and other biases, unconscious or not, among New Zealanders are changing and people are increasingly responding agentically to these behaviours. A recent example in a schooling context is the response of Kheelan Thomson-Tonga, who is of Māori and Cook Island descent, the Head Girl at a large urban girls' secondary school. As she was about to take to the stage in the school's prizegiving ceremony at the end of her thirteenth year of schooling, a teacher instructed her to remove her traditional Cook Island headdress, in all likelihood because the teacher judged it to be incongruent to her school uniform. Courageously and respectfully, Kheelan used her valedictory speech to address the incident and educate staff and her peers about the importance of cultural identity thus: "These things represent our cultures and who we are and it is appropriate in every manner to be wearing them wherever we go" (I. Stewart, 2021). A video of her speech was posted on social media and "went viral" with tens of thousands of people responding positively and hundreds inspired to express themselves in a similar way.

Achieving education system shifts so that Māori learners and their families and communities achieve excellent and equitable outcomes remains an urgent priority as outlined by the Ministry of Education in *Ka Hikitia: Ka Hāpaitia* (Step up, in support), the current Māori education strategy (Ministry of Education, 2020a). A critical factor identified for educational success for Māori is "quality teaching and leadership" (p. 5) supported to "develop their

capability to engage with Māori learners and their whānau in productive partnership" (p. 6). To support the provision of quality leadership and quality teaching and learning, the Ministry of Education has developed and will refresh *Tātaiako* (to set the learning context in order), a resource to assist schools and educators to further develop cultural competencies for teachers of Māori learners.

In essence, the Ministry of Education has issued a challenge to all schools to step up and better meet the needs of Māori students and their whānau (families). At the same time the expectation of educators, through their professional codes and standards, is to develop cultural competencies to support their work with Māori learners.

> We are shifting the emphasis away from Māori students being responsible for under-achieving in our compulsory education programmes, to look at how education can be delivered in the context of the vibrant contemporary Māori values and norms, reflecting the cultural milieu in which Māori students live. (Ministry of Education, 2011, p. 3)

The implementation of a culturally responsive and relational pedagogy in schools goes beyond teachers developing cultural competencies and has been shown to accelerate achievement of Māori students (Alton-Lee, 2015). The focus on improving educator practice and capability through professional learning, reflection and collaboration is intended to promote further opportunities to inform and improve professional practice – practice that supports an experience of schooling through which Māori students can thrive and all students succeed.

The focus of this doctoral research arises out of the enduring crisis in Māori education in Aotearoa-New Zealand and my own experiences in secondary schools as a teacher, a leader, and a facilitator of professional development. The practices, structures and systems in the majority of our secondary schools have developed over 40 to 50 years and are built on assumptions that students have similar needs and should be treated the same – a homogenous, egalitarian approach to schooling and learning that reflects a largely mono-cultural group of educators (Bishop, 2012; Bishop & Glynn, 1999; Codd et al., 1985; Shuker, 1987). Some classroom teachers have engaged in developing their classroom practice focusing on how they can better meet the needs of Māori and other diverse learners. Beyond the classroom there is a raft of other professional practices in secondary schools that are governed by school policies. These policies and practices deemed "necessary or desirable for the control and management of the school" (Education Act 1989 s. 72; Education and Training Act 2020, s. 126), such as

school uniform regulations and student codes of conduct, continue to be set by the school Board of Trustees (BoT), and influence the way that teachers interact with their students. It is these practices that largely determine who can participate and in what learning situations. To participate in classroom learning, students must comply with expectations as determined by their school. The way in which school leaders and teachers enact these expectations and respond to their colleagues, to learners and their families can either perpetuate a downward spiral or prompt positive and dialogic learning opportunities (Berryman, Glynn & Wearmouth, 2007; Savage, Lewis & Colless, 2011; Shields et al., 2005). Too many Māori learners are not engaged in age-appropriate or culturally appropriate learning, and are not gaining national qualifications, partly because they are prevented from participating. Furthermore, because these things may not be being attended to, both the attitudes and beliefs of educators and the policies and practices in secondary schools have a considerable negative impact on Māori learners' experiences of state schooling and their subsequent educational outcomes.

The Te Kotahitanga Research Project provided professional development support for mainstream secondary schools to foster a relational and culturally responsive pedagogy as the theoretical basis for teacher practice in classrooms. This research demonstrated that such an educational approach showed gains for Māori students. In Te Kotahitanga schools Māori students had increased attendance and retention rates, and had improved levels of engagement in learning and achievement (Bishop, Berryman, Cavanagh, & Teddy, 2007; Bishop, Berryman, Wearmouth, Peter, & Clapham, 2011). Higher rates of participation in schooling and success for Māori students were evident. While Te Kotahitanga supported school leadership teams to sustain this reform, there is little research available that examines how theorising at different levels of leadership influences other types of professional practice in secondary schools, such as facilitating staff meetings, strategic planning at faculty level and communication within the wider school community.

This is particularly relevant for schools as they develop a coherent and strategic approach to improving educational outcomes for Māori students. The implementation of a relational and culturally responsive pedagogy in schools is acknowledged to be an effective way of addressing underperformance of minoritised groups, such as Māori, in education (Alton-Lee, 2014; Andrews, 2006; Ministry of Education, 2008, 2011, 2013; Macfarlane, 2004). However, the

current reality is that many Māori learners are still not provided with the means to succeed as Māori in secondary schools (Office of the Auditor-General, 2012).

Wearmouth, Berryman and Glynn (2009) suggest that a school is made up of many overlapping communities of practice. It is the meanings and discourses shared within these communities of practice that influence the culture of the school. In relation to Māori student achievement, these shared discourses influence the classroom practice of individual teachers and the daily interactions between teachers and Māori learners. In implementing a culturally responsive pedagogy of relations there is a need to challenge leaders and participants at all levels across a school to examine their positioning and consider how professional practices may have contributed to Māori underachievement (Berryman, 2011). This suggests a need to explore how new theorising of a pedagogy that is relational and culturally responsive impacts on the practice and interdependence of established structures and practice within a school and the effect this has on Māori students experiencing success as Māori. A relational and culturally responsive pedagogical approach, whether it be focused on educator practice, leadership or methodology, is open to multiple world views. People's experiences and ways of knowing are valued and they are able to contribute their sense in unlearning as well as learning in order to co-construct new knowledge and new possibilities.

In Aotearoa-New Zealand there is significant potential for an education system that advances and enacts the promises inherent in te Tiriti o Waitangi, the te reo Māori (Māori language) version of the treaty mentioned above. It is important to be clear about what is meant when the treaty is referred to, because each version of the text has different meanings. This thesis follows the same terminology for the treaty as used by the Waitangi Tribunal (2014) in *He Whakaputanga me te Tiriti*. Use of "te Tiriti o Waitangi" or te Tiriti" refers to the te reo Māori version, use of "the Treaty of Waitangi" or "the Treaty", refers to the English text. The term "the treaty" in lower case refers to both texts together or the event of signing the treaty. I will explore the context of the treaty and its significance in chapter two.

We have two official languages in Aotearoa-New Zealand: te reo Māori, established by the Māori Language Act of 1987; and New Zealand Sign Language by the New Zealand Sign Language Act of 2006. English is the default or predominant language spoken. I will not be applying the APA convention of italicising foreign (non-American) words to te reo Māori, after Berryman, Nevin et al. (2015), as this indigenous and official language of Aotearoa-New Zealand

is just as worthy of space in this thesis as is English. However, in the interests of accessibility a translation will be provided the first time language from te reo Māori is used and will also be included in a glossary.

The research questions

Throughout this research I have been guided by the principal research question: How is leadership influenced by and in turn an influence on school-wide professional learning focused on pedagogy? The professional learning involved the adoption of new and more effective practices for Māori learners, and their impact on teachers and learners.

Four sub-questions that also guided the research include:

1. When the focus of professional learning is on equity for Māori learners, what implications arise for professional practice within the school community?
2. How is a shared understanding of a relational and culturally responsive pedagogy developed within a school?
3. How does the practice of a relational and culturally responsive pedagogy become the normal course of activity within and across a school?
4. What impact does the shared understanding and practice of a relational and culturally responsive pedagogy across a school have on the educational outcomes for Māori students?

Outline of this thesis

This thesis is organised in ten chapters. In this first chapter I contextualise the research and introduce the research topic and questions.

In chapter two I consider the literature that describes how Māori as tangata whenua (first peoples of the land) established themselves in Aotearoa. I then explore European settlement and the resultant and ongoing colonisation of Aotearoa-New Zealand. Following this examination of the journey so far, I then consider educational leadership and provides some insight into how our own educator and leader positioning might be addressed. The Te Kotahitanga project is introduced and the professional development processes are outlined.

In chapter three, the more recent socio-cultural and political context of education in Aotearoa-New Zealand are presented including the development and ongoing reform of the state education sector over more than fifty years. I also present my personal connection to this educational context and my positionality within this doctoral research.

In chapter four I detail culturally responsive methodologies that were foundational to this research and guided the selection of methods applied to the collection and analysis of the data.

In chapters five, six and seven the findings from the in-depth case study are presented. Chapter five details the narrative of the participant leaders as they reflected on their leadership journey and its impact. Chapter six considers the impact of leadership and pedagogical practice on outcomes for learners through a range of student outcome evidence across the school over a ten-year period. Chapter seven presents the analysis of both leadership and pedagogical practice along with an examination from the perspective of external school review.

In chapter eight the findings are synthesised and discussed. The thesis concludes with chapter nine outlining the implications of this research for educators, school communities and policy makers.

Chapter 2: Literature review

Introduction

This chapter begins by considering the formation of a nation. It discusses the powerful influence colonisation brings to bear on the interactions, both past and present, between Māori and Pākehā (people of European descent) and how this is perpetuated through an education system that continuously fails Māori. A theoretical basis of educational leadership is considered, as are different types of leadership most suited to addressing the complexities evident within the education system. The persistent and everchanging attention to education reform is briefly discussed alongside approaches to building the professional capacity of educators through professional learning. Te Kotahitanga as a reform project is introduced and the process for educator professional learning is outlined alongside a theory for system reform.

Tangata Whenua

From Polynesian settlement in Aotearoa indigenous people lived in independent social groupings called hapū, mostly kinship groupings defined by descent and habitation (Anderson, Binney & Harris, 2015). These tribal groupings developed their own ways of being and interacting in, and with, their environment. Hapū established systems for organising and reproducing both material and social conditions including the flow of goods, resources and skills (Henare, 2003) and exhibited interdependence within and between iwi – tribes made up of related hapū or sub-tribes - on matters of common interest or joint concern. Disputes and transgressions were resolved peacefully wherever possible, but when all else failed tribal warfare was the extreme political action taken, with loss of land and resources consequences for the losers. Hapū and iwi had different ways of expressing their understandings of the tikanga – fundamental moral principles and traditions handed down from the ancestors – that continue to guide tangata whenua in Aotearoa-New Zealand today (Barlow, 1991; Walker 1990). Henare (2003) portrays this philosophical foundation or matrix of tikanga as a korunga (interconnected spiral) of Māori ethics and values beginning centrally with the meaning of life itself, evolving and upholding “a unity, a holism and a way of linking the spiritual realm, humanity, nature and cosmos in relationships of reciprocity and respect” (p. 88). This korunga could be understood as a prism or window through which Māori theorising is viewed.

Sophisticated societies developed as tangata whenua flourished in relationship to the land, mountains, waterways and seas, and the vast array of resources that these provided (King, 1997; Orbell, 1985; Walker, 1990). This very relationship with the environment on many levels – material and spiritual – shaped how people made sense of the origins and nature of the universe, cosmos and all who dwelled there-in (Berryman, 2008; Marsden, 1997; Orbell, 1985) and engendered a sense of balance for individuals in the universe. The abundance and variety of exquisite art forms evident in Aotearoa (Horton, 1985) indicates prosperous erudite societies, politically astute, with flourishing economies able to support skilled artisans and the pinnacle of artistic expression. Via this rich artistic heritage tangata whenua produced not just historic relics or works of art but taonga (treasures), living items full of mauri or life principle, some depicting the ancestors and imbued with the spirit of the talisman – a manifestation of the past and a pathway into the future (Henare, 2003; Horton, 1985). These highly developed societies of tangata whenua enabled the reproduction and expansion of knowledge and nimble responses to changing contexts and new challenges (Walker, 1990), including the arrival of the first Europeans.

Europeans and discovery ideology

Tangata whenua first encountered Europeans as a result of European exploration and "discovery" voyages – Abel Tasman in 1642 and then later James Cook in 1769. Cook's first arrival, circumnavigation of Aotearoa, and reports of the wealth of resources available brought more European explorers, sealers and whalers, opportunists and missionaries to this land they called New Zealand (Anderson et al., 2015). They came with their own technology, goods and animals along with a set of ideas about "the natives" formed in Britain or her colonies (Ballara, 1986; Belich, 2007; McCreanor, 1997; Salmon, 1991). Behind the stories of exploration, discovery and appropriation of resources was an underlying ideology exemplified in the international law known as the Doctrine of Discovery (Miller et al., 2010). This Doctrine was used to justify the colonisation of indigenous lands in the New World, and many of these beliefs are still evident today.

The origins of the Doctrine of Discovery can be traced back to the various Roman Catholic popes in the fifth century. Systems of political, ecclesiastical and secular power developed across Europe over centuries following the complex cultural transformation, commonly known as the

fall of the Roman Empire. The Church strengthened its political influence with Western European kingdoms and polities as they responded to the drastic changes precipitated by cultural, economic and linguistic incursions including Muslim conquests. The Roman Catholic popes established the notion of a "worldwide papal jurisdiction that placed responsibility on the Church to work for a universal Christian commonwealth… to enforce the Church's vision of truth on all peoples" (Miller et al., 2010, p. 9). This ideology supported, and in some cases initiated, the military crusades between the 11th and 16th centuries, as medieval Europe pushed into the eastern Mediterranean regions previously conquered by Muslim nations. By the end of the 15th century, via the papal bull or decree "*Inter Caetera*" (among the other), an international legal principle had developed, in the first instance solving disputes between Spain and Portugal. This Doctrine served the interests of European Christian Kingdoms in claiming sovereignty and ownership over lands and riches to be acquired in the New World without having to engage with others in expensive wars. According to this law the independent nations of indigenous peoples, who were already occupying and using the lands, had their sovereignty, international political and commercial relationships restricted and could only deal with their "discovering European country" (Miller et al., 2010). This loss of rights was justified because Europeans considered non-Christian indigenes to be inferior in character, religion and culture: therefore, they did not have the same rights to land sovereignty and self-determination as European Christian peoples (Ngata, 2019). The "compensation" for losing their unlimited independence was to bestow civilisation and Christianity upon them (Miller et al., 2010).

Indigenous peoples were considered to have no rights in natural law – part of the flora and fauna of discovered lands. This was evident in the principle of terra nullius or unoccupied lands that emerged in the 17th century and used first by the English (Fitzmaurice, 2007; Ngata, 2019). Even though lands were clearly owned, occupied and being actively used by indigenous people, they were considered to be available for "discovery claims" because they were not being used according to European law and custom (Fitzmaurice, 2007; Miller et al., 2010). Fitzmaurice (2007) asserts that the ideas around the use and exploitation of natural resources fundamental to Western notions of property were a central motivation for European expansion. These ideas and the mentalities of many Europeans were underpinned by a belief system we now know as White supremacy which I will explore later.

Two worlds collide

Tangata whenua had always identified each other through tribal affiliations, but the arrival of the Europeans prompted the need for a collective description. Māori, a word meaning ordinary or normal, was the term they came to use for themselves and Pākehā, describing mysterious, fair, manlike beings, the term for Europeans (Walker, 1990). Today we still use these terms to describe ourselves. Māori response to Western contact was generally astute, flexible and progressive, drawing from the strengths of the new European ideas, technologies and resources while looking to preserve iwi and their resources (Ward, 1983). Māori applied their entrepreneurial expertise to become essential producers and traders, exporting natural resources and provisioning visiting ships along with the land-based whalers, missionaries and early settlers. This expertise soon expanded and tribal groups operated their own ships actively participating in trading within Aotearoa and internationally providing food, flax and timber (King, 1997; Orange, 1987).

While there were many mutually beneficial opportunities with expanding contact due to the continual arrival of Europeans to Aotearoa, there were also severe consequences, with introduced diseases and warfare decimating the Māori population. The uneven introduction of muskets beginning in the north exacerbated intertribal warfare with significant disruption to territorial boundaries and resources (Ballara, 2003; King, 2003), and large groups became refugees from their ancestral lands. Māori had no immunity to contagious diseases common in Europe such as influenza, measles and smallpox and recurrent epidemics ravaged the Māori population (Anderson et al., 2015; King, 2003; Walker, 1990; Ward 1983). The increasing Pākehā population and changing politics of war put pressure on Māori communities. Food stocks and other important resources essential to maintain the community were depleted because of the demand for trade, including the need to purchase weaponry. Some suggest the intertribal wars were as much about food supplies (potatoes and pigs) and obtaining labour for flax processing and farming, as they were about settling old scores (Anderson et al., 2015; Ballara, 2003). Pākehā (and their livestock) unwittingly contravened tikanga and tapu (laws relating to protection) – disturbing burial sites for example – causing concern for rangatira (hereditary chiefs), while the missionaries were even more concerned about unsociable, drunken and debauched behaviour of Europeans (Anderson et al., 2015; Walker, 1990; Ward, 1983). British authorities based in New South Wales had regularly received complaints from

missionaries and from rangatira about a range of dubious practices and objectionable behaviour of British subjects (Anderson et al., 2015; Orange, 1987; Walker, 1990; Ward, 1983).

Following overseas travel of rangatira, high-ranking chiefs from the north, sought to establish a mutually beneficial relationship with the Kings of England, George IV and later William IV. In 1932, the British Colonial office appointed James Busby as the first British Resident in response to petitions from various rangatira and missionaries, along with concerns about French interests in annexing Nu Tireni (New Zealand) and establishing settlements. These events demonstrate an active intent for co-operation between rangatira and England with a protectorate relationship as its basis (Henare, 2003; Ward, 1983). Some key episodes in the development of Aotearoa-New Zealand serve to highlight the differences in how Māori and the British authorities perceived this evolving indigenous nationhood.

Letter to King William IV 1831

Thirteen rangatira from the north seeking a path for peaceable settlement sent a letter to the King of England to seek his support and protection in regard to misconduct of British subjects, inter-tribal warfare and a perceived threat from the French. Henare (2003) identifies some key ideas having studied a copy of the original Māori language letter. First, rangatira were speaking to an outside world in written form. Second, they identified themselves and their people as part of a global context or wider world. Third, they identified themselves, as leaders of their country, and their commodities available for trade. Colonial officials who first received this letter were interested in protecting and promoting trade that would benefit British interests in New Zealand.

The Flag of the Independent Tribes 1834

An important part of this early global trade was that British maritime regulations required ships to sail with a register signifying its construction, ownership and nationality. New Zealand-built ships could not sail under the British ensign or register because New Zealand was considered an independent territory (Orange, 1987), and as such were liable to seizure along with their cargoes. James Busby along with Henry Williams of the Church Missionary Society were instrumental in the development of a flag or colour, selected as the national flag by the major northern chiefs in March 1984, which all vessels made or registered in New Zealand

subsequently flew (Anderson et al., 2015; Walker, 1990; Ward 1987). Aotearoa-New Zealand was thus entitled to international recognition and status. The flag identified New Zealand as a separate country, still associated with Britain, and was recognised by British authorities. Later it became a symbol of Māori independence and identity as many senior rangatira recognised the need for political development and strengthening the function of tribal interdependence (Henare, 2003; Walker 1990).

Te Whakaputanga: Declaraton of independence 1835

With Busby as their political advisor, in October 1935 a group of the rangatira made a claim for their political rights and nationhood on behalf of their hapū, iwi and all Māori (Henare, 2003). A Māori initiative, the declaration was made to assert:

- an independent state under the designation of the United Tribes of Nu Tireni
- sovereign power and authority were entirely and exclusively with the hereditary chiefs in their collective capacity
- a constitutional basis for law making and government through an annual congress to which all tribes were invited.
- The desire for an ongoing, peaceful and mutually beneficial relationship with the British crown

A total of 34 rangatira signed, with a further 18 between 1835 and 1939 including Ngāti Kahungungu and Waikato Tainui, debunking some assertions from historians that this was confined to iwi from the far north. The British Colonial Office acknowledged the declaration and extended British protection for Māori. Te Whakaputanga together with the Flag of Independence provides a framework within which to consider te Tiriti o Waitangi, particularly from the perspective of how Māori at the time might have viewed it.

Some historians claim that the promised confederation did not emerge, that a “parliament” was never built and that therefore Māori and their lands did not qualify as an independent and sovereign state (Orange, 1987). Intertribal warfare continued and waves of settlers continued to arrive. The increasing settler population petitioned for British intervention including military protection and a recognised application of British law (Ward, 1983). The Colonial Office appointed and dispatched William Hobson as Consul to secure British sovereignty of New Zealand and to become its first governor.

Treaty of Waitangi 1840

It is considered by some that the 1840 Treaty of Waitangi between the British Crown and Māori is our nation's founding document. Great Britain used the mechanism of a treaty of cession to secure the annexation of New Zealand (Miller et al., 2010) in return for the Crown's protection of tribal property and culture and extending the full rights of British citizenship to all Māori (Durie, 1998; Orange, 1987). Māori saw this as the continuation of an ongoing relationship between themselves and the British kings and queen: a relationship of mutual benefit and protection and the opposite of domination (Henare, 2003; Jackson, 2019b). The British officials and missionaries saw a treaty as the way to gain authority and power through imperialism and the machinations of colonisation in an increasingly volatile political context. They would have been very well aware of the British government's commitment to mass immigration and full control over the future affairs of New Zealand. There was a great and pressing need for land to sell to settlers – hence the Crown's need to have sole option to purchase land from Māori. The idea of ceding sovereignty was only important for the British government and its immigration intentions (Henare, 2003). The missionaries who translated an English version of the Treaty into te reo Māori were conversant with these intentions and were deliberate in their translation as to make such a treaty more agreeable to rangatira thus enabling a peaceful transfer of power. Generations of Māori have continually challenged the notion that their tupuna (ancestors) gifted or ceded their mana (ascribed prestige, power and authority) to the Queen and her descendants in perpetuity (Henare, 2003; Penetito, 2010; Walker, 1990). The rangatira who signed te Tiriti o Waitangi, the te reo Māori version, and there were many who did not, agreed to the British kawanatanga (governance) of New Zealand and Pākehā people while retaining their own tino rangatiratanga (authority, power and chieftainship) over their own lands, people and taonga (Henare, 2003; Orange, 1987; Walker, 1990). They did not cede their sovereignty but did agree to share power and authority with the Governor in a relationship in which they were "equal while having different spheres of influence" (Waitangi Tribunal, 2014, p. 529). At this time Māori outnumbered Pākehā by at least forty to one.

The ideology of "discovery" is clear in the dealings of the British officials, missionaries and early settlers with Māori. The civilising and Christianising influence coupled with the disregard for Māori self-determination or right to govern themselves was underpinned by their belief in European superiority to Māori. Hobson issued two proclamations of sovereignty over New

Zealand: over the North Island by right of cession via the Treaty of Waitangi; over the South Island by right of discovery using the principle of terra nullius (Miller et al., 2010; Mutu, 2020; Orange, 1987; Walker, 1990) ignoring the reality of occupation by local tribes.

Tools of Colonisation

The desire for land owned by Māori, and expectation of its availability for sale to the increasing settler population, caused much conflict between Māori and Pākehā. The balance of power remained with Māori temporarily as the majority population and they withheld their land from sale, continuing to supply settler townships with provisions and continuing their commercial enterprises underpinned by their collective and communal customary practices. The British still relied on negotiating with rangatira in order to govern as they were in no position to impose terms (Ward, 1983). Frustrations and misunderstandings between Māori and settlers grew, conflict arose most often about land surveying and possession, and lives were lost on both sides. Some high ranking rangatira returned to the earlier idea of an alliance of iwi and proposed the idea of uniting under a Māori King, selecting the Waikato chief Te Wherowhero, thus the Kingitanga (Māori king movement) was born. The intent for Māori involved both mana motuhake (independence and self-determination) and shared authority between the government and the Kingitanga (Walker, 1990; Ward, 1983). When peaceful negotiations failed to secure enough land the settler government engaged the imperial army to take it by force under the guise of controlling Māori acts of insurrection and sedition. Vast tracts of land were confiscated from iwi - those who participated in these military conflicts and those whose lands were proximate to enemies of the Crown. Thus, iwi were subdued, retreated or forced onto more remote regions away from their lands which were forfeited.

With power and authority resting solely with the newly formed settler government it then "waged a legislative war against Māori" (Penetito, 2010, p. 116). The Native Land Act in 1862 abolished the Crowns pre-emptive right to buy land and facilitated the establishment of the Native Land Court in 1865. The main function was to individualise Māori land ownership by authorising individual land titles in accordance with British law to facilitate land sales, promote colonisation and undermine the collective tribal foundation of Māoridom (Penetito, 2010). Walker (1990) explains the impact that this law had on Māori: "Since land is the very basis of identity as tangata whenua, this law was to have the most destructive and alienating effect on

Māori people” (p. 136). In considering the outcomes of the Land courts, Penetito (2010) suggests that as “a tool for the destruction of a society’s political, spiritual and economic base, it would be difficult to say what instrument could have been more successful” (p. 117). The state served the interests of the settlers asserting its authority, enabling the rapid acquisition and usurpation of Māori land and resources and effectively criminalising the Māori way of life (Miller et al., 2010; Walker, 1990; Ward, 1983).

Schooling for Māori

Literacy and Christianisation were the two foundational ideas behind the schooling provided by missionaries in many Māori communities prior to the land wars. Missionaries were the cutting edge of colonisation in these communities, and although instruction was initially in te reo Māori, missionaries used schooling as an “instrument of cultural invasion” (Walker, 1990, p. 146) with the aim of civilising and assimilating Māori into their perceived superior British culture. This was affirmed by Governor Grey, through the Education Ordinance Act, 1847, requiring all school instruction to be in English, including the existing mission schools, if they were to qualify for financial assistance.

Native Schools

The settler government established a separate and secular “native school” system for Māori children under the control of the Department of Native Affairs with the Native Schools Act in 1867 (Walker, 1990; Ward, 1983). This was an assimilation policy with two specific features: civilising Māori children and extending Pākehā social control to within Māori villages; the requirement for Māori to commit resources, specifically land for the schoolhouse and teacher’s residence, and make contribution to the teacher’s salary where they were able to (Barrington, 2008). The education provided within native schools was deliberately out of touch with a Māori environment (Barrington & Beaglehole, 1974), with educationalists at the time believing that Western education had the potential for good for those Māori accepting of it (Openshaw, Lee & Lee, 1993). This led to a growing insistence on the sole use of English in classrooms and on the school grounds which teachers enforced with all children, denigrating and banning te reo Māori, commonly with a degree of physical brutality foreign to Māori (Simon, 1998; Walker, 1990).

Māori attitudes to formal schooling varied widely. Some hapū petitioned for schools to be established within their communities as they believed that mastery of the English language and the knowledge and skills offered in schools enhanced chances for their children to engage in the world of the Pākehā (Openshaw, et al., 1993). Elders recognised this new knowledge would complement traditional knowledge and culture, both of which they understood were needed to survive in a Pākehā dominated world (Simon, 1998). In areas where Māori had been gravely impacted by the land wars (Waikato, King Country and Taranaki) there was open resistance to Pākehā schooling (Simon, 1998)– native schools were not established in these areas until much later.

The Education Act of 1877 made education free, compulsory and secular for Pākehā children, but not for Māori. Openshaw et al. (1993) suggest education officials wanted to encourage schooling for Māori children rather than enforce it. Simon (1998) connects this to the determined social engineering happening through the dual system of education which favoured and promoted Pākehā interests and de-humanised Māori. Native schools provided a rural and practically focused syllabus while public schools were required to meet a more academically demanding curriculum and generally had better qualified teachers (Openshaw et al., 1993). It wasn't until 1909 that schooling was compulsory for Māori at both public and native schools. Native schools systematically engaged in the breakdown of Māori culture, customs and language with culpability firmly placed on the part of the dominant colonial power (Simon & Smith, 2001; Ward, 1983). Pākehā were convinced that Māori values and cultural practices limited Māori progress and that "assimilation into their "superior" European culture was the only option" (Anderson et al., 2015, p. 279) for Māori survival.

The dual system of native and public schools continued up until 1969 when Native schools came under the control of district boards of education. Māori and Pākehā children attended both public schools and native schools, depending on locality and availability, although the vast majority of Pākehā children attended public schools (Openshaw et al., 1993). Education was used for the systematised assimilation of Māori children and their families into Pākehā society. Penetito (2004) asserts that:

> from its inception, the education system in New Zealand took on board a set of "values", "ideals" and "standards", more or less coherent with the cultural history of Britain and Europe, that had evolved over several hundred years… [along with impersonal bureaucratic

> administration] these values and ideals revolve around the right to private property, the nuclear family, evidence and due process. (p. 171)

These societal priorities were viewed as superior to the collective institutions of whānau, hapū and iwi, while communal law and the culture of Māori were ridiculed, quashed and prohibited (Jackson, 1992; Penetito, 2004; G. Smith, 2000; Walker, 1990; Ward, 1983). Taonui (2015) defines the imposition of the education system for Māori as intended assimilation through the eradication of their own culture and identity.

White Supremacy, Colonisation and Racism

The belief in European superiority was key in the exploitation of the "New World" as a prerogative of European peoples and is maintained in (neo/post) colonial states to this day. The notion of innate racial inferiority and superiority came to prominence in the late 17th and early 18th centuries because of the enormous economic interests in justifying colonisation. As we saw earlier in the Doctrine of Discovery a dominant view was that Christians could treat non-Christians differently. Once those people converted to Christianity that basis for exploitation was removed. The ideology of racial difference and thus a racial hierarchy then arose to justify continued exploitation of indigenous "others" while protecting European advantage (Vander Zanden, 1959). Taonui (2015) contends in Aotearoa-New Zealand, as in other territories:

> sovereignty… was not attained through [Indigenous peoples] free and intelligent consent, but through trickery, the imposition … of a treaty, wars of conquest that the colonisers termed the "civilising mission", and cultural, religious and ideological imperialism. (p. 194)

The colonisers purposefully destroyed or controlled those they considered different because they perceived that they were inferior.

Many Pākehā settlers arrived in Aotearoa-New Zealand with very little, some had been oppressed in their homelands, and were seeking a new life in a new land. On some level they were aware of their part in the colonising process, believing it to be legitimate. Jackson (2019b) asserts that "in seeking their freedom, they also presumed a right to dispossess and thus ended up wielding the same kind of unjust power over Indigenous Peoples that they had once chafed under themselves" (p. 103). Pākehā privileged their own lives and interests over those of Māori, along with their systems of power and law, while denigrating Māori customs, culture and law. In this continuing process of colonisation many Pākehā still retreat from the truth, preferring

to mis-remember or rewrite histories. This spread of misinformation and representations that exclude or obscure violence, dispossession and discrimination, and the implications of systemic social oppression have been described as epistemological ignorance (Mills, 1997, 2007; Sabaratnam, 2020). Jackson (2019b) describes the contrivances as “mythtakes”, “deliberately concocted falsehoods to justify a process that is actually unjustifiable” (p. 102). For example, “Māori voluntarily gave away their authority” by signing te Tiriti. The promise of the treaty upon which Aotearoa-New Zealand exists is a sense of rightness that comes from people accepting their obligations to each other (Jackson, 2017, 2019a; Mutu, 2019). Colonisation has denied this historical promise, supporting a political ethos where one party constantly dominates another.

White supremacy today

The massacre of 51 people while they prayed in their place of worship in Christchurch on March 15, 2019, has opened up conversations around white supremacy and racism in which many New Zealanders have engaged. Some distanced themselves from the ideologies of racism and white supremacy not recognising that they are a manifestation of our particular history of colonisation (Jackson, 2019a). It is useful to consider Ansley’s (1989) thinking from an American context:

> By “white supremacy” I do not mean to allude only to the self-conscious racism of white supremacist hate groups. I refer instead to a political, economic and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily re-enacted across a broad array of institutions and social settings. (p. 1024)

In considering systems of white supremacy and racism it is important to critically examine whiteness in context. Whiteness is always being constructed and impossible to separate from racial dominance. The formation of whiteness as a standpoint has been key to the socio-political processes inherent in seizing land and building nations (Frankenberg, 1997; Harris, 1993). Whiteness equates itself with “normal” and “universal”, remaining transparent in contrast with “marked” others who are deviant. Frankenberg (1997) argues that where whiteness remains “unmarked”, naming or revealing whiteness disrupts this normative equation. Sabaratnam (2020) contends that white subject-positioning exhibits entwining

epistemologies of immanence, ignorance (see above) and innocence. The basis for epistemological immanence includes the position that the "West" gave rise to an autonomous form of modernisation driven entirely by its own genius and social conditions (Bhambra, 2007), thus equating whiteness with universal humanness (Ermine, 2007; Kincheloe & Steinberg, 1997). Epistemologies of innocence position racist behaviours and practices as inadvertent and unintentional, repressing any engagement with structural or systemic racism. This figure of innocence acts to separate racially privileged peoples from the historical and current production of their privilege or the outcomes of their actions and is often accompanied by expressions of white fragility (DiAngelo, 2019; Picower, 2009; Sabaratnam, 2020) such as denial, hurt and outrage. These epistemologies – of immanence, ignorance and innocence – function to protect the racialised social systems and structures (Bonilla-Silva, 1997; Ermine, 2007; Leonardo, 2004) that maintain white dominance over non-white others. Using them as markers to examine whiteness supports the understanding of racism as a structural phenomenon that shapes societies, allows us to identify racism's workings (Bonilla-Silva, 1997; Frankenberg, 1997; Leonardo, 2004; Picower, 2009; Sabaratnam, 2020; Scheurich & Young, 1997), and recognise and acknowledge our own historical responsibilities and entanglements. To uncover the foundations of our society and knowledge systems in colonial practices is to begin a process of "unlearning" whereby we question and challenge "received truths".

White Western notions underpin education and educational leadership

The dilemmas that face nations and societies as a result of the impacts of colonisation, including the value system that requires Western-framed education, have been discussed extensively (e.g., Freire,1973; L. T. Smith, 1999). Knaus (2018) suggests that this ongoing global investment in whiteness via education is a deliberate justification for racist systems that are seemingly permanent. Systems of government are linked to maintaining the existing status of privilege and dehumanising marginalisation established and sustained by colonial-era laws and policy such that:

> … a democratic vote will generally preserve the status quo, and the interests of the society as a whole can be conflated with an unmarked whiteness represented as "universal," and set in contrast to minority "special interests" guilty of putting their selfish group demands ahead of the general good. (Mills, 2015, p. 79)

In the absence of effective leadership schools are more likely to uphold the hegemonic state of affairs rather than promote more liberatory thinking and practice (Apple, 2013). In the globalised field of education understandings of diversity and indigeneity are marginalised whereas the Western notions of standardisation, consolidation and integration are upheld and universalised (Bogotch & Waite, 2017; Kincheloe & Steinberg, 2008; Loomis, Rodriguez & Tillman, 2008). Knaus (2018) maintains that:

> The simplistic notion of education as a universal idea necessarily applied to Western schooling serves as the problematic foundation under which "best practice" is viewed… diversity reflects simply adding in ethnic content and/or ethnic students, which allows mainstream academia to remain steeped in the foundation of whiteness. (p. 7)

Brooks (2018) contends that the foundational understandings of educational leadership have been moulded by whiteness (rational-technical and efficiency-focused), with the voices of indigenous or non-white scholars noticeably absent up until the late 20th century. In considering the adequacy of this knowledge base, Brooks maintains that in the United States "we have grounded our field in organisational theory and legitimised/assumed White supremacy through colour blindness for too long" (2018, p. 47). Scheurich and Young (1997) argue that epistemological racism is a significant problem in education research. The range of mainstream research epistemologies, and their associated ontologies and axiologies, "arise out of the social history and culture of the dominant race… reflect and reinforce that social group while excluding the epistemologies of other races/cultures" (p. 8). Hallinger and Leithwood (1998) agree that non-Western epistemologies are ignored in both the study and practice of educational leadership. This epistemological racism creates profoundly negative consequences for those with different social histories and therefore different assumptions about the nature of the world and their experiences of it.

In an analysis of two decades of research of and with school leaders, Theoharis (2018) identifies three compelling themes in regards to whiteness and racial privilege, these being: "perceptions of white competence/minority incompetence; White racial dis-consciousness (unawareness that white is a race and whiteness is a lived experience); and engaging in equity work that challenges white racial privilege and racial oppression" (p. 54). While he notes that not enough school leaders regularly engage in the work of challenging the status quo in schools, those that do can act on three levels – personal, interpersonal and institutional – both within and beyond

the school. Others consider a further level of acting within the wider community as essential (Bogotch, 2021; Freire, 2010; Khalifa et al., 2019; Ryan, 2006; Shields, 2011, 2017) "Without a serious amount of the personal work, the interpersonal and institutional works cannot happen" (Theoharis, 2018, p. 58). In order to engage in this work school leaders and educators must become critically conscious of oppression, marginalisation and exclusion. Freire (2010) refers to this as conscientisation – "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (p. 35). Conscientisation is an ongoing process of uncovering, understanding and resisting the part we play in the oppression of others, not merely a raised awareness. King (1985) asserts that "the key to redressing imbalances and reconciling past misunderstandings is knowledge, the first step towards knowledge is self-knowledge" (p. 60). Engaging in the work of equity within education, a number of educator leaders challenge and push back against identified oppressive elements (Ford, 2020; Murfitt, 2019; Theoharis, 2018; Theoharis & Haddix, 2011).

The importance of white people recognising the meaning and impact of their whiteness was stressed by Ladson-Billings (1998), and, given that the majority of school leaders are white, this is particularly salient in compulsory education. She calls for the "deconstruction of oppressive structures and discourses, reconstruction of human agency, and construction of equitable and socially just relations of power" (p. 9). Using the concept of a national debt, Ladson-Billings (2006) argued that "historical, socio-political, economic and moral decisions and policies that characterize our society have created an education debt" (p. 5). In the Aotearoa-New Zealand context Bishop (2010) identifies that the accumulation of achievement disparities over generations has produced a "debt the education system owes to Māori children" (p. 265).

In Aotearoa-New Zealand, as in the US, the standard pedagogical methods are culturally aligned with the culture of Pākehā or European students (Bishop, 2010; Bishop & Glynn, 1997; Cummins, 1986; Howard, 2006; Milne, 2013; Sleeter, 2005; Walker, 1973) but not with the culture of Māori students or other minoritised groups. According to Scheurich and Young's (1997) definition, this exemplifies institutional racism. Policy-makers, leaders and educators have focused on the achievement gap between minority and disadvantaged students and their cohort counterparts. Leadership within education settings has been consistently recognised as a key aspect in addressing the achievement gap (Day, Sammons et al., 2011; Louis et al., 2017; Robinson et al., 2009), yet effective leadership is identified and defined within Western

epistemologies with little consideration of the cultures and ethnicities of indigenous and other minoritised communities. Hohepa and Robinson (2008) contend that academic concepts of educational leadership need to resonate with indigenous notions of leadership. In Aotearoa-New Zealand it is essential that such leadership is influenced and supported by sources of Māori leadership and focused on "purposes that are important to Māori" (p.31). Recent Aotearoa-New Zealand research has explored these aspects of school leadership (Anderson, 2018; Barrett, 2018; Ford, 2020; Murfitt, 2019), with Anderson noting that even though an indigenous leadership framework exists (Ministry of Education, 2010a) it is promoted for Māori-medium educational leaders but largely ignored by Aotearoa-New Zealand leadership learning programmes for state sector English-medium schooling.

There are many different approaches to educational leadership, and most insightful in this research are those that are focused on creating communities where equity, excellence and belonging is for everyone. It is important to consider from whence leadership theorising has come.

Leadership in Education

Theories of educational leadership have their roots in frameworks and principles from industry and the corporate world where understandings and practices have been adapted for and used in a variety of educational settings in developed countries (Santamaria, 2016). There are many leadership models that are positioned as exploring different aspects of leadership with Grint (2005) suggesting four ways of thinking about leadership: leadership as person; leadership as results; leadership as position; leadership as process. In considering different theories of leadership, the notion that an individual leader might work largely from one model has led to descriptions of leadership practice according to style (e.g., servant, authentic, instructional/pedagogical, distributed, transactional, transformational, transformative, etc.) each with their own related theories. Spillane, Halverson and Diamond (2004) contend it is more useful to think of leadership from different perspectives as the reality of practice depends on both the leadership task and the specific context, with effective leaders drawing on a range of styles to suit different situations (Day, Sammons et al., 2011). Kouzes and Posner (1997) identified the importance of recognising contributions and building capacity in teams through opportunities for professional learning. A participatory approach to leadership and

management for sustained organisational change was suggested by Schein (2004) who supported innovative approaches to leadership with the follow-through action – the interplay between culture and structure. The moral imperative of educational leadership highlighted by Fullan (2003) involves the transformation of a school and community culture such that profound educational goals are pursued for the benefit of every learner.

Leaders and followers

Common views about leadership include a duality of leader-follower where the leader is agentic and followers are non-agentic and subordinate. Ryan (2006) suggests that this type of arrangement allows allegedly more skilled and powerful leaders to control, motivate, and organise the less talented and powerful followers to help the organisation achieve its goals. Some leadership theories, such as distributed leadership, reject the distinction between leaders and followers and challenge the hegemony of the leader in charge and the followers being influenced by the leader. Burns (1978) identifies this as power over others, where power wielders look to achieve their own goals through influencing or controlling the behaviour of others. While leadership is an aspect of power, Burns defines leadership as:

> leaders inducing followers to act for certain goals that represent the values and the motivations – the wants and needs, the aspirations and expectations – of both leaders and followers. And the genius of leadership lies in the manner in which leaders see and act on their own and their followers' values and motivations. (p. 19)

Sergiovanni (1992) suggests that followership arises when leadership practice is based on a compelling shared moral purpose and commonly held beliefs, values and convictions. Without commonly held moral purpose, ideas, values and commitments there can be no followership, indeed "the true leader is the one who follows first" (p. 72). In their work on successful school leadership Day and colleagues (2011) determined that leadership is ascribed to an individual by colleagues, based on how well the leader matches their internalised models of leadership, who then "volunteer to be followers" (p. 15). Spillane (2006) proposes that colleagues construct others as influential leaders. Leadership and followership are interdependent, even symbiotic (Gilbert & Matviuk, 2008; Ladkin, 2006; Western, 2013), in that leaders and followers co-produce and support each other. Without followership leadership cannot exist.

Leadership approaches supporting systemic reform

Perspectives on leadership and their relevance in addressing and eliminating the current disparities in education are particularly relevant in this research given that too many young people do not experience schooling in ways that allow them to thrive, and disproportionately in Aotearoa-New Zealand these young people are Māori.

Distributed leadership

Distributed leadership is one way of thinking about leadership as a team phenomenon. As Day, Gronn and Salas (2004) observed "the team creates this leadership capacity as a function of its collective human capital, teamwork, and learning" (p. 875). A distributed perspective proposes that leadership is not a feature of particular people or positions, but that it shifts between, and emerges from, people working together at all levels of an organisation (Gibb, 1954; Spillane, 2006). Rather than rely on the capability of any individual leader, distributed leadership looks to employ the leadership potential within the group: "the potential for leadership is present in the flow of activities in which a set of organization members find themselves enmeshed" (Gronn, 2000, p. 231). The focus of distributed leadership is on practice not behaviour and enables an examination of leadership in organisations and how to improve that leadership practice (Gronn, 2002; Harris, 2006, 2013; Spillane, 2006; Spillane, Halverson, & Diamond, 2004).

Distributed Leadership in Schools

In looking at the workings of an organisation, such as a school, Gronn (2000) identifies five noteworthy dimensions of activity: authority; values; interests; personal factors; and resources. In organisational development, leadership or power fluctuates on a focussed – distributed continuum. At the focussed end of the continuum the authority or power is monopolised by an individual whereas at the distributed end it is dispersed among many. Hatcher (2005) disputes Gronn's (2000) inclusion of authority at the same level as the other elements claiming that power "over-determines all the other dimensions" (p. 256). Hatcher (2005) and Bottery (2001, 2002) identify that, in British education organisations, the government is the privileged site of power rather than the principal or head teacher. In the appointment of some individuals to these positions, "such headteachers, then, must see themselves as strategists for

implementing external directives, and as monitors, evaluators and managers of teacher and pupil standards which are defined elsewhere" (Bottery, 2001, p. 210). Political and market forces constrain the leadership within schools while holding principals to account for the school's performance against targets (Bogotch & Waite, 2017; Bottery, 2002; Hatcher, 2005; Wallace, 2001). I will explore this issue from an Aotearoa-New Zealand perspective in more depth later in chapter three.

The degree to which this form of leadership can exist in schools is determined by the culture and structures within those schools (Harris, 2006; Ritchie & Woods, 2007; Woods, Bennett, Harvey, & Wise, 2004) as well as the availability of appropriate professional development for all staff (Hall, 2001). A culture of trust versus regulation, facilitation versus control is required in order that groups take shared responsibility for the outcomes of their work (Bogotch & Waite, 2017). Existing hierarchies of authority, structures for remuneration and the demarcation of responsibilities all mitigate against distributing leadership widely in schools (Harris, 2003, 2013).

Ryan (2006) takes distributed leadership beyond the school, proposing an inclusive leadership which "aims to achieve inclusion in all aspects of schooling and beyond the school to the local and global community, and it does so through a process that is itself inclusive" (p. 17). This notion of inclusive leadership is integrated in teacher leadership, shared governance, participative leadership, student leadership, community involvement, and emancipatory or critical leadership. To achieve inclusion, Ryan suggests that all members of a wider school community are provided with the opportunity to influence decisions, practices, and policies, with many people working together in a variety of ways to make this happen.

Transformative leadership

Transformative leadership links education and educational leadership with the wider social context and emphasises Burns's (1978) notions of moral purposing and intellectual leadership. Not to be confused with transformational leadership, which Starratt (2011) asserts focuses on organisational effectiveness and improving internal operations, transformative leadership accentuates the necessity for education to focus on wider social transformation as well as academic excellence (Quantz, Rogers & Dantley, 1991; Shields, 2017; Starratt, 2007, 2011). Transformative leadership is underpinned by critical leadership that seeks to challenge the

educational status quo by not only serving those minoritized and traditionally subjugated but also by empowering them (Gooden, 2002) through critical pedagogical approaches in preparation for societal reconstruction (Dantley, 1990). Transformative leadership builds on other concepts of critical leadership including leadership for social justice (Bogotch, 2002; Ryan, 2016, Theoharis, 2007), thus educators begin by understanding inappropriate uses of power and privilege and then seek to challenge and change these situations through their own practices. This perspective on leadership takes seriously the personal and the public responsibility to use power, privilege, and position in the context to promote social justice and enlightenment for the benefit, not only of individuals or institutions, but of society as a whole (Shields, 2010, 2017; Shields & Hesbol, 2020). Such leadership practice requires attending to the needs and aspirations of the wider community in which one serves (Murfitt, 2020; Ryan, 2016, Shields 2020). As a result of a deeper understanding of the differing power relations within which we all live, transformative leadership seeks to engage with systemic and social change.

Transformative leadership is built upon two intertwining propositions of individual, private good (students enjoying educational success in inclusive and respectful learning environments) and public good where democratic societies are strengthened through the participation of knowledgeable and caring citizens (Shields, 2011, 2017; Shields & Hesbol, 2020). Shields goes on to propose eight supportive tenets of transformative leadership:

- the mandate to effect deep and equitable change
- the need to deconstruct and reconstruct knowledge frameworks that perpetuate inequity and injustice
- a focus on emancipation, democracy, equity, and justice
- the need to address the inequitable distribution of power
- an emphasis on both individual and collective good
- an emphasis on interdependence, interconnectedness, and global awareness
- the necessity of balancing critique with promise
- the call to exhibit moral courage

Each educational leader approaches transformation in their own manner, from where they are, and within their own context (Shields & Hesbol, 2020). Transformative leadership theory provides a framework with which to examine our own, and our colleagues' world views, beliefs

and practices while uncovering the impact these have on many Māori whānau and students and our wider communities (Anderson, 2018). It gives us a deeper awareness of the systems and structures that perpetuate power and privilege and create oppression, injustice and inequity.

In our rapidly changing world where volatility, uncertainty, complexity and ambiguity are givens, nimble educational leadership as a moral and intellectual endeavour becomes essential over a focus on pragmatically and efficiently solving administrative problems (Bogotch & Waite, 2017). Rather than discrete problems, we now face dilemmas which require a different emphasis, decision process and set of skills. Caron (2009) suggests that such dilemmas "demand patience, sense-making and an engagement with uncertainty… span disciplines and frustrate attempts to craft elegant and final solutions" (para. 8). Furthermore, Caron asserts that, through foresight, insight, and action there is a need for vision, listening and understanding, clarity, and agility in our attempt to respond to complex dilemmas. Shields (2017, 2020) contends that our educational response must focus on thinking and acting differently, including working and advocating for significant, equitable and meaningful systemic change. Shields (2017) goes on to suggest that a transformative theory explicitly requires and supports equity, inclusion, excellence, and social justice.

Indigenous, decolonising school leadership

Khalifa et al. (2019) promote an indigenous, decolonising school leadership (IDSL) framework in response to imperial models of schooling that continue to colonise and control the education of indigenous and minoritized peoples around the world. Earlier I have considered the entanglement of school leadership processes with this colonising legacy in general and the development of native schooling in Aotearoa-New Zealand in particular. In their literature review Khalifa and colleagues (2019) found that Western school leadership reflects the colonial agenda that seeks to extinguish and invisibilise indigeneity, but also highlight practices that have been both relevant and valuable for indigenous communities. They go on to suggest five threads that characterise IDSL praxis:

1. What is known? Prioritising of self-knowledge and self-reflection
2. Why resist? Enacting self-determination for community empowerment
3. Centring whom? Committing to community voices and values

4. When are we whole? Serving through altruism and spirituality
5. How to connect? Prioritising collectivism in communication

Brayboy (2005) identified that colonising education practices exist and are embedded in normal schooling. These five strands make explicit the need to work with indigenous families and communities to disrupt this colonising status quo. Furthermore, educators who welcome and affirm indigenous epistemologies are likely to serve their communities more effectively. Indigenising education is the work of indigenous people. Non-indigenous educators can resist the colonising agenda by promoting students' and communities' indigeneity and working to decolonise existing school structures and practices. This explicit focus on indigeneity and decolonising schooling systems engages educators and leaders unequivocally in resisting the intergenerational and oppressive process of colonisation (Ford, 2020; Khalifa et al., 2019; Murfitt, 2019) and extends leadership praxis beyond the distributive and transformative in nations with a colonial foundation.

Defining decolonisation within this thesis

Although there are many understandings of decolonisation and different terms used by different people in different contexts, the works of Mignolo (2009; 2011; 2013) and others (e.g. Andreotti et al., 2015; Freire, 2002) broadly describe three commonly agreed aims of decolonisation: to resist the processes of colonisation and assimilation to homogeneity; to re-imagine society and enact transformation; and to revitalise and (re)generate modes of knowing and being in relation to others and our earth. Further, Mignolo (2013) suggests the "focus of de-colonial thinking is de-linking, in thought and action, in thinking and doing, from the colonial matrix of power" (p.19). This echoes L Smith's (1999) notion of disconnecting settler societies from ties to their homelands and centring consciousness in the environments, languages and stories of the indigenous worlds in which they are settled. Andreotti and Dowling (2004) describe an ethical responsibility everyone has for self-decolonisation along with collaboration in the process of constructing another world.

In the Aotearoa-New Zealand context, decolonisation is understood as a collective imagining and working towards new horizons of possibility - a transformed future for our communities and nation. It is a re-solution, grounded in inaugurating and reinforcing the equitable and interdependent relationship between two peoples as hoped for and promised through te Tiriti

o Waitangi (Henare, 2003; Jackson, 2017) (see page 14). Decolonisation must be resistant to the continuing colonial processes – dismantling ongoing systemic and societal colonisation – and generative in reclaiming and revitalising epistemologies, ontologies and cosmologies of iwi Māori (Jackson, 2019b; G. H. Smith, 2003; L. T. Smith 2012), (re)launching mutually respectful relationships of possibility between tangata whenua and tauiwi – engaging with each other what Mignolo (2009; 2011; 2013) calls the de-colonial option. This is the definition of decolonisation used in this thesis.

Elkington et al., (2020) describe decolonisation as centred in an ethic of restoration and balance, firstly recognising and sustaining the integrity and independent power of iwi and hapū in order to support the interdependence of two peoples – tangata whenua and tauiwi. Cairns (2018) underlines that in our interrogation into manifestations of decolonisation within our institutions and systems it is indigenous people and indigenous communities who need to determine how we proceed, "putting the people at the centre, and not the interests of the colonial machine" (n.p.). Thus, decolonisation must provide spaces in which we can all participate in bringing about long-term social, economic, ecological, political and attitudinal transformation of our communities and our nation.

Discourse, positioning and agency

In order to clearly interpret the ideas, relevant contexts and events in our education system and our part in them, I now draw from related literature to outline my understandings of the following three key concepts: discourses, positioning and agency, and how I use them within this thesis.

Discourses are thought systems made up of ideas, images, attitudes, beliefs and courses of action that shape our subjectivities and our worlds (Burr, 2003; Lessa, 2006; McLaren 2007). Burr (2003) suggests that discourses create our frames of reference and can be thought of as a "conceptual backcloth against which our utterances can be interpreted" (p. 66). Situated in a particular time, space, and within social and cultural contexts (McLaren, 2007; Wink, 2011), discourses also serve to regulate our knowledge, shared understandings and inform our conduct (Burr, 2003; Fairclough, 2000; Lessa, 2006; MacLure, 2003). Burr (2003) proposes that discourse, knowledge and power are intimately related and, further than offering a framework against which we come to understand our own and others' experiences and behaviour,

discourses are "tied to social structures and practices in a way which masks the power relations operating in society" (p. 73). We are not passive in this process of identity construction, however, and we negotiate and navigate the inevitable tensions as we claim or resist the images and metaphors presented to us through discourse (Burr, 2003; Cummins, 1996; Fairclough, 2000).

Taking up a position within a particular discourse, then, provides a perspective from which we come to experience the world and understand ourselves and others (Burr, 2003; Lessa, 2006). Positioning ourselves within a discourse, frames us and our sense of who we are and what possibilities are at our disposal, what we can and cannot do, what is appropriate and what can be done to us (MacLure, 2003; McLaren, 2007). This construction is never final, rather it is an ongoing and dynamic mutual formation and shaping, thus we position and reposition ourselves within a number of discourses (Jorgansen, 2002; Lessa; 2006). Kincheloe and Steinberg (1997) contend that because of our ability to see from different perspectives we engage in a constant meta-dialogue with ourselves leading to a "perpetual redefinition of our images of both self and world" (p. 74). Burr (2003) suggests that we can claim or resist these frames because we are "capable of critically analysing the discourses which frame our lives" (p. 122). This consciousness raising can provide opportunities to consider alternative perspectives from which to understand ourselves and our actions (Burr, 2003) and connects to Freire's (1973; 2010) notion of critical consciousness or conscientisation mentioned earlier. A critical perspective is of little value if the will to act is absent. Underpinned by the belief of self-efficacy, this incentive to take action in order to bring about change is termed agency (Bandura, 2000; Bishop, 2011; Bishop et al., 2007; Burr 2003).

Human agency can be recognised in three distinct forms (Bandura, 2000). Firstly, and most easily recognisable is personal agency where an individual believes in their own ability to act to produce desired effects and forestall those considered undesirable. In circumstances where people do not have the required competencies or a degree of control over a situation to act, they may exercise proxy agency through another who has the expertise or can exert influence to produce the desired outcomes. Because many of the outcomes people seek are achievable only through collective and interdependent efforts, collective agency fosters a group's motivational commitment to their shared goals, resilience to adversity, and group accomplishments. These group attainments are influenced by shared knowledge and skills, but

also a result of the "interactive, coordinative, and synergistic dynamics" (Bandura, 2000, p. 75) of their undertakings. Underpinning these three forms of agency is perceived efficacy to bring about more positive outcomes. When groups operate through the shared behaviours of their members – and act in a concerted manner on shared beliefs, collective efficacy can result.

Whether operating autonomously or interdependently Burr (2003) posits that if people construct representations for purposes motivated by practical and moral concerns, then they act as "strategists able to choose courses of actions and carry out intentions" (p. 146). Archer (2012) identifies the internal dialogue, reflecting on what has happened and determining what action to take, as reflexivity. This internal dialogue is determined by what we see as important and worthwhile as well as our context including what constrains us and enables us to act. As we determine and enact our agency we actively shape and reshape our context (Kincheloe, 2008a) and, as a result, our identities are further shaped by it. A sense of agency is strongly linked to how power plays out in and between the numerous discourses we draw from and our social construction of knowledge.

Drawing on Foucauldian ideas of power and knowledge, Burr (2003) proposes that in defining the world, a group or an individual, when they can do the things they want to do, are in effect exercising personal power. In considering an educational context, Cummins (1996) suggests that power emerges in relationships between groups and individuals and that these relations of power, or power relations, are either fundamentally coercive or collaborative. Coercive relations of power generally operate not only to maintain and legitimate the interests, values and status of the dominant group, but also through ideology to denigrate, marginalise and invalidate the cultures and languages of subordinated groups (Darder, 2012). In this sense power is considered subtractive, present in a fixed quantity. Exercising coercive power can be the overt use of force or covert controlling of consciousness to gain compliance and allegiance (Kincheloe, 2008b) and commonly evokes deficit discourses focused on the subordinate group or structures and activities that support this group. Shields et al. (2005) have suggested, "deficit theorising is the major impediment to the achievement of minoritized students" (p. 196). In contrast collaborative power is generated between participating groups and individuals within relationships. Such power relationships are additive thus power is created with participants, each affirmed in their identity creating a greater sense of agency for all (Cummins, 1996). In this sense "empowerment derives from the process of negotiating identities" (p. 16).

Education - a site of transformation?

In this doctoral research I consider our education system in Aotearoa-New Zealand – an education system underpinned by colonial ideologies. Theory plays an important part in conceptualising transformation (L. Smith, 1999) because it supports us to make sense of our reality and determine our response in action towards transformative outcomes. The aims of education as a holistic and humanising activity have long been discussed in the international literature (e.g., Biesta, 2006; Bogotch & Waite, 2017; Bruner, 1996; Dewey, 1916) with critical pedagogy also advocating a liberatory approach (e.g., Freire, 2010; Jemal, 2017; McLaren, 2007, Giroux, 1992) enabling a broad notion of humanity not constrained by Western-framed perspectives.

Rather than an authentic educational experience of human becoming and freedom (Freire, 1998), education in state schooling for many has been a more dehumanising encounter of knowledge acquisition and regurgitation. This intergenerational experience of oppressive state education is a common reality for many indigenous and marginalised peoples in a range of settler-colonial contexts such as Aotearoa-New Zealand (Bishop & Glynn, 1999; Penetito, 2004; G. Smith, 2003; Walker, 2016), Australia (Rigney, 2020; Moodie et al., 2019; Morrison et al., 2019; Price & Rogers, 2019), the United States (Castagno, 2014; Grande, 2015; Ladson-Billings, 2006), and Canada (Battiste, 2002; Ermine, 2007; Goulet & Goulet, 2014). Critical pedagogy is concerned with identifying and understanding the source of oppression and then transforming the reality of the oppressed to a liberated state (Freire, 2010). For administrators, educators, leaders and communities, this means understanding colonisation and how the current education system is dehumanising, followed by the pursuit of de-colonial options (Mignolo, 2009, 2013) that remove the oppressive aspects of that system as an integral part of school reform (Rigney, 2011; G. Smith, 2003).

This process of liberation or humanisation within Freire's pedagogy is called praxis. If knowledge, dialogue and action have occurred and genuine praxis is reached, Freire suggests people have the power and the ability to make emancipatory change for everyone (2010). Freire's theory provides insights into what approach should be taken to contribute to the transformation of education. Yeo and SooHoo (1997) suggest that, at the school level, such transformation has:

> the intent of guiding school clientele [students, staff, families and the wider school community] into becoming an empathetic community that engages in education for a participatory democratic society; one that embraces the notion that participation by all groups is and should always be legitimate. (p. 80)

Educational leaders have the responsibility of transforming such aspirations into actions that are socially and educationally just in response to current circumstances and contexts Bogotch & Shields, (2013), and be prepared to unlearn and begin learning again when conditions change (Bogotch, 2002). As we have seen in Aotearoa-New Zealand, as in other colonial territories, some social conditions are longstanding, intergenerational and systemically ingrained. Thus, school reform needs to focus on more than standards, achievement gaps, mandates and knowledge acquisition if we are to decolonise our education system, transforming into one which is equitable, inclusive and humanising.

Practice-based professional learning and educational reform

In considering learning as our experience of participation in the world, Wenger (1998) proposed "social participation as a process of learning and of knowing" (p. 4) as the basis for a social learning theory. Wenger's theorising encompasses the following interconnected elements of learning: experiencing our life and the world as meaningful; sustaining mutual engagement in shared action; belonging and competently participating within a community; and becoming who we are in the context of our communities. This notion of "becoming" or "unfinishedness" is common across socio-cultural theories of learning (Bruner, 1996; Vygotsky, 1978) and critical pedagogy (Cummins, 2003; Darder, 2012; Freire, 2010; hooks, 1994; Wink, 2011). How we conceptualise learning determines the systems and structures we develop to support it. Our complex schooling systems and national curricula are predicated on the factory model of mass schooling (Callahan, 1962; Eley, 2020; Sleeter, 2015) with learning still being determined by age and progression through a curriculum, with assessment against standards used as a means of ranking individuals as "outputs" (Kelly & Rigney, 2021). Freire (2010) described such traditional schooling as banking education and suggested that, based on "problem-posing", education is the practice of freedom. In his introduction to Freire's work, Shaull (2010) asserted that education is not neutral:

> Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it

> becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (p. 34)

Our discourses of learning and our positioning within them impact the development and reforming of our educational structures and systems. In considering system design in general, Banathy (1996) submits that:

> even if people fully develop their potential, they cannot give direction to their lives, they cannot forge their destiny, they cannot take charge of their future – unless they develop competence to take part directly and authentically in the design of the systems in which they live and work, and reclaim their right to do so. This is what true empowerment is about. (p. vii)

These considerations raise a number of questions including: who benefits most from our education systems? Who do our systems serve? Whose concepts of learning count and whose are marginalised? Who determines the design of our learning systems?

Educational reform

The unrelenting and pervasive international focus on education reform has concentrated on raising standards in education systems globally through curriculum and testing, teaching and teacher education, and school restructuring (Darling-Hammond, 1997; Elmore, 1996; Fullan, 2000, 2003; Levin, 2010). Motivations range from securing the futures of national economies through a better educated and skilled citizenship (Darling-Hammond, 1997; Levin, 2010) to a morally just focus on emancipation and equity (Apple, 2013; Bishop, 2011; Freire, 2010; Sleeter, 2011; G. Smith, 2003; Torres, 1999). All the various rationales focus on improved educational outcomes for learners in schooling in order to prepare them to participate within, and contribute to, their societies and to be informed global citizens. Predicated on Western epistemologies, educational reform at the school level is focused on school effectiveness, what works and why, or school improvement emphasising continuous and innovative school change and problem solving in educational practice. Elmore (1996) suggests that reform involving large shifts in teacher practice rarely succeed or endure. Creemer (2002) asserts that effective reform involves "planned educational change that enhances student learning outcomes as well as the school's capacity to manage change" (p. 344). Thus, an integration of technical competence, focused on continuing habits of educator practice, and the generation of new knowledge from innovative practices generate the possibility of making real, effective and socially just change

in education (Bogotch, 2002). In order for such reform to be sustained and expanded from preliminary initiatives, all levels of the education system, classroom, school and wider system, need to act interdependently (Bishop et al., 2010; Datnow & Stringfield, 2000; Fullan, 2007). Effective professional learning and development is a powerful lever supporting educational change that makes a positive difference for learners.

Effective professional learning

When it comes to improving the education profession much of education policy has focused on external accountability at the expense of building the professional capital of educators and leaders throughout education systems (Fullan et al., 2015). Refocused attention on learning (Fullan, 2000; Stoll et al., 2005) and on the positive impact of educator practice (Alton-Lee, 2003; Hattie, 2003) identified the need for effective professional learning and development within a local context. It was recognised that this would serve Aotearoa-New Zealand education well. Referring to the "black box" (Black & William, 1998) of professional learning, Timperley and colleagues (2007), in their synthesis of international and Aotearoa-New Zealand research, probed the complex relationship between professional learning, teacher practice and optimising student outcomes in terms of the implementation of understandings and skills. They identified three iterative learning processes that were engaged when educators developed new understandings and skills: "cueing and retrieving prior knowledge, becoming aware of new information and skills and integrating them into current values and beliefs system, and creating dissonance with a teacher's current position" (Timperley et al., 2007, p. 8). When discrepancies between previous practice and new ideas are not well understood there is a risk of "over-assimilation" (Timperley 2011; Hammerness et al., 2005), where teachers continue with previous practice believing it is new. Within the BES evidence the responses of educators to professional learning processes ranged from "ignoring or rejecting new theories and practices, to actively engaging with new ideas and applying them to new learning situations, and/or enhancing one's own or others' self-regulated learning" (Timperley et al., 2007, p. 13). Timperley et al. (2007) identified seven elements which promoted effective professional learning opportunities that included: extended time for opportunities to learn; necessity for external expertise; teacher's engagement in the learning; challenging prevailing discourses about learners and about curricular specific teaching practices; participation in a professional community of practice; consistency with wider policy and research; active school leadership

supporting professional learning. Two further notions linked to ongoing and self-regulated learning were also raised within this BES synthesis: that goals of professional learning for professional developers and for teachers are shared, and the impact of educator learning is tested against desired outcomes for students. Together, this approach promotes a shared theorising and purpose, within a school and within professional learning, with clear lines of review against outcomes for diverse students.

Hall and Hord (2006) explored the complexities of implementing educational change that requires substantive changes in practice. They suggested that while systems and schools may adopt change, individuals implement change and that "everyone along the policy to practice continuum has a role to play if change is to be successful" (p. 11). Furthermore, facilitating change is a collaborative team effort that is context specific and usually requires external support. While the development of knowledge and skills were desired outcomes in educator professional development, Joyce and Showers (2002) suggest that the implementation of this new learning is most effectively supported through a form of peer coaching that includes modelling and feedback on new practice. Describing the process of implementation as a bridge, Hall and Hord (2006) similarly focus attention on supporting incremental changes in educator practice. In the process of developing desired practice, Hall and Hord (2006) identified that educators learn to use new tools, adopt a repertoire of skills and understand the steps required for their practice to develop and change along with the theoretical underpinnings of the new practice. These developments in understandings, and the use of different practices, skills and tools, also requires deliberate "unlearning" of previous understandings and practices (Stoll et al., 2005; Wink, 2011). While the school is often seen as the primary unit for change in education reform, structures, systems and cultures of schools are complex and variable and have multiple influences in the politics of teaching (Giroux, 1992; Hall & Hord, 2006; Siskin, 1994).

Learning for educators in schools takes many forms, for example the situated learning (Lave & Wenger, 1991) of a beginning teacher; practice-based knowledge development across a variety of organisational groups (Gherardi, 2006); and formal off-site opportunities to learn. In her introductory chapter, Louis suggests that cultural and structural processes and supports around professional learning at the school level are influential in terms of developing the school's capacity for learning (Louis et al., 2017), and de Jong et al. (2019) agree. The notion of

communities of practice was introduced by Wenger (1998) to describe a group who contribute to the continued development, application and evolution of their social practice. For contexts such as schools or a wider education system professional knowledge is better thought of as a "landscape of practice" comprising a complex system of communities of practice and the permeable boundaries between them (Wenger, 1998; Wenger-Trayner, E. & Wenger-Trayner, B., 2015). In the context of education, what researchers find, what governmental policies and mandates dictate, what communities expect, and what leaders and educators end up deciding, are all attempts to influence moments of practice and these acts can often be in conflict. They suggest that "boundaries hold the potential for unexpected learning" (p. 17) because of the meeting of different perspectives and enhanced potential for reflexivity. Becoming a practitioner involves developing a meaningful identity of both competence in the core practices of the communities of practice one belongs to and "knowledgeability of other practices and significant boundaries in the landscape" (p. 23). In the moment of practice, each educator can determine where their accountabilities lie, what and how they will practice – in short, they can activate their agency.

Considering the role of professional learning within education, one such reform project that sought to address the continual failure of Aotearoa-New Zealand state schooling in meeting the needs and aspirations of Māori, by activating the agency of teachers, was Te Kotahitanga (unity of purpose).

Te Kotahitanga

Te Kotahitanga was an education reform project that sought to improve the educational achievements of Māori students in a number of state secondary schools (Bishop et al., 2003; Bishop & Berryman 2006; Bishop et al., 2007; Bishop, O'Sullivan & Berryman, 2010; Bishop, Berryman & Wearmouth, 2014). Developed from within Kaupapa Māori (Māori approach and ideology) methodologies, Te Kotahitanga drew from te ao Māori (Māori world view) educational models (Pere, 1991; Rangihau, 1992; Royal Tangaere, 1997) and successful approaches by Māori for Māori, along with Bruner's (1996, 2009) culturalist and Vygotsky's (1978) social and participatory models of learning. It progressed iteratively through five phases, actively guided by kaumātua (elders) and informed by rigorous research and development throughout (Alton-Lee, 2015; Bishop, Berryman & Wearmouth, 2014) in the interests of making

the project more effective and sustainable. By developing classroom relationships, interactions and school practices which supported classroom pedagogies, the intention was to operationalise Māori people's cultural aspirations for self-determination by fostering an education in which:

> power is shared between self-determining individuals (rangatiratanga) within non dominating relations of interdependence; culture counts (taonga tuku iho); learning is interactive, dialogic and spirals (ako); participants are connected and committed to one another (whanaungatanga) through the establishment of a common vision (kaupapa) of what constitutes educational excellence (Kotahitanga: Unity of Purpose). (Bishop, Berryman & Wearmouth, 2014, p. 3)

Listening to the advice of Māori students and merging similar ideas from international research focused on culturally responsive teaching (Gay, 2010; Villegas and Lucas 2002) and learning relations (Sidorkin, 2002; Cummins, 1996), Bishop et al. (2007) termed this a "culturally responsive pedagogy of relations" (p. 15). Perhaps because of its Kaupapa Māori research base Te Kotahitanga was more contentious than most professional development programmes. Some critics struggled to identify, or agree, with the culturalist perspective that inspired this programme (Nash, 2006; Openshaw, 2007b; Rata, 2004). Others criticised its sole reliance on the quality and effectiveness of teachers improving student outcomes rather than addressing, or even acknowledging that, issues beyond the classroom are influencing student outcomes (Alison et al., 2009; Nash, 2006; Thrupp, 2008a).

Initially, Year 9 and 10 Māori students, their whānau, school principals and some teachers participated in a series of in-depth interviews about differences between Māori and non-Māori peers in learning, achievement and participation at school. From these narratives of experience three distinct discourses were drawn, from which explanations of the influences on Māori students' achievement, were identified that included: the child and their home (outside of school); structure and systems (outside the classroom); relationships and interactions (within the classroom). A quantitative discourse analysis (Bishop et al., 2007) revealed that the students, their parents, school principals and a minority of their teachers identified that in-class relationships and interactions had the greatest influence on positive engagement leading to increased achievement. However, most classroom teachers considered that the causes and solutions lay outside of the classroom and with the students and their families. Bishop et al. (2007) contended that this positioning of a majority of educators was problematic for education as it saw teachers more often "pathologising Māori students' lived experiences by

explaining their lack of educational achievement in deficit terms" (p. 23) rather than examining their own power to act. When teachers identified causes of achievement disparities as being outside their classroom domain, they also saw the solutions well outside their own agency.

Based on the suggestions from the narratives of experience and aligned with relevant international research, Bishop, Berryman and team developed the Effective Teaching Profile (ETP) (see Appendix 1; Bishop et al., 2003) to support teachers to implement a culturally responsive pedagogy of relations. The introductory component of the ETP urged teachers to create culturally appropriate and responsive learning contexts and challenged them to reject discourses within which to pathologise Māori students by maintaining deficit explanations of their educational achievement. Instead, teachers were urged to critically reflect on their own discourses and confirm their commitment, responsibility and ability to affect positive change in Māori students' learning and achievement. This tenet, fundamental to Te Kotahitanga, supported a philosophical change in the way that teachers thought about teaching and learning, particularly in relation to their Māori students. To critics it was, at best, an oversimplification of very complex understandings of, and rationalisations for, the underachievement of Māori students in Aotearoa-New Zealand schools (Nash, 2006; Thrupp, 2008a). At worst, Openshaw (2007a) considered that the focus on rejecting deficit theorising within this project was akin to indoctrination. The second component of the ETP offered metaphors, drawn from te ao Māori, to describe six relational dimensions evident in classroom interactions deemed as effective pedagogy. The ETP was used within an iterative cycle of professional development, aimed at providing ongoing support for teachers to integrate a culturally responsive pedagogy of relations into their practice. Learning about and through this pedagogy, educators had the opportunity to connect to and centre their thinking in aspects of te ao Māori, to engage in self-decolonisation (Andreotti & Dowling, 2004) and transform their classroom practice, and thus the experiences of learners.

School-based facilitation teams

In order to support the professional learning, each participating school formed a facilitation team which included the principal, the lead facilitator and a number of other facilitators. The configuration of the facilitation team was purposefully determined by school leaders,

commensurate with the strategic resourcing leadership dimension outlined by Robinson and colleagues (2009). The lead facilitator and other existing staff were released from some teaching duties, and an advisor or resource teacher external to the school were also included in the reform process.

The facilitators were supported by the Te Kotahitanga Research and Development (R&D) team through professional development hui and their own ongoing working relationships (Berryman, 2011). Timperley et al. (2007) contend that such external support is essential in the provision of effective professional development and professional learning opportunities for educators. Alongside the R&D team, facilitation teams from across participating schools and phases learned together through the pedagogy. They learned about the ETP, the elements of the professional development (PD) cycle and the related tools in preparation for their own work in facilitating the professional learning in their own schools. They also considered evidence of their own facilitator practice, in their teams and collectively, to identify and address the challenges that arose (Berryman, 2011; Lawrence, 2014) in their own school contexts. Through this PD, following the modelling of the R&D team, facilitators experienced learning within a culturally responsive and relational pedagogy as well as becoming familiar with how to facilitate such learning in their own school contexts.

Upon their return to school, facilitators supported teachers' professional learning through the induction hui and in a term-by-term PD cycle that involved four components: classroom observations using the Te Kotahitanga Observation Tool; individual teacher feedback meetings which included goal setting; co-construction meetings in which groups of teachers collaborated in the setting of goals for student learning based on evidence; and shadow coaching support for teachers to achieve their set goals (Berryman, 2011).

Te Kotahitanga professional development cycle

Immersed in the values and cultural metaphors of te ao Māori, Te Kotahitanga was unapologetically learner centred. The PD cycle scaffolded professional learning so the participants mastered each step in the learning process, and so teachers, the learners in the first instance, experienced the very pedagogical approach they were learning to implement within their classrooms with Māori students. As each new school or cohort of teachers joined the programme, participating teachers engaged in an induction hui, supported by their school-

based facilitation team. Here they engaged with the ETP to further develop their own understandings of their classroom practice and their students' experiences. This hui included an opportunity to critically reflect on their own discursive positioning by considering the narratives of experience alongside their own mental models in relation to Māori students. Teachers then engaged in the PD cycle, supported by their facilitation team, which provided them regular opportunities to develop, practice and integrate culturally responsive pedagogies in their practice. Participating in this PD cycle assisted teachers to reflect on evidence of the impact of their classroom practice, broaden their repertoire of relational interactions, collaborate with colleagues, learners and their whānau, to enhance and validate the experiences of Māori students in education and in doing so responding to the goal of raising Māori student achievement.

From their external evaluative work of Te Kotahitanga Phase 3 and 4, Meyer and colleagues (2010) questioned whether Phase 3 and 4 teachers understood what constituted culturally appropriate or culturally responsive learning contexts. Furthermore, the degree to which these teachers were culturally competent to establish such contexts for Māori learners was also questioned. Meyer et al. (2010) highlighted the need to consider cultural competence in te ao Māori alongside expertise in responsive educator practice in selecting and engaging in-school facilitation teams. The importance of the role of leadership in making these and other decisions in support of this pedagogical school reform was emphasised and, following Phase 3, the focus of professional development was broadened from classroom teaching to include a more prominent focus on leadership.

Leadership professional learning

School principals participated in the professional learning conversations and reporting with the facilitation teams, and in addition an annual national hui (meeting) was instituted that focused on leadership of the reform. According to Berryman (2011), principals and lead facilitators shared evidence of their school implementation journey and engaged in:

> supported opportunities to critically reflect on their own evidence and apply their experiences and expertise to problem solving around the common vision of what constitutes excellence in educational outcomes for Māori students in their schools and how this will be increased and maintained. (p. 63)

Targeted professional development engaging school leaders was developed during the later stages of Te Kotahitanga in response to the challenge of maintaining and sustaining the reform (Bishop et al., 2011). Initially, some school leaders engaged in the PD cycle as classroom teachers, with a focus on their teaching practice and supporting the development of a culturally responsive pedagogy of relations. Rather than supporting this pedagogy to spread throughout the school, some participating schools maintained the originally agreed focus of the professional development on junior school classroom practice. This meant that a teacher with leadership responsibilities who taught in the senior school may well have had limited opportunities to participate in the learning and development. Leadership co-construction meetings (Bishop et al., 2011) were developed so that school leadership teams were supported to: critically reflect on school-wide evidence, including the expertise and experience of other colleagues; scrutinise the impact on school systems, structures and practices had on outcomes for their Māori students; and determine a leadership response (Te Kotahitanga, n.d.). Bishop and Sullivan's (2005) GPILSEO model for spreading and sustaining educational reform formed the basis and the framework for supporting participating school leadership teams to examine their implementation of the reform as they endeavoured to embed and sustain a culturally responsive pedagogy of relations.

GPILSEO model of education reform

As a professional development programme, Te Kotahitanga was shown to be successful by its own multiple measures (Bishop et el., 2007; Bishop et al., 2011) and external evaluations (Alton-Lee, 2015, Meyer et al., 2010; Timperley et al., 2007), including the positive impact on outcomes for Māori students. The continued focus on a culturally responsive pedagogy of relations was essential but not sufficient of itself. The challenge of sustaining such reform beyond the initial implementation once external support was withdrawn had been identified (Coburn, 2003) as had the need for multi-dimensional approaches including a focus on school systems and structures (Leithwood & Jantzi, 2000). The complexities of school contexts, such as change in personnel (facilitators, leaders, teachers, trustees), competing priorities for resources, different policy foci and meeting external requirements, added to sustainability challenges. The GPILSEO model (an acronym for essential reform elements: goals, pedagogy, institutionalising, leadership, spread, evidence, ownership) to both spread and scale the reform was developed in response to these concerns. The elements and foci of the model must work

interdependently to support such a reform across classrooms, schools and system levels from its inception (Bishop, O'Sullivan & Berryman, 2010). The need to address culturalist and structuralist standpoints at all three levels is embodied within this model and supported by a relational discourse within a critical theoretical position (Bishop, O'Sullivan & Berryman, 2010).

Summary

The literature examined in this chapter discussed the historical settling of Aotearoa with the establishment of tangata whenua, then the subsequent wave of colonisation and the resulting impact on two peoples – tangata whenua and tangata tiriti (non-Māori treaty partners). It explored the ideologies foundational to colonisation and how this process continues within our societies and our education systems globally, privileging some and marginalising others, particularly indigenous peoples. Different perspectives on educational leadership and school reform were then considered including the associated literature detailing how school leadership can influence the transformation of the status quo towards equity and inclusivity in a more humanising experience of education. The literature shows that we still have much to learn about the interface between leadership and professional learning in a school context and the impact this can have for Māori and other diverse learners within state secondary schooling. This doctoral research builds on the current research base of schooling reform.

Chapter 3: The socio-political context for secondary schools in Aotearoa-New Zealand

Introduction

This chapter provides a view of the socio-political context for Aotearoa-New Zealand education within which Kikorangi High (not the school's real name) developed, was shaped, and influenced. This examination, beginning in the 1960s, presents a consideration of some of the important education policies, their implementation and the general education milieu which profoundly influenced the cultural and structural development of secondary schools into the early 2000s, when Kikorangi High joined Te Kotahitanga. I begin by linking back to the historical context addressed in the literature review.

The 1840 Treaty of Waitangi between the British Crown and Māori is regarded as our nation's founding document. Great Britain used the means of a treaty to secure the sovereignty of Aotearoa-New Zealand in return for the Crown's protection of Māori property and culture along with the full rights of British citizenship for Māori (Durie, 1998). The Treaty directly benefitted the waves of settlers of European descent, who formed part of the colonial system. Their descendants, and other more recent waves of immigrants to Aotearoa-New Zealand, have accrued the "perceived" benefits of colonisation. The social effects of this continuing colonisation process are evidenced by census data over time and the many social outcomes measures, health and education being two of the more obvious. Although many New Zealanders perceive colonisation as something that happened in the latter half of the 19th century, successive governments have continued to use policy and law to promote societal structures and culture akin to those of Western Europe and Britain. These colonial cultural contexts, connecting economics, politics, culture and schooling (Apple, 1996), have privileged Pākehā over Māori and have shaped the perceptions we have of each other and the relationship between us. For the past forty years the dominant economic and political ideology in Aotearoa-New Zealand have been the policies of the New Right (Kelsey, 1997; McMaster, 2013) or neoliberalism.

The neo-liberal policies of both the Labour and National New Zealand Governments in the 1980s and 1990s, strongly influenced by the Treasury, were designed to reform the economy,

commercialise income-generating government departments and corporations, and reform the remaining public sector including the education system. The education reforms sought to "create an individual that is an enterprising and competitive entrepreneur" (Olssen & Morris Matthews, 1997, p. 38) to safeguard Aotearoa-New Zealand's economic future in a growing climate of globalisation. In order to gain more political control over the education system and the individuals working within it, this work of government included establishing and managing new political structures alongside the introduction or imposition of new discourses taken up by educators and schools. Discourses, such as the reconfiguration of individuals as economic entrepreneurs and of schools to effectively produce them, strongly influenced the range of possible appropriate responses and courses of action schools and educators could take (Codd, 1993; Davies & Bansel, 2007) – the Foucauldian notion of governmentality (Foucault, 1991). This chapter outlines some of the important socio-cultural and political influences in education and the contexts that developed in which Aotearoa-New Zealand schools have continued to function, perform, and are held accountable.

New Zealand schools before "Picot"

Throughout the 1960s to 1980s Aotearoa-New Zealand's Education system was framed by social democratic perceptions "embodying values of consensus and social justice" (Codd, 1993, p. 153). Educators were presumed to be trusted members of their communities and respected professionals. Professional Associations of Educators (such as NZEI, PPTA) encouraged and supported collegial and innovative development and the implementation of national curriculum (Department of Education, 1976b, 1981; Nolan et al., 1992) and contributed to policies which shaped the teaching service. Secondary schooling provision was both single-sex and co-educational with many of the older established secondary schools catering for only boys or only girls, and many co-educational high schools serving a district. As urbanisation developed in the regions, some district high schools split into single-sex schools. Zoning policies influenced state secondary school enrolment schemes in urban areas as the urban population increased, and, as more students were retained through compulsory secondary education, new schools were founded alongside the more established schools. Such enrolment schemes maintained selective educational practices and intensified socio-economic and ethnic segregation between schools. Despite the intentions of some educators and academics to promote education based on principles of egalitarianism and social justice, this education system had the assimilation of

Māori into European society at its foundation. Previously native schools presented a curriculum that decultured and subjugated Māori (Penetito, 2010, Walker 1990). Although this two-tiered schooling system had all but disappeared, education did not benefit Māori pupils in the same way as it benefitted Pākehā (Harker, 1991).

Reviews of state education for Māori can be traced back to J.K Hunn's Report on the Department of Māori Affairs, otherwise referred to as the Hunn Report (1960). In regards to education, The Hunn Report identified there was a problem of educational achievement for Māori and that "pipeline effects" could be used to improve the educational outcomes and general life circumstances of Māori. "Education will do most for the cause of Māori… will pave the way to further progress in housing, health, employment, and acculturation" (p. 22). Within this report are the dominant deficit discourses that still stereotype Māori today including "parental apathy" (p. 22) around schooling, "Māori indifference to post-primary and university education" (p. 23), and lack of engagement in tertiary education preventing Māori "of their own volition, from entry to many walks of life that are both satisfying to the individual and honorific to the race" (p. 25). Schools were seen as "the nursery of integration" (p. 25) and closer racial integration, including Māori and Pākehā children attending the same schools, was the foundational thinking behind interventions and strategies aimed at addressing Māori underachievement. While this was the first national report to statistically identify that the state was not serving Māori across a range of indices it also was a confirmation of well-established deficit attitudes toward Māori and assimilationist and integrationist policies that would continue to underpin Aotearoa-New Zealand societal systems including education. This persistent and systemic racialised response would continue to impact on "Māori people, the well-being of New Zealanders as a whole, and on race relations in New Zealand" (p. 3), although undoubtedly Hunn (1960) perceived this as a positive step forward for Aotearoa-New Zealand. That the system was focused on Māori deculturation was clearly articulated:

> There is at least a century of difference between the most advanced and the most retarded Maoris [sic] in their adjustment to modern life. The Maoris [sic] today could be broadly classified in three groups:
>
> A. A completely detribalised minority whose Maoritanga [sic] is only vestigial

B. The main body of Maoris [sic], pretty much at home in either society, who like to partake of both (an ambivalence, however, that causes psychological stress to some of them).

C. Another minority complacently living a backward life in primitive conditions.

> The object of Policy should presumably be to eliminate Group C by raising it to Group B, and then to leave it to the personal choice of Group B members whether they stay there or join Group A – in other words whether they remain integrated or become assimilated. (Hunn, 1960, p. 15)

This categorisation left no doubt that Māori were problematised and the assimilation of Māori was foundational to government policies at the time aimed to address the "Māori problem".

The Education Department's response to this report included establishing the Māori Education Foundation, strengthening the existing National Advisory Committee on Māori Education (NACME), and continuing the transfer of administration of Māori or "Native" schools to the district school boards. Thus, Māori education and outcomes for Māori students became the responsibility of the district education boards. The inclusion of "taha Māori" (a Māori dimension) in the curriculum was recommended by NACME along with setting up bilingual schooling.

The Commission on Education in New Zealand, chaired by Sir George Currie, was set up in 1960 as a stock take of the state education system in relation to the present and future needs of Aotearoa-New Zealand. This commission was made up of 11 Pākehā educators and academics, two of whom were women. The terms of reference included: equality of education and opportunity; the function of schools; the role of the education system in relation to the national economy. Referring to Peter Fraser's expressed objectives of education "All [children and young people] receive an education at least to age 15, but we are not certain that it is always the education for which each child is best fitted or that it extends him to the fullest extent of his powers" (p. 12). There were concerns about the quality of primary education which was under pressure with large classes, sometimes 45 – 50 pupils, and teacher changes during a school year. In secondary schools a substantial proportion of students could not obtain the School Certificate qualification due to the requirements of attainment within a system that failed 50 percent of candidates. Recommendations from this Commission on Education included: upgrading and strengthening the recruitment and training of teachers; national

norms and regular testing in literacy and numeracy to measure progress through primary into early secondary schooling; revision of the School Certificate and University Entrance qualifications; and broadening of the curriculum.

Māori education, though not an initial focus, emerged through the deliberations of the Commission as one that did require special attention. From the Department of Education, 1960 data for school leavers on attainment, the Commission noted the stark difference between Māori and non-Māori leaving school with an endorsed School Certificate or better qualification: 4.7 percent of Māori compared with 29.7 percent non-Māori (p. 408). Through submissions, observations and the data made available from the Hunn Report this commission reported that:

> despite present concern at the lag in Māori educational achievement, steady and very considerable progress has been made over the years… the Maori [sic] has proved again and again that he is capable of taking advantage of [the equalities of opportunity], given the right conditions. (The Commission on Education in New Zealand, 1962, p. 403)

There was a similar vein of deficit discourse as seen in the earlier Hunn report with reference made to parental apathy with regards to schooling, loss of Māori traditions, culture and language, low levels of ambition, housing, health and achievement, and a limited or narrow home environment. Even though there was a focus on assumed deficiencies in the child, whānau and the home, this commission did acknowledge the importance of language and cultural traditions for Māori. Furthermore, there was a call for these elements of Māori culture and traditions to be safeguarded and included in schooling both to encourage a sense of belonging and as a basis on which to build learning and achievement. This was an important departure from previous policies which sought to eradicate Māori language and culture. Through this section of the report two important challenges were posed:

> to determine how far the education offered the Maori [sic] in our schools is in fact the most suitable for his needs; and how best to enable the Maori [sic] to take advantage of the education that is offered, to the extent that this lies within the control of the education system. (p. 415)

The inference was that it was up to Māori, whether their children succeeded within the education system or not (Penetito, 2010).

While NACME was established earlier in 1955 to advise the Minister of Education on all things Māori, it wasn't until 1969 that a significant number of its members were Māori (Penetito, 2010). The 1970 report of NACME focused on three key ideas:

- The need to equip Māori children to realise their full potential;
- To achieve the above through social justice a) equality of opportunity principle – equals should be treated equally, and b) the equity principle – unequals should be treated unequally…;
- Not knowing one's Māoritanga is linked to a damaged self-image which is linked to Māori underachievement, or their inability to reach their potential. (Penetito, 2010, pp. 148–149)

NACME identified that the intensified dislocation experienced by Māori through rapid urbanisation, and the consequent low self-image, was being blamed for poor achievement in schools. They also recognised that regional systems and infrastructure, including education and schooling systems, were put under pressure and did not have the capacity to cope with the influx of Māori as a result of continuing urbanisation. The NACME resolutions were: inject more Māoritanga into schools; realise the potential of Māori learners; increase English literacy levels; support closer links with home and school; develop more pre-school opportunities; and facilitate curriculum change in secondary education to cater better for the needs of Māori pupils.

During the 1970s a focus on multiculturalism developed in response to the increasing diversity of Aotearoa-New Zealand's population with the arrival of people from Pacific nations and Asia in addition to the steady stream of immigrants from Europe and Britain. The intent was to acknowledge the distinctive cultures and promote understanding of differences within society – an improvement from assimilation – however this influence grouped Māori with other minority cultures as different (Irwin, 1989). Without acknowledging the power-relationships that underpinned society, the multiculturalism experienced by Māori and other minority groups was determined by Pākehā (Johnston, 1998; Tooley, 2000).

The term "biculturalism" was first used by Walker (1973) in discussing the under-achievement of Māori children in education in order to emphasise the importance of culture and identity for each child. The monocultural nature of the education system controlled by Pākehā reproduced social inequalities for Māori, thus Walker contends that both cultural and structural aspects of the education system needed to be explored to improve outcomes for Māori. The Western notion of individualism saw education incorporate a personal approach with the aim of making individuals bicultural and focused specifically on culture, through taha Māori, assuming that a

positive self-image for Māori children would result in increased performance. As there was influence from Māori within the Department of Education there was a growing response from Māori to their experience of education within the education system and beyond in communities.

Flax roots responses

Throughout the 1960s and beyond, increasing numbers of Māori teachers were trained in the Teachers Colleges and worked within the education system. These Māori teachers along with Māori communities devised their own strategies to close the education gaps that had been identified including: establishing homework centres for Māori learners; teaching content on taha Māori; encouraging school visits to local marae (tribal meeting places). In the 1970s the first marae were established on school campuses (Walker, 2016; Penetito 2010). Around the same time (1960s and 1970s) there was strong encouragement for Māori communities to join, or establish their own, pre-school play centres in order to give children a head start for primary school. There was disquiet from Māori mothers attending play centres in urban areas when they became aware of the Pākehā socialisation their children were experiencing. Some withdrew their children to informal play groups in their own homes where the whānau could determine the social and cultural environment (Walker, 2016).

Te Kōhanga Reo (pre-school language nests)

By the end of the 1970s there were dire predictions of the death of the Māori language (Benton, 1991) and Māori leaders responded by establishing kōhanga reo – the first located in Wainuiomata, in 1982. These pre-school language nests were run by kuia and helped young mothers along with their children to learn te reo. By 1993, 50 percent of Māori infants participating in early childhood education were in kōhanga reo (Walker, 2016).

The Ministry of Education took control of kōhanga through its policy of integration of all early childhood education in the early 1990s. The systematisation included requirements for all teachers to be trained and qualified. This move caused many kōhanga to close their doors. What had begun as a self-determined response by Māori to educate their children in Māori contexts met the dominant colonial systemic response that had resulted in assimilation into the central education system.

Kura Kaupapa Māori (Māori medium primary schools)

In 1985, the kōhanga reo at Hoani Waititi Marae in West Auckland determined not to send their children to school instead holding onto their tamariki to continue their education in a kaupapa Māori and Māori language immersion environment. This was the first Kura Kaupapa Māori, with two others established in the Auckland urban area over the next three years. These kura (schools) were funded and supported entirely by parents and the Māori communities until 1990 when a change in education policy and legislation saw the MOE provide funding for schools with "special character". Over the 1990s there were a further 58 Kura Kaupapa Māori established across the whole of Aotearoa-New Zealand substantially supported by Māori whānau and communities. In the areas where kura had been established, this kaupapa Māori approach gave whānau a choice in terms of determining the medium of instruction and educational contexts for their children, if the travel required for their children to attend was affordable. Penetito (2010) questions the extent of this tino rangatiratanga in education given that these kura were still operating within the system and thus controlled by the Ministry of Education – an education system that continued ideological colonisation including racism, discrimination and marginalisation (Barnes & McCreanor, 2019).

These affirmative actions arose out of a resurgence of a revitalised kaupapa Māori base in response to an education system that was continuing to colonise and subjugate Māori. During the 1990s Aotearoa-New Zealand's education system was completely restructured at all levels, from policy-making to the implementation in schooling. The following section explores some of the driving influences and how those unfolded for those involved at the level of schooling.

Aotearoa-New Zealand's inequitable education system of the 1980s

Although the discourse in Aotearoa-New Zealand around education was egalitarian, the system itself rather than promoting equal opportunity in education state schooling largely reproduced the existing social and economic divisions present in society (Shuker, 1987). This education system was built on historical policies of assimilation and integration to serve a middle class, Pākehā, patriarchal and anglo-centric society (Gordon, 1992). Despite evidence of significant inequalities in outcomes on the basis of class, gender and ethnicity, there was little determination from either the Education Department or teaching profession "to investigate and solve the structural basis of these inequalities" (Codd et al, 1985). Meanwhile the global

influence of industrial management was impacting public service systems such as health and education.

Global influence of managerialism in education

The notion of managing complex processes and improving efficiencies in production, known as managerialism, developed across the twentieth century. F.W. Taylor first introduced the principles of scientific management to industrial steel production in the United States of America very early in the twentieth century. He established four principles: time and motion studies reveal the most efficient way to perform tasks; worker capability and levels of motivation along with directed training lead to better efficiencies (select the right people for the job); monitoring performance through instruction and supervision ensures efficient operation; planning and training should be the focus for managers so that workers perform their tasks efficiently (the separation of manual from "mental" labour). These principles became known as "Taylorism". This management theory was widely practiced across manufacturing industries in the first instance, influencing production and economic efficiencies, encouraging the notion of systematic organisational design and contributing to the development of managerialism across the globe.

The influence of Taylorism in education began in America through the 1960s and 1970s and shifted the notion of the principal as being a "principal teacher" to being a "school administrator" with a growing involvement in management tasks and more distanced from teaching and learning in classrooms. In the United Kingdom a similar influence was apparent within the 1960s and 1970s comprehensive school reforms, and the discourse around school management shifted "from preoccupations with social control to forms of market and finance management in education" (Grace, 1995, p. 26). The introduction of managerial systems was deemed necessary in order to efficiently operate the newer and larger schools, as school leaders were required to oversee more complex resourcing, curricula and larger numbers of teachers and students. These legitimatised and normalised concepts new to schooling such as "the senior management team... management by objectives and the management of human resources" (Grace, 1995, p. 36). The notion of Taylorism in education soon spread to the Aotearoa-New Zealand context.

In the 1987 Treasury “Brief to the Incoming Government”, there was a clear suggestion that provider-capture in education – educators in collaboration with the Department of Education – along with an inefficient bureaucracy was leading to low standards in education in Aotearoa-New Zealand. Between the Treasury’s market-driven ideology of responsiveness, choice and competition, and the State Services Commission’s (SSC) focus on efficiencies and enhanced educational outcomes (Dale & Jesson, 1992) the ground was prepared for an extensive restructuring of the education system.

The Picot Report

The Taskforce to Review Educational Administration, headed by Brian Picot, was charged with examining the powers and functions of the Aotearoa-New Zealand education administrative structure. This group identified:

> two fundamental objectives for education:
>
> Every learner should gain the maximum individual and social benefit from the money spent on education;
>
> Education should be fair and just for every learner regardless of their gender, and of their social, cultural or geographic circumstances. (Taskforce to Review Educational Administration, 1988, p. 3)

In reporting to the government in 1988, this taskforce recommended widespread education reform to remove inefficiencies, increase provider accountability and increase parental participation in decision-making (Taskforce to Review Educational Administration, 1988). The underlying values for the recommended new administrative structure were: choice; an assumption of individual competence; cultural sensitivity; and good management practices. This taskforce had the political mandate to examine and re-imagine the machinery of the education system, to dismantle and then reconstruct it following market model accountability (Penetito, 2010). The provisions in the report for Māori dealt with opportunities for all Māori children to be educated in te reo Māori, wholly or partially, and where the reo was used for the transmission of knowledge, te ao Māori was to be paramount. This recognition of the need to support Māori values, te reo Māori provision and a focus on learners developing their Māori identity in the recommendations coincided with the building voice of self-determination by Māori.

The Government response – "Tomorrow's Schools" Reforms and the impact on schooling and the education system

The education policies, referred to as "Tomorrow's Schools", aimed at decentralisation, self-managing schools, and accountability, and were promoted as changes which would encourage community involvement in decision-making at the school level (Minister of Education, 1988). The Department of Education was replaced with two smaller agencies: a Ministry of Education (MOE) to provide policy advice and the Review and Audit Agency, later named Education Review Office (ERO), responsible for audit and review of policy implementation – the external monitoring of schools. Regional School Boards were abolished. Schools became autonomous, self-managing learning institutions, controlled by locally-elected Boards of Trustees (BoT), responsible for learning outcomes, budgeting, and the employment of teachers. Policy implementation was now the duty of each school and the devolution of responsibility for education to individual schools was complete (Gordon, 2006). The principal's role was outlined as the school's Chief Executive Officer (CEO) responsible and accountable for the day-to-day management of the school. As a member of the BoT, the principal had both executive and governance responsibilities.

Within six months of legislating for these extensive changes a review of the implementation, involving Treasury, SSC and MOE personnel, was undertaken. This led to the development of a series of central "steering mechanisms" to provide clear lines of accountability to the MOE for schools and their Boards (Court & O'Neill, 2011). These included MOE determined National Education Goals (NEGs), National Administration Guidelines (NAGs) along with centrally mandated goals for student outcomes, normative national curriculum levels, expected pace of progress and assessment outcomes. There were concurrent requirements for the development of school charters (effectively a contract between the BoT and MOE) and focussed strategic planning, linking educational objectives to classroom practice. There was an annual MOE requirement for the principal, as the CEO, to report against the school's plan and objectives, and for the BoT to report around matters of governance. The lines of accountability, and scrutiny of the work of teachers, managers and employers (BoTs), were heavily weighted towards the regional and national MOE rather than the local community.

The evaluation of schools by ERO was targeted and standardised to reflect the new requirements. Thus, the reviews would take two forms: assurance audits of school performance compared to its charter obligations and compliance with legislative requirements; and effectiveness reviews focussed on student achievement, learning and teaching, assessment and evaluation, leadership and management, and community participation. This review of schools cohered with the growing global education focus on school effectiveness – what works and why – and required continuous school improvement in the desired direction, guided by policy. Through the 1990s the evaluation and reporting practices, along with responses from school leadership and BoTs, were reviewed and it became expected that ERO reports were published and available for school communities and families of prospective students to be better informed as to the quality of education provided by their local schools. This set schools up as competitive businesses in a market providing choice for those who could afford it and possible mediocrity for those who could not.

Community involvement through Boards of Trustees

There are natural connections between democratisation and policy which promotes equal opportunity in education, and parental and community participation (Sanders & Epstein, 1998). It is interesting to note that the actual power for families in educational choice is in the decision to have their children attend a particular school, or not - an individualistic, economic response - rather than what happens after that decision has been made. To become involved in the decision-making process a family member must be elected as one of the parent or community representatives on the board of trustees or find a way to have a voice in the process of governance - a participatory, political response (Gordon, 1997). Board of Trustees elections were (and are currently) held triennially to determine which parents represent their school community, the timing determined by the Ministry of Education. In communities where Māori were not dominant this democratic process of election, including the nomination of candidates with the requisite business or professional skills considered necessary to contribute, thus reducing the potential for Māori involvement in school governance. The outcome of these policy changes for Māori was their continued lack of influence in the decision-making processes because the contexts in which decision-making for Māori in education occurred continued to be contexts controlled by Pākehā (Johnston, 1997).

Within the 1989 Education Act was the aspiration that school boards should reflect the diversity of the student body including the ethnic, socio-economic and character of the community each school served. Thus, boards were able to co-opt or appoint trustees to ensure that they had a range of expertise available and their communities were adequately represented. Many boards co-opted members for assistance with property and finance and some boards co-opted a Māori trustee if there were none elected (Wylie, 1997). The risk of isolation of the Māori trustee was high due to the expectations placed on the trustee by the board, the Māori and non-Māori community, and the degree to which support from mana whenua (customary guardianship exercised by local iwi or hapū) was sought. With these challenges the chance of this contribution being reduced to the level of tokenism was high.

School boards became responsible for the governance of their school. This wide range of responsibilities include the vision and strategic direction for the school, general policy and financial stewardship, maintenance of buildings and facilities, student learning outcomes, provision of resources, all employment matters relating to staff including the principal, and developing a broad base of community support. A key role of trustees is to represent parents. Throughout the 1990s there was a decline in the degree to which BoTs worked with parents to develop school policy or to seek their views, despite the legal requirement to consult with their community (Wylie, 1997). The MOE published guidelines for governing and managing schools (Ministry of Education, 1997) to assist Boards including the expectation that as part of the community consultation responsibilities they were to "seek and consider the concerns of Māori in the community" (p. 11). The most popular forms of consultation for BoTs were: invitation to BoT meetings; public meetings held at the school; newsletters; and written questionnaires. While these methods could have been sufficient for Pākehā parents the views of many other ethnic groups were underrepresented, leading to generalising the community perspective based on a monocultural view.

The changing role of the principal

The position and role of principals in Aotearoa-New Zealand schools changed significantly over the 1990s. With the position of CEO of the school, and a member of the BoT, principals undertook to increase effectiveness and efficiency of their schools within a competitive education market, which included marketing their schools to parents and the community to

ensure roll numbers were maintained or improved. At the same time, as professional leaders, they were expected to improve relational collaboration among teachers, ensure effective and high-quality communication between parents and teachers, while also being tasked with both controlling and assessing teacher performance. With the Employment Contracts Act of 1991 and the introduction of performance management systems in schools, principal judgements on teacher performance against centrally mandated "performance standards" were used to inform and validate teacher salary levels and advancements. There was a shift in the basis of relationships and interactions between trustees, principals and teachers with a more explicit focus on contracts, key performance indicators and outcomes. The responsibility for leading teaching and learning was generally delegated to deputy/assistant principals or specifically to heads of subject departments or heads of faculties. The intensified emphasis on performativity in schools increased the domination of assessment over the secondary school programmes of teaching and learning, while qualification achievement rates became increasingly important in school marketing (Austin, 2000; Openshaw, Lee & Lee, 1993).

School Qualifications

There were significant changes to school qualifications from the late 1960s, with increasingly more students remaining at school beyond the Fifth Form (third year of secondary schooling). From 1968 students could pass individual subjects in School Certificate rather than the aggregate pass in English and three other subjects. A hierarchy of subjects emerged as pass rates gradually changed, with Latin and French at the top and Woodwork, Home Economics and Māori at the bottom, although an official scaling policy wasn't implemented until 1975 (Openshaw et al, 1993). In 1969 the internally-assessed Sixth Form Certificate was introduced alongside the University Entrance (UE) examination and allowed schools to offer non-UE subjects that were more vocational. Sixth Form Certificate was largely controlled by School Certificate attainment as the pool of grades from 1 (high) – 9 (low) allocated to each school was generated from the school certificate results for the cohort in the previous year. University Bursaries examinations were introduced to the Seventh Form in 1966 to inspire greater efforts for those students in their fifth year of secondary schooling before they began their university studies. The UE examination was abolished in 1986 being totally replaced by the internally assessed Sixth Form Certificate, and leaving two external examinations for secondary students who completed their fifth year of secondary schooling.

Ethnic bias in school qualifications is readily demonstrated from official statistics, no matter what measures of success are considered, as presented in Tables 3-1 to 3-4 below.

Table 3-1: School Certificate percentage of subjects passed based on entries

Year of Examination	Māori candidates	All candidates
1968	29.0	50.8
1975	28.9	52.7
1985	31.9	55.8

(Department of Education, 1969, 1976a,1986)

In 1968, 25.4 percent of Māori candidates gained School Certificate compared with 54.6 percent of non-Māori (School Certificate Examination Statistics, 1968). From 1968 there were several changes to the way results for School Certificate Examinations were reported. The percentage of subjects passed, based on the candidate entries, was the first type of measure (see Table 3-1) with Māori students identified by their school principals upon entry.

Table 3-2: School Certificate percentage of passing grades

Year of Examination	Māori candidates	All candidates	Pākehā candidates
1995	37.4	60.3	67.0
2001	39.6	62.6	68.1

(New Zealand Qualifications Authority [NZQA], 1996, 2002)

Grading of School Certificate passes was introduced and the success measure changed to the percentage of passing grades. More demographic data was collected with candidate entries so disaggregation of results based on the ethnicity of the candidates were reported as in Table 3-2.

Sixth Form Certificate grades (1 – 9) were awarded in each subject with grades 1 – 5 deemed passing grades (see Table 3-3). It is not surprising that the percentages of Sixth Form students

passing is very similar to the School Certificate results from Tables 3-1 and 3-2 given the method of grade generation (see above page 58).

Table 3-3: Sixth Form Certificate percentage of passing grades

Year of Examination	Māori candidates	All candidates	Pākehā candidates
Number of candidates completing			
1995	6 155	47 211	33 342
2001	4 622	42 440	28 172
Percentage of passing grades awarded			
1995	39.2	59.6	64.2
2001	42.0	60.6	64.2

(NZQA, 1996, 2002)

University Entrance, Bursaries and Scholarship results were reported in a similar manner with a grade of C or better (B, A) identified as a passing grade. Table 3-4 compares the achievements of two cohorts of students from 1995 and from 2001 in University Entrance and University Bursaries. From this set of examinations, usually undertaken at the end of the Seventh Form - the last available year of secondary schooling - candidates could gain individual subject grades, University Entrance, an A or B Bursary (financial award for the students who engaged in university study) and Scholarship passes in individual subjects.

These results provide evidence of the education debt (Ladson-Billings, 2006) Aotearoa-New Zealand owes to Māori. They not only demonstrate an ethnic bias in awarding senior secondary school qualifications, but also a continuous systemic failure over decades to address the disparity for Māori, respond to the inequity and take action to identify and eliminate racism within the education system.

Table 3-4: University Entrance and University Bursaries Statistics

Year of Examination	Māori candidates	All candidates	Pākehā candidates
Number of candidates sitting			
1995	2 232	24 754	17 556
2001	2078	26 215	16 819
Percentage of grade distribution C or better – passing grades			
1995	62	76.9	80.3
2001	59.9	76.0	78.8
Percentage of candidates awarded University Entrance			
1995	54.2	75.1	79.8
2001	71.9	87.0	89.9
Percentage of candidates awarded A or B Bursary			
1995	31.4	56.1	60.7
2001	50.5	71.2	74.5

(NZQA, 1996, 2002)

Curriculum and Assessment development

The Education Act of 1989 also mandated the New Zealand Qualifications Authority (NZQA) to develop and co-ordinate the National Qualifications Framework and to oversee student assessment in the secondary and tertiary sectors. Simultaneously the New Zealand Curriculum Framework (Ministry of Education, 1993) was developed. This Framework described key principles including flexibility, coherence and multi-culturalism, including a requirement for schools to recognise the significance of Maori issues and the treaty made at Waitangi. There was a range of Essential Skills identified including: communication; numeracy; information;

problem solving; self-management and competitive skills; social and co-operative Skills; physical skills; and work and study skills. This framework was divided into seven Essential Learning Areas, rather than traditional subject delineations: Health and Well-Being; The Arts; Social Sciences; Technology; Science; Mathematics and Language and Languages. Throughout the 1990s and beyond a variety of National Curriculum Statements were published based upon subjects rather than the seven learning areas, replacing the existing subject syllabi. The Curriculum Framework was accompanied by a clear intention from government to replace the existing School Certificate, Sixth Form Certificate and University Bursaries qualifications with a criterion-referenced system of assessment, linked to the Curriculum objectives and tied in with the NZQA National Qualifications Framework.

The revised New Zealand Curriculum (NZC) was published in 2007 and sought to create a "vision of our young people as lifelong learners who are confident and creative, connected, and actively involved" (Sewell in Ministry of Education, 2007, p. 4). The "front end" outlined the vision, values and principles which underpin a range of future focused outcomes, while the "back end" focused on learning areas and their achievement objectives across different levels. The NZC reflected a change in emphasis from a fixed prescriptive national curriculum to a broad-based design, incorporating a clear set of principles, on which school leaders and teachers could base their specific curriculum decision-making. The eight principles, summarised here, establish that teaching should be consistent with: high expectations; cultural diversity; inclusion; coherence; future focus; Treaty of Waitangi; community engagement; and learning to learn (Ministry of Education, 2007, p. 9). Together with vision and principles, the NZC set out values to be encouraged, modelled, and explored, and emphasised lifelong learning. The vision, values and principles positioned learners centrally and warranted those learners be provided with engaging and challenging learning experiences within a safe and stimulating environment in which they could develop key competencies. The NZC envisions that their formal education will encourage and develop "young people who will work to create an Aotearoa New Zealand in which Māori and Pākehā recognise each other as full Treaty partners, and in which all cultures are valued for the contributions they bring" (Ministry of Education, 2007, p. 8).

Eight learning areas were specified in the NZC: English, the arts, health and physical education, learning languages, mathematics and statistics, science, social sciences and technology. The

curriculum did not prescribe what should be taught but instead provided school leaders and teachers a framework and guidelines to use within each learning area. It encouraged schools to construct their own curriculum by working with their communities to identify a core set of values within the national framework (Ministry of Education, 2007, p.16). Within the secondary sector more attention was paid to the assessment implications of NZC, particularly within NCEA assessments, (Hipkins, 2009), than the front-end intent. Despite the vision, values, and principles, outlined in the front end of NZC, many secondary schools gave greater import to the learning areas and their subject-specific achievement objectives (Begg, 2008). The high value attached to subject specialisms were likely related to high stakes testing and subject status, (Arrowsmith & Wood, 2015). Throughout this period of curriculum development in the 1990s and 2000s, attainment of the highest school leaving qualifications became increasingly important both for individual students and their families and for secondary schools. Such attainment was the common measure of success across schools and was a driver in terms of where families enrolled their children and impacted resourcing levels in schools which were determined by school rolls.

Commodification of education in the market place

As part of the Tomorrow's Schools policies, geographically-based school enrolment schemes were eliminated on the grounds that they limited both the autonomy of schools and parental choice. Maximum roll numbers were set for each school to establish a "competitive market" and zones were only retained by schools deemed in danger of overcrowding. In such schools, "home zones" were established which guaranteed entry to local students as of right and "out of zone" admission was by ballot. This system was soon overturned via the reviews mentioned above and a quasi-free-market education was implemented in the 1990s. This free-market approach encouraged schools to offer the best possible education or face closing down because of falling rolls, so schools were in competition for student enrolments. Waslander and Thrupp (1995) found that removing school zones triggered an exodus from perceived low performing schools in favour of the perceived better performing schools. This situation favoured affluent parents, who could take advantage of "parental choice" and ensure that their expectations were met (Thrupp, 2007, 2008a), and exacerbated ethnic and financial segregation. The top performing and more desirable schools were insulated from the removal of "zones" while schools more exposed by the introduction of competition had to balance their market-response

with decisions about the allocation of resources to support teaching and learning (Tomorrow's Schools Independent Taskforce, 2019). The tension between status, public image and the core business of teaching and learning became a constant pressure.

From 1995 the decile ranking system was introduced as an objective means of delivering equity funding to schools based on socio-economic census data for their local community. Targeted Funding for Educational Achievement was described at the time as "a supplementary resource fund that is delivered to schools to address barriers to learning" (Ministry of Education, 1996 p. 39). This explanation of the funding was later refined by the MOE and continues to determine that the responsibility to overcome the barriers to learning faced by students from low socio-economic communities lies with schools (Education and Science Committee, 2003). A school's decile ranking is derived from census-based measures of socio-economic status (ministry of Education, 2020b) along with indicators of ethnicity (Māori and Pacific Island). Deciles were widely and mistakenly misused as a proxy measure for the quality of the school, exacerbating the public perception of lower decile schools (Tomorrow's Schools Independent Taskforce, 2019) and the impact on school rolls.

Equity and Choice

New Zealand's public education reforms, the mechanics of the education system and the consequences of education policies were concerned with the quest for competing agendas of equity and choice (Codd, 1993). Overarching policies, such as *Tomorrow's Schools*, national and local curriculum objectives and the equity requirements outlined in the NEGs, were developed within a social justice framework promoting the principle of equity. More procedural policies played out to promote the market-driven approach enabling perceived choice such as abolition of school zoning, contestability of services, and a school's BoT managing their own allocated equity funding. The reforms essentially shifted the focus of education from the pursuit of knowledge to the promotion of a private or individual gain, with less focus on schools as a public good and more on the production of the entrepreneurial individual contributing to the economy (Court & O'Neill, 2011; McCulloch, 1988; McMasters, 2013). With policy developed within the central MOE and the implementation at level of schools and BoTs, the scope for local interpretation had the propensity to produce outcomes other than those which the policy makers intended. Codd (1993) contends that depending on perspective and experience:

> the educational reforms [were] concerned with parent participation in education, with providing clear and specific objectives for all learning institutions, with promoting learner achievement and increasing the productivity of teachers, and with ensuring that learning institutions [were] responsive and flexible…In reality, the same reforms [were] seen to be fostering a climate of harmful competition amongst schools, promoting unfair degrees of parental choice, exacerbating inequalities between communities, and promoting disparities in resources for special needs and teacher support. (p. 88)

The tensions between individual choice and social responsibilities, between economic efficiencies and human need intensified the disparities within Aotearoa-New Zealand society. The education system focused schools on identifying and addressing barriers to learning and achievement, particularly for priority learners which by this time were identified as: Māori and Pacific Island students; students from minority ethnic groups; students from socio-economically disadvantaged backgrounds; and students with disabilities. In the absence of any definition of such barriers by the MOE, most schools identified factors largely beyond the school's control, such as home and family circumstances, as negatively impacting on a student's receptivity to the opportunities the school offered (Education Review Office, 1995). These students were seen to be deficient in some way, often because their experiences differed from the experiences of their teachers. In compulsory education Māori continued to be oppressed through assimilatory Western-centric education practices (Murfitt, 2019; Ngaamo, 2019) as presented in the earlier reported school outcomes. Māori leaders were active in their calls for re-imagining an education system that had consistently failed their young people (Penetito, 2010).

Māori education strategies

The first Māori education strategy, launched in 1999, recognised that educational success for Māori was a systemic responsibility and focused on raising the quality of English-medium education as well as supporting high-quality kaupapa Māori education (Ministry of Education, 2018). A series of five Hui Taumata Mātauranga (education summits) were hosted by Ngāti Tūwharetoa, a central North Island tribe, between 2001 and 2004 and provided a forum for kaumātua and other iwi leaders to speak of their aspirations and hopes for their children and young people through education (Durie, 2003). The aim was to view "success" from different

perspectives and to consider how Māori and the Crown, together, might make a difference for future generations (Durie, 2003). Considering these hui, Durie (2004) reflects that:

> …Māori were able to assert demands for an education system that supported Māori values and ideals within a market driven environment… Although the economic and government reforms…impacted heavily on Māori… they were also accompanied by a fresh spirit of independence and a renewed determination to retain those elements of indigeneity that were essential to being Māori in a complex and modern society. (p. 8)

This was a clear message from Māoridom of the need and their determination to indigenise education to meet the needs of Māori learners within the education system. These series of hui were influential in the further development of the Māori education policy and as a means for Māori to speak back to the deficit discourses about Māori that were common across the education system. Three educational goals consistent with Māori advancement were articulated by Durie (2003): "enabling Māori to live as Māori, facilitating participation as citizens of the world, and contributing towards good health and a high standard of living" (p. 201). It was clear what Māori leaders considered to be quality education provision for Māori.

The Ministry of Education's ongoing endeavours to improve education for Māori is evident within its policy and strategic statements, thus the continued expectations for schools. National Education Goals (Ministry of Education, 2019a) nine and ten focus on increased participation and success of Māori and an acknowledgement of the unique place of Māori consistent with the principles of the Treaty of Waitangi. National Administration Guidelines require boards, principal and staff to "in consultation with the school's Māori community, develop and make known to the school's community policies, plans and targets for improving the progress and achievement of Māori students" (Ministry of Education, 2019b, para. 2). One of the most important collection of policies focused on Māori education is *Ka Hikitia* (step up).

Ka Hikitia

The first iteration of *Ka Hikitia* was launched in 2008 with the aim to step up the "performance of the education system to ensure Māori [students] are enjoying education success as Māori" (Ministry of Education, 2008, p. 10). Together with other initiatives aimed at contributing to *Ka Hikitia* (New Zealand Teachers Council, 2009; Ministry of Education, 2011), the intent of this policy was to change the discourse and practice of educators across the system. The challenge

was to implement Ka Hikitia in such a way that the intent was realised rather than enacting a transactional process driven by compliance (Goren, 2009). The release of *Ka Hikitia* did little to prepare schools' BOTs, leaders or teachers to either identify what was required or to implement the policy. Not surprisingly, in 2012 the ERO reported a gulf between the MOE's expectations and current practice across our schools, although pockets of success were identified (Berryman et al., 2017; Ministry of Education, 2013). This meant that even though schools may have owned the priorities for their Māori students, knowing how to act in order to achieve the goal was not forthcoming (Berryman, Eley et al., 2015). Despite the clear statements of policy, goals and targets around inclusion (Education Review Office, 2010, 2012; Office of the Auditor-General, 2012), this gulf was detected across schools in the regular school review visits undertaken by ERO. In reviewing the implementation of Ka Hikitia, the Auditor General found that the Ministry's implementation lacked coherence and practice did not meet the expectations in terms of prioritising the policy and providing support for schools (Office of the Auditor-General, 2013).

The current Māori education strategy *Ka Hikitia* is in its third iteration, (Ministry of Education, 2008, 2013, 2020a) and has consistently identified productive partnerships between schools and Māori communities as a guiding principle. Tahuri (2007) suggests that understanding mana whenua and their vital role within a school is crucial in establishing relationships and productive partnerships with whānau. In identifying that school leaders and teachers are aware of the importance of engaging with parents and whānau, the Ministry of Education also concede that, "many do not know how best to go about establishing learning partnerships" (Ministry of Education, 2010b, p. 28). Determining and embedding processes and events that nurture relationships with individual whānau and collectives of Māori whānau is vital if schools are to foster successful whānau-school partnerships (Anderson, 2018; Ford, 2020; Murfitt, 2019; Office of the Auditor-General, 2015).

Ka Hikitia provides a mandate for transforming the culture and structure of schools and the education system. Nevertheless, to address the ongoing failure of the system to be working for Māori learners and their whānau, enacting this policy requires educator and leader agency based on moral courage and critical consciousness. Ford (2020) suggests that the education system has ignored a fundamental question with regard to *Ka Hikitia* – what are we stepping up from? In the previous chapter the invasion and colonisation of Aotearoa-New Zealand was

described and this chapter traces some of the legacy of the policies of assimilation and integration underlying our current education system. “Courageously confronting the past, to critically understand the present and proactively create a new and more equitable future with mana whenua, is an important task of critically conscious leaders and teachers” (Ford, 2020, p. 240). Yet there is little support for school leaders and their school communities to engage in uncovering this critical history or responding to it in ways that open up a more equitable future with their Māori communities. This level of responsibility to mana whenua and Māori communities was glaringly absent within the neoliberal focus on quality assurance, and remains so within our current accountability structures within the education system.

Quality Performance and Assessment

A key theme throughout the 1990s and 2000s in education was that of quality (Biesta, 2019). The systems of Quality Assurance were developed for an assembly line manufacturing model associated with mass production and assuring the output of a quality, saleable product. This total quality management (TQM) thinking was applied to education to verify that schools and tertiary providers were providing quality education as indicated in education policy. Thus, students were seen as both “inputs” and clients, parents and families as customers and the government through the MOE as funders of the education provision which was verified as “fit for purpose” (Biesta, 2019). Schools were required to generate documentation outlining their policies and procedures, and staff manuals became tools to ensure a coherent and standardised approach to school practices. Assessment became an important focus as a tool to measure the outputs or outcomes against curriculum objectives and later standards regardless of students’ starting points. In the secondary sector national qualification achievement rates were published in league tables by the news media. These aggregated achievement rates for all students masked the continuing disproportionate education success for Māori students presented earlier. Achievement rates were used by the community as an indication of the quality of education across schools, and schools in the upper echelons of these tables relied on their relative positions in the increasingly competitive education market (Biesta, 2019; Boereboom, 2016a).

The national school qualifications were transformed and redeveloped to link more closely with curriculum objectives and the qualifications framework via standards-based assessments. The

National Certificate in Educational Achievement (NCEA) became the national qualification for Aotearoa-New Zealand secondary school students from 2004. Three levels of NCEA corresponded to the final three years of secondary education. From a cumulative qualification over three levels, a record of learning was curated for each student listing credits and grades for separate skills and knowledge on a standard-by-standard basis. These standards were assessed internally by teachers in a school, supported by a national system of moderation, or externally via portfolios or annual examinations with national panels of markers. Schools determined the provision of education and structured their ranges of subjects, courses or programmes of learning to include selected standards to make up a qualification for their students. Depending on the school's approach, curriculum leaders may have imposed restrictions or pre-requisites to particular courses to ensure students met learning expectations before they were eligible to enrol. Generally, students selected their subject courses to make up their years' work. While the system was very flexible, it offered a compromise between standards-based assessment recording competencies and a system of external examinations. The separation of complex and interrelated subject-specific knowledge, and the application of this in different contexts, into discrete standards that were assessed separately, had the effect of fracturing learning and understandings. The focus on individual standards, including the fragmentation and subdivision of skills, knowledge and understandings, compartmentalised teaching and learning rather than supporting a connected and holistic approach. From 2002 the workload around NCEA for teachers intensified and focused on assessment, performance and outcomes. In the Aotearoa-New Zealand secondary school context, exacerbated by a general climate of competition between schools, the demands of assessment exerted a disproportionate influence on teaching and learning.

Historical achievement data shows that the students most advantaged by this qualification pathway to education success were those of Asian, European or Pākehā descent, compared with Māori learners and those of Pacific heritage (Education Counts, 2020). Even though the school qualification system had been transformed into one based on standards, which recognised student learning and achievement across the curriculum, schools continued to support an educational status quo that produced disparities in outcomes. Māori students continued to achieve success at disproportionately lower rates than their peers, let alone enjoying education success as Māori. In addressing barriers to learning ERO (1995) posited that

schools had formed a view of “an ideal student who comes from the family that conforms to the “norm” and that deviations from this “norm” of the family and child need to be overcome before learning can occur” (p. 7). Furthermore, “schools need to be encouraged to turn their focus from seeming deficiencies in the student to ways in which school administration procedures and teacher behaviours can be modified to support student achievement” (ERO, 1995, p.23). It was these school procedures and educator dispositions and practices that Te Kotahitanga set out to disrupt. Alton-Lee (2003) rejected the idea of a “normal” group of children in schools and suggested that the “central professional challenge for teachers is to manage simultaneously the complexity of learning needs of diverse students” (p. v). From a synthesis of research findings, including early Te Kotahitanga findings, Alton-Lee generated ten interdependent characteristics of quality teaching for diverse students, connecting to teacher dispositions, learning processes, resourcing, pedagogical and assessment practices. There was a synergy between Te Kotahitanga’s aims and professional development and the BES quality teaching for diverse learners (2003).

The increasing complexity of information and data and its management, both within schools and flowing between schools and the MOE, would not have been possible without the concomitant development of information and communication technologies (ICT). Across the education system developing skills and building capacity for educators and officials to become adept in their use was deemed essential.

E-Government

In line with the focus on e-government in Aotearoa-New Zealand in the late 1990s and early 2000s the MOE looked to increase its use of the internet in order to become more responsive in communicating with the education sector. Two initiatives, Monitoring Information and Resourcing (MIR) and Information and Communication Technologies (ICT) in teaching and learning’, became important parts of the MOE’s response to the e-government strategy (Kerslake, 2001). Simultaneously, the MOE enhanced the associated infrastructure by establishing and improving school ICT networks, and increasing internet access through bandwidth and connection speeds (Ministry of Education, 2002). These developments, and the related initiatives, such as the “Laptops for Teachers” scheme and the ICT Professional Development clusters (Te Kete Ipurangi, 2010), served multiple purposes. While promoting

more efficient transfer of data from schools to the MOE's Ministry Data Collection Unit (DCU), they were also intended to build teacher capability with ICTs, support administration and to assist schools to use ICTs to transform teaching and learning (Ministry of Education, 2006). In many cases ICTs were used to substitute older technologies with educator practice unchanged and little impact on pedagogies or learner experience. In other cases, more interactive and collaborative practice evolved with a positive impact on learner experiences (Cowie et al., 2006). Some would suggest that these developments also enabled technologies of surveillance (Davies & Bansel, 2007) adding to self- and mutual-surveillance promoted by TQM where "professionality is replaced by accountability, collegiality by competition, costing and surveillance" (Ball, 1997, p.326). While the benefits that accrued to schools and MOE were clear – creating efficiencies in data management, accountability, data transfer and improved reporting to meet MOE requirements – it was less clear what benefits initially accrued to students, especially those who did not have books in homes let alone computers.

Student Management Systems

From 2000 – 2010 a variety of Student data Management Systems (SMS) were increasingly used by Aotearoa-New Zealand schools to manage the wide range of data they collected; student demographics from enrolment forms, attainment results, extra-curricular records, reports, attendance and general behaviour at school, and so on. In 2008 the MOE developed design specifications for the existing SMS to provide for a functional electronic transfer of data from the school SMS platform to the Ministry DCU, and has continued to modify these specifications as the need for collection or exchange of new data arises. At the same time schools were socialised into completing semi-annual roll returns electronically and transferring student enrolment and school-leaver data from their SMS to the MOE DCU. The requirement for national reporting of attainment against National Standards at the primary level and NCEA attained credits to NZQA at the secondary level made the use of a SMS essential for schools.

By 2012 nearly every secondary school and the majority of primary schools had a SMS (Hipkins & Dingle 2013). In the 2012 New Zealand Council for Research in Education (NZCER) national secondary survey investigated the ease and effective use of SMS for specific purposes such as: tracking student attendance, achievement, literacy and numeracy (NCEA) credit attainment, behaviour, progress, extra-curricular involvement; generating reports for individual students, MOE, community, BoT; storing longitudinal achievement data; and sharing information with

parents via an online portal. The use of digital technologies in schools leaned towards managing and controlling students and information about them – the further embedding of a system of surveillance but in a more covert manner. Increasingly teachers became directly involved in data capture and use, and school leaders investigated the potential to use their SMS to build more complex pictures of students' actual and potential learning.

Most schools amassed a plethora of data and information including that associated with student's behaviour, attainment and other education outcomes. While schools and educators could access a broad range of data, they could not always use evidence and data to guide decision making around learning programmes and other school practices to benefit learners (Bishop et al., 2010; Hattie, 2012b; Marsh & Farrell, 2015; Nuthall, 2007).

Educators were required to engage in evidence-based teaching and learning as outlined within policies and systems supported by the MOE such as: teaching as inquiry; New Zealand Curriculum; professional standards for teachers; performance management; and appraisal systems. Schools faced a number of challenges around the use of data (Irving & Gan, 2012), for example the inconsistent use of SMS for systematised storage and retrieval of data related to learning and achievement. Using disaggregated school-wide data for decision making (ERO, 2011) became increasingly important. To become evidence informed, Earl and Katz (2006) suggested three steps for schools: developing an inquiry habit of mind; becoming evidence and data-literate; and creating a collaborative culture of inquiry. Te Kotahitanga sought to support schools and teachers to use evidence in critical ways to inform planning and decisions especially as they affected learning.

Synopsis

This chapter/section serves to identify some of the complexity of the Aotearoa-New Zealand education context within which secondary schools developed and still continue to function. From the benevolent Keynesian education policies of the 1960s, to the upheaval of the 1970s and 80s marked by debate between the revisionists, calling for social justice, equity and the public good, to the perspectives of more conservative liberals. In response to increasing globalisation the Aotearoa-New Zealand context was characterised by neoliberal reforms which forever altered the economic structure of Aotearoa-New Zealand, including its education system, and exacerbated the societal divides of class and ethnicity. Within this tumultuous

socio-political context schools continued to operate and navigated the crossing from being managed and resourced within a regional bureaucratic system of administration to becoming self-managing schools competing within an education market, with individual school boards responsible for the implementation of centralised education policy.

There remain many competing agendas for the school leaders' focus and yet they must determine where to direct the spotlight of their time and leadership practice, and that of the teams they lead. Added to this complexity are the compliance requirements for reporting to the Ministry of Education. These occur on a number of levels from quarterly roll returns, triennial strategic planning and annual outcomes, to specific reporting relating to and determining a range of resourcing such as professional development support for teachers and assistance support for children with special learning needs. Along with the compliance reporting are the obligations and responsibilities gazetted for schools and their BoT (NEGs and NAGs) ongoing school self-review, keeping abreast of the latest policy underpinnings such as the current thinking around school effectiveness, and implementing policies aimed at continuous school improvement across the system. This unidirectional, top-down policy drive, legislated responsibilities for schools as Crown entities, and subsequent reporting mechanisms ensure that the government maintains a firm steer from the centre and that self-managing schools bear the responsibility for implementation and delivery of education.

A personal context - Who am I?

The above socio-political context as outlined traces my own journey through education as a Pākehā child experiencing schooling in the 1960s and 1970s and then as an educator beginning with the Tomorrow's Schools reforms of the 1980s and 1990s.

Cultural inclusion and belonging – an early experience of privilege

One of the first times I became aware of a cultural sense of belonging and inclusion, and considered the experiences of others in this regard, was when I was visiting our local rural district. This area was, and still is, mostly populated by Māori. I was with a group of other Pākehā teenagers spending a few days in this part of our region. The area we were visiting was made up of settlements based around marae along a river valley where our adult leader had strong affiliations with these communities. There had been a death in one of the communities

and our group was welcomed and included in the tangihana (rites and practices of mourning) when we visited that particular settlement. It was an instance of Pākehā, town kids being immersed in te ao Māori for a short period of time.

Despite our inclusion in what was happening for that community, I can remember experiencing a sense of dissonance, a feeling of being out of my depth and a sense of my difference arose. The local people could not have been more welcoming and accommodating of us as our group was taken in, and we were immersed and involved in the tangihana processes of the day along with everyone else. The discomfort was the result of this being the first time I can remember being in unfamiliar territory. I was in an environment I didn't understand and within which I couldn't easily navigate: the language spoken was te reo Māori, the cultural norms, practices and processes were those of Ngāti Hau (the local hapū). I was out of my depth, immersed in a different world, yet the care and acceptance we were shown meant I felt supported and safe.

As a young person reflecting on this encounter, I tried to make sense of it by connecting to what was more familiar. It occurred to me to consider the experience of schooling and how different it may have been for my Māori classmates. Did they have a sense of difference and discomfort in response to being at school? Did they perceive a supportive and protective environment at school, as I had on the marae, or was their experience quite a different one? I never asked the questions, but I internalised the reflection and it has stayed with me ever since. Through that fleeting encounter of being in the minority in a different world and not having the cultural capital to participate fully, I had the first glimpse of my own "white privilege" (McIntosh, 1988) and an inkling of the experience that others, who are minoritised, may have had on a daily basis in the mainstream, Western-centric world of Aotearoa-New Zealand schooling and society beyond.

Who am I?

I am a Pākehā woman of Irish and Scottish descent. Identifying as Pākehā signifies that my identity and commitment is focussed here in Aotearoa-New Zealand. My ancestors began arriving in Aotearoa-New Zealand in 1857, within twenty years of the signing of the treaty. They made the journey because of the benefits this new country offered to them. As shipwrights and labourers, they were looking for better opportunities and more choices for their children than they had had in their homelands, like immigrants the world over. My culture has developed as

a result of living in this land through five generations and in response to a relationship with the land and its peoples. Along with all Pākehā my family and I have enjoyed the privilege and benefits of colonisation. My identity and culture is constantly "transformed by interaction" (King, 1999, p. 235) in relationship with others and usually this has been in contexts where I feel that I have rights and I belong.

A member of a large Catholic family, I grew up in the 1960s and 1970s for the most part in a small provincial city in Aotearoa-New Zealand. I was educated in the Catholic school system and socialised by themes of love, respect and social justice. Accepting people where they are, for who they are, provides a sound basis from which to develop relationships and does not preclude a reciprocal challenging to grow or develop further. As I was beginning my own secondary schooling in 1975, social events were unfolding that stopped New Zealanders in their tracks and raised the profile of Māori rights. Of these protests there were two in particular that made an impression on me as a teenager.

In September 1975, Whina Cooper, a 79-year-old kuia (respected female elder) from Hokianga in the far North of Aotearoa-New Zealand, organised and led a hīkoi (protest march) from Te Hāpua in the north to Wellington – a journey of 1000 kilometres. The objective of the hīkoi was to call for an end to the sale and alienation of Māori land and the catch cry of all those who participated was "Not one more acre of Māori land". Many Māori groups, who banded together under Whina Cooper's leadership on the hīkoi, went on to protest about land issues specific to their own iwi and hapū. In 1977, Joe Hawke, a young Māori activist, led the occupation of Takaparawhā (Bastion Point reserve) in protest against the Crown's decision to sell the land that had been wrongly taken from Ngāti Whātua, the local iwi. This was and remains one of the few remnants of ancestral land over which Ngāti Whātua maintain guardianship. A Western worldview identifies this land as prime real estate in Ōrakei, Auckland, with stunning views of the Waitematā harbour. Later in 1978, the police and army put an end to this occupation at the direction of our then Prime Minister – a sad day in our history. A digital record of the Ngāti Whātua perspectives, protest and eviction is still available to view online (NewZealandOnScreen, 2014). Later, in 1988, the New Zealand Government agreed a treaty settlement process with Ngāti Whātua over the Ōrakei claim. This included a formal apology to Ngāti Whātua, and the return of the land that was forcibly taken from them, with compensation. Interestingly, New Zealanders widely acknowledged and honoured Whina

Cooper as a respected leader of Māoridom. In comparison, Joe Hawke was vilified as a radical who had stepped outside the law.

I began my career as an educator in mainstream secondary schools in the 1980s because one of the enduring beliefs I was raised with is that everyone has the right to make choices, to be self-determining, and that learning and education open up the future. At the time I started my first teaching position in 1986 there was a growing awareness of the Treaty of Waitangi among Pākehā. "Project Waitangi" was a national anti-racism programme that aimed to educate as many New Zealanders as possible about the treaty, and its place in present-day Aotearoa-New Zealand society (Consedine & Consedine, 2012). In communities around the country Project Waitangi discussion groups emerged and the participants, for the most part Pākehā, began to examine and consider treaty issues. At the time I was living in a small rural town and joined in setting up a local Project Waitangi group. For the first time I was learning as Pākehā alongside Māori about the Treaty and te Tiriti, and about our nation's history from a different perspective. I started to make sense of the different intent and the articles that made up the two different versions (the Treaty of Waitangi and te Tiriti o Waitangi); the relevance of obligation, and the challenge that was playing out through protestations of "Honour the treaty". I began to understand both the land march, led by Whina Cooper, and the occupation of Bastion Point by Ngāti Whātua on a different level. Interestingly it wasn't until the 1990s that the Treaty of Waitangi became a part of the New Zealand school curriculum.

For mainstream Aotearoa-New Zealand in the 1980s, the treaty was an historical document signed in 1840 with no relevance in a modern society (King, 2003; Nairn, 1989). A commitment to honouring the treaty made at Waitangi was pandering to the protest movement – the idea of revisiting the founding of a nation on the Crown defined principles of partnership, participation and protection in relation to Māori was anathema, let alone considering the articles. As a result of participation in Project Waitangi, I began to consider my level of commitment around the treaty and the implications for my practice as a teacher. Te Tiriti o Waitangi has continued to have a strong influence on how my career in education has developed including not only how I taught, but also the contexts of my work with students.

The students were my best teachers. I remember one young Māori man who came steaming into our classroom after a lunchbreak. He was so angry and frustrated, threatening to "smash" a particular member of staff because he and his friends had been accused of some not

insignificant misdemeanour by that senior staff member, a situation that was all too common. Despite the fact that he was “seeing red”, naming his frustration with a situation neither of us could control and predicting possible consequences of his following through was enough to calm him down. We explored some of the alternatives to violence and being expelled from school. As a young teacher it didn’t occur to me that I was aiding and abetting his subjugation within a complex education system in which he had no power – calming him down and delivering him up to that system. To me he was a person who was about to be maltreated within a system which had triggered his frustration in the first place. In my teaching career this was one of the first times I recognised racism in action within schooling.

Over some 25 years of working in schools I took on various roles and responsibilities as a professional educator including classroom teacher, subject specialist, year level dean responsible for students’ pastoral care, head of a subject department and deputy principal. I became involved in the Te Kotahitanga Research and Professional Development project firstly as a teacher participant, then as an in-school facilitator. At the same time, I was also a deputy principal with school-wide leadership responsibilities. One of my shared tasks as a deputy principal was “shop duty” after school which was supposedly about controlling student behaviour on the borders of the school neighbourhood, but I made it primarily about catching up with students I knew and getting to know those I didn’t. On one occasion while I was talking to a group of students one young girl who was nearby announced loudly “You’re racist”. At the time I thought that she was either testing me out or trying to get me to move on – a tactic that must have worked with other staff. My reply went something like, “that certainly wasn’t my intention. Tell me what I have done that is racist and I will make sure I don’t do it again.” Her response was silence and a surly glance in my direction as she stepped away yet held her ground and I returned to my conversation. I didn’t see myself as racist and I disregarded her assertion at the time. Later I came to understand that I was a Pākehā woman in a powerful position within the school, an institution that was indeed racist, and I represented and participated in that racist system. It didn’t matter how relational I was, if I couldn’t influence that systematised racism then I was condoning it.

Soon after this realisation I left school and began working as a member of the Te Kotahitanga professional development team supporting educators to develop and embed culturally responsive and relational ways of working across all levels of their school. The express aim of

the work was eliminating achievement disparities between Māori and non-Māori learners but in ways where Māori did not have to compromise their Māori cultural identity to do so. My own experience of being a participant and learner in Te Kotahitanga over time was both challenging and rewarding. The positive impact of this professional development on Māori student engagement and achievement was evident in my own school. While gains were made, in terms of reducing the educational disparity between Māori and non-Māori, it was clear to me that school practices and influences from beyond the classroom could either support the new classroom pedagogy or limit its effectiveness in numerous ways. These experiences led me to seek solutions by engagement in educational study and research.

Once Te Kotahitanga finished as a project, our team continued to facilitate professional development and as our theorising has evolved, so too has the focus and purpose for our work with educators. As tangata tiriti, in my work with others, I remain committed to giving effect to the promises inherent in te Tiriti o Waitangi, for the benefit of tangata whenua. Beginning with myself, my aim is both to disrupt and challenge discourses and practices that support and strengthen systemic racism (and other "isms") within our institutions, communities and macro-level societal systems, and to find new ways of working together, with tangata whenua and tangata tiriti, to reform systems and practices.

As an educator, researcher and learner, I position myself within the context of this doctoral research. My participants and I have shared similar experiences, challenges and learning: as middle and senior leaders within secondary schools; as learners in Te Kotahitanga. My learning in Te Kotahitanga extended to an external facilitation role and I continue to facilitate professional development and learning in English-medium schools. I am Pākehā, alongside my participants who are Pākehā and Tauiwi (non-Māori from another country). I am on an extended journey of understanding and responding to the historical and ongoing impact of colonisation in Aotearoa-New Zealand and accepting the involvement of my ancestors and my own continuing inadvertent participation due to the power and privilege I am afforded because I am Pākehā. I see that the ability to respond in action is my responsibility if I am to live honourably on this land as a treaty partner, as a Pākehā educator.

E nohotia ana a waho, kei roto he aha

a journey within to strengthen without!

Summary

This chapter presented the contexts for education for Māori, both at the system-wide level and at a personal level. It backgrounded the development of our state secondary schooling system over the past fifty years and examined some of the complexities school leaders work within along with evidence of the ongoing inequities this colonial system reform has yet to address.

Chapter 4: Methodology

Introduction

Broadly speaking, methodology pertains to the theoretical frame through which a researcher both views and generates the process of research including the selection of methods, the data and outcomes (L. Smith, 2012) - theorising not only how the research will be undertaken (what we do and how we do it) but more importantly why a researcher will work in this way. The coherence between who I am, how I am in the world, why and how I undertake research is interconnected to the methodological approach I select and as such this is a fundamental consideration.

This chapter presents the methodology that guided this research including the rationale behind its selection. It provides an outline for the research approach and design, and I introduce the research context, the participants with whom I worked and their purposive selection. I explain the research methods and the procedures used, including decisions made when applying these to the collection and analyses of evidence, along with how the data were analysed and ethical considerations. Each method is presented in order, followed by the research procedures used.

Research questions and approach

This research sought to understand how leadership in a Te Kotahitanga school was influenced by, and in turn influenced, school-wide professional learning focused on pedagogy. The professional learning involved the adoption of new and more effective practices for Māori learners, and their impact on teachers and learners.

Four sub-questions that guided the research include:

1. When the focus of professional learning is on equity for Māori learners, what implications arise for professional practice within the school community?
2. How is a shared understanding of a relational and culturally responsive pedagogy developed within a school?
3. How does the practice of a relational and culturally responsive pedagogy become the normal course of activity within and across a school?

4. What impact does the shared understanding and practice of a relational and culturally responsive pedagogy across a school have on the educational outcomes for Māori students?

This thesis is positioned within an interpretive, critical and qualitative research stance (Lincoln et al., 2011; Merriam, 2002). Through co-construction with participants, the research seeks to uncover and collaboratively interpret their experiences – their decisions, practices, acts of leadership and the learning of a group of school leaders in order to inform praxis. Through a critical lens, this research examines and critiques cultural and structural elements of the education context which enabled or constrained pedagogical reform. It looks to contribute to an ethically responsible agenda (Denzin, 2017) - to know ourselves, and where necessary to become empowered to change ourselves and our educational contexts in order to be catalysts for action.

From a critical paradigm, paying attention to the locus of power within our education contexts, and identifying inequity was important within this research. Considering different perspectives and world views was also important in the process of my working with participants to co-construct knowledge that reflected their experiences. I considered culturally responsive methodologies to be consistent with the purpose of the research and the ways in which I wanted to work.

Culturally responsive methodologies

In the framework of culturally responsive methodologies Berryman, SooHoo and Nevin (2013a) promote a stance wherein "establishing respectful relationships with participants is central to human dignity and the research" (p. 1). Culturally responsive methodologies challenge the notions of objectivity, neutrality and distance common in the majority of traditional research approaches, instead compelling the researcher to come to know their participants or community and vice versa through the development of reciprocal learning relationships. A key requirement of this culturally responsive approach is for the community to define for themselves the "terms for engaging, relating, and interacting in the co-creation of new knowledge" (Berryman et al., 2013a, p.4). Drawing from kaupapa Māori theory and critical theories, culturally responsive methodologies are perhaps best portrayed within three dimensions: "cultural and epistemological pluralism, deconstruction of Western colonial

traditions of research, and primacy of relationships within a culturally responsive dialogic encounter" (Berryman et al., 2013a, p. 15). While the research contexts and communities of actors will differ, culturally responsive research is evident through these three key dimensions.

Deconstruction of Western colonial research traditions

Conventional Western research methodologies for Māori have functioned as a means of domination and colonisation (L. Smith, 1999) through the "imposition of Western authority over all aspects of indigenous knowledges, languages and cultures" (p. 64). Such traditional research was focused on extracting knowledge and resources, their reorganisation, decontextualising, re-portrayal and re-distribution by researchers connected to the Western academy (Berryman et al., 2013a; L. Smith, 1999). These research traditions privilege Western knowledge systems and their epistemologies (Berryman et al., 2013a), imposing the researcher's expertise, knowledge and purposes, over those of the research participants. Deconstructing these research traditions involves more than the rejection of favoured Western approaches, and calls for a humanising approach wherein research participants are no longer othered or dehumanised. Rather, their cultural locatedness and ways of knowing are central to the knowledge building in which they participate. L. Smith (2012) would suggest that research methodologies such as these are decolonising.

Participants are understood as socially and culturally situated, complex individuals who can give voice to their own experiences (Denzin & Lincoln, 2005). Krumer-Nevo and Sidi (2012) add the importance of attention to participants' theories and analyses of their own circumstances and relationships to avoid othering. Othering is an alienating experience of objectification, of being taken out of context and treated as inferior through the research process. How a researcher understands their participants, recognises their expertise and co-designs the research process with them, can determine whether the research partners experience research as a humanising process in which their participation in knowledge building is privileged and valued, or experienced as othering. Culturally responsive researchers strive to challenge the privileging of researcher expertise by positioning themselves with humility as curious co-inquirers and collaborators in the research design, knowledge-building processes and dissemination of the co-created knowledge (Berryman et al., 2013b).

Taking a collaborative constructivist approach to research means that power is shared amongst participants. When researchers are positioned in an on-going and equal partnership, as co-inquirers and co-learners (Hennessy, 2014), with the community of participants then it is possible to co-construct knowledge that is of value to the research group and beyond.

Cultural and epistemological pluralism

Actively seeking multiple meanings, different ways of seeing and making sense of the world, exploring tensions and alternate viewpoints (Hesse-Biber & Leavy, 2008), require the researcher to assume a stance of openness. While co-constructing new knowledge within the research group is important in culturally responsive research, through engaging in the complexities of multiple epistemes and logicalities (Berryman et al., 2013b) we can come to know ourselves and others on different levels. Biermann (2011) suggests that through this process of research we unsettle ourselves and see the familiar as strange and that which is unexpected as an opportunity to co-create new knowledge and understandings. Such engagement provides the opportunity to consider alternatives and uncover new solutions, all the while recognising the cultural and epistemological advantage that participants can bring to a research group.

Relationships within a culturally responsive dialogic encounter

Central to culturally responsive methodologies are relationships of reciprocity or interdependence between the research actors. Narayan (1993) highlights the importance of the quality of those reciprocal relationships in representing participant voices, perspectives and challenges. Berryman et al. (2013a) suggest that further to respectful relationships the participants collaborate on the questions, design and participatory experience in the research so that “a richer picture is formed through a reciprocal, co-created response” (p. 12).

Taking a stance of neutrality, objectivity or subjectivity serves to obfuscate the positionality of the researcher and create and maintain distance between the researcher and participants (Bishop, 2005; Hershusius,1994). Heshusius (1994) asserts that throughout human history knowing has been understood as a form of participation. Further she suggests researchers acknowledge their participation and develop participatory consciousness – a deeper awareness of engaging one’s whole being in connected participation. Bishop (2005) uses the example of

researchers being somatically involved within a research whānau – “that is physically, ethically, morally, and spiritually, not just in one’s capacity as a ‘researcher’” (p. 130). Berryman et al. (2013a) set aside positivist notions of objectivity and separation but instead focus the researcher on attending to the issues and concerns of the participants. The research group together determine the common purpose and how they benefit from the outcomes of the research.

The responsive dialogic space

The importance of the relationships of respect and interdependence within research is portrayed by Berryman (2008) using the image of a double spiral or koringoringo common in traditional carvings from te ao Māori. This metaphoric meeting space, depicted from the centre, represents the listening and learning, through the interchange of elements where one is active the other quiescent and through which “symmetrical patterns of change emerge and flow” (p. 258). Extending this understanding Berryman et al. (2013b) present an image of their “responsive dialogic space” (p. 394). The image is presented here with the permission of the first author.

Figure 4-1: Listening and Learning: Reciprocal Understandings Within the Responsive Dialogic Space

(Berryman et al., 2013b, p.394)

Presented simply as two entities, the researcher and the participants, the two double spirals represent the “identities, prior knowledge, cultural experiences, and connections that each

brings” (p. 21) to the relationship. At the centre is the responsive dialogic space through which mutual trust and respect is nurtured via ongoing, face-to-face, dialogic interactions. Relationships and interconnectedness are central and essential in this dialogic space, with conversations, narratives, learning and co-creation of knowledge building iteratively. These deepening relationships and the shifting of understandings promoting growth and knowledge-building are represented in the changing colours of the figure, there, each of the participants and researcher maintain their own individualities, but through the dialogic space are capable of influencing each other through listening and learning together.

Denzin and Lincoln (2008) explain the foundation of critical qualitative research as embodying the “emancipatory, empowering values of critical pedagogy… [bringing] research participants into a shared, critical space, a space where the work of resistance, critique and empowerment can occur” (p. 5). Emphasising the interactive space between research participants, these authors draw attention to the need to critique and address power dynamics within the research relationships as well as within society or the identified public sphere. This attention to power at work is consistent with the culturally responsive methodologies framework of Berryman et al. (2013a, 2013b) with an emphasis on respectful relationships that support research that is participatory rather than impositional.

Bishop (2005) developed a framework to analyse the locus of power within research and highlight how power plays out within many Western research relationships and processes. The basis for this frame were the concerns Māori people had about their negative experiences of research, in particular researcher manipulation of matters involving initiation, benefits, representation, legitimation, and accountability related to research practice. This framework used metaphors from te ao Māori in order to empower participants and as a means of self-analysis for researchers focused on their research processes.

The foundations of culturally responsive methodologies, kaupapa Māori and critical theories, while distinct traditions in themselves, share similarities which Berryman et al. (2013a) explain:

> ...both value human dignity and strive for voice, both honor the necessity of relationships and dialogue, both desire multicultural revitalization, both cultivate social and political consciousness necessary for reform, both resist hierarchical power

> structures ... both vision power over one’s own destiny, especially from those on the margins (p. 15)

I proceed to outline how culturally responsive methodologies provides a frame for my thesis.

Overall research design

The experiences and influence of school leaders in school-wide professional learning around effective pedagogical development for Māori learners was the main focus of this research. As discussed previously colonisation still dominates education in Aotearoa-New Zealand and perpetuates an English-medium system in which Māori and other minority groups experience considerably less success than do their Pākehā peers. The long-term consequences of these inequities for Aotearoa-New Zealand society, and the benefits of addressing them, have been powerfully articulated by Schulze and Green (2017). Accordingly, I wanted to apply a methodology which would support the critical examination of the leadership praxis and learning interface with the potential influence on equity in educational outcomes. Additionally, I wanted to engage with educational leaders within a participatory research frame rather than in a traditionally impositional way. Within culturally responsive methodologies the primary focus on relational and dialogic interactions offers the possibility of both deconstructing Western research traditions and identifying more liberatory pathways to decolonise the colonial education systems that perpetuate these inequities. In order to progress to the design phase I considered using a case study approach to this doctoral research.

Case study approach and design

Case study research as a form of inquiry has been used widely in educational research and can involve both qualitative and quantitative research. There are various definitions of a case: a specific, functioning, integrated and “bounded system” (Stake 1995); “a contemporary phenomenon within its real-life context especially when the boundaries between a phenomenon and context are not clear” (Yin, 2003, p.13); and a single entity, which has boundaries (Merriam, 1998). The aim of case study research is to maximise what can be understood about a particular case in all its complexities (Cohen et al., 2007; Stake, 2005) which Merriam (1998) perceives as both an intensive and holistic depiction of the bounded entity. Stake (2005) highlights the importance for a researcher to gain experiential knowledge of the case and pay attention to its contexts, both within the bounded case and without, including the

historical, social and political. Case study research provides the opportunity to maximise the learning about the case alongside learning in the process of research.

There are several types of case study described in the literature including: collective, descriptive, evaluative, explanatory, exploratory, and interpretive (Cohen et al., 2007). Stake (2005) also suggests that a single case study can be classified as intrinsic or instrumental. An intrinsic study is initiated because "in all its particularity *and* ordinariness, the case itself is of interest" (p. 445), whereas an instrumental case study involves using a particular case to facilitate our generalised understanding of something else (Stake, 1995). While Yin (2009) emphasises that planning and research design should be established at the outset of the research, Stake (1995) adopts a more flexible approach to research design which accepts that researchers may need to make changes during their research. This approach is intended to develop a rich, in-depth insight into a particular setting or context while also providing an holistic representation (Merriam, 1998). Yin (2018) considers that using a range of methods and a full variety of evidence, observations, interviews and documents, is a strength of case study research and adds to its validity and credibility. The flexibility of using multiple methods enables researchers to be responsive to their participants while undertaking an in-depth inquiry to understand the "complex, dynamic and unfolding interactions of events, human relationships and other factors in a unique instance" (Cohen et al., 2017, p.376) that is the case.

Through exploring the Kikorangi High case, the school at the centre of my study, I sought to engage two types of thinking which Durie (2008, 2011) describes as centripetal and centrifugal. A centripetal view focuses downwards and inwards, analysing the particular components or data set so that in the fine detail understanding emerges, while a centrifugal perspective looks outwards to a more expansive interpretation of relationships within and between systems. In researching the relationship and interplay between leadership practice, professional learning and outcomes for learners, employing both types of thinking would contribute to a more holistic understanding of a complex situation.

In the context of Kikorangi High, I wanted to establish a fundamental research design that I could then shape and refine with my research participants as necessary in order to further define and address our research questions. It was important to use a range of methods to examine the various types of evidence and voices identified prior to and during the research

process, so as to explore the interface of leadership and professional learning and its impact on Māori learners. Furthermore, Merriam (1998, 2002) and Stake (1995, 2005) assert the need to focus on preserving the multiple layers of reality or knowledge construction of those participating, even when they seem contradictory, so as to represent the interpretations of participants alongside those of the researcher and the complexities within the case. Interpretation is both a privilege and responsibility and Lincoln et al. (2011) specifically suggest that, from a constructionist or interpretivist paradigmatic stance, researchers must participate in the research process with the participants to ensure that the knowledge produced reflects their reality. I expected to engage a number of participants, with a variety of leadership roles and experiences. Their perspectives on traversing the boundaries between their leadership praxis and professional learning and how this impacted their teams and their learners were important. Both to explore and weave together through the research narrative and to represent the complexities of this case in ways which were respectful and authentic.

Case study research procedure

In this research I inquired into the interdependence of leadership at Kikorangi High, together with the incorporation of effective pedagogies for Māori learners before, during and after the school's participation in the Te Kotahitanga professional development project outlined in chapter two (pages 40–42). The school was the research context within which I wanted to understand the lived realities of my research participants within a set time-frame. Therefore, this was a time and space delineated context. Within this context the inquiry focused on a bounded system – that of the experiences of the participants particularly their interactions, events, processes and relationships they were involved in. Hence, a case study approach, in which a variety of methods of collecting analysing and interpreting data were used, was appropriate.

Mixed Methods

Mixed methods research involves "mixing" qualitative and quantitative research methods in a single study. O'Dwyer and Bernauer (2013) point out that both are connected by their purpose of producing new knowledge. Further, both are "equally as valid and complementary for understanding the complex world in which we live" (p. 45). Johnson and Onwuegbuzie (2004) assert that both quantitative and qualitative research are important and useful, and that mixed

methods research is a third research paradigm with the goal of drawing from the strengths and minimising the weaknesses of both. For the researcher, Leech and Onwuegbuzie (2009) explain, "mixed methods research represents research that involves collecting, analysing, and interpreting quantitative and qualitative data in a single study" (p. 267). In seeking to understand the complexities of a case it is important to strive for dialogic explanations of multiple relevancies and questions emerging in creative tension (Creswell et al., 2006; Creswell & Plano Clark, 2017). Within a case study such as Kikorangi High, using mixed methods allowed the analyses and interpretation from the range of available evidence to support an in-depth analyses and examination of the complexities of this case. In such a study, while the fundamentals of qualitative research would be prominent it did not preclude the inclusion of relevant quantitative methods.

Lincoln et al. (2011) suggest that bricolage or borrowing from different paradigmatic perspectives can be useful in enhancing the richness of research. The bricolage derives from the French for a "Jill of all trades" or a "do-it-yourself-er" who uses whatever tools and materials are available to complete a task (Denzin & Lincoln, 2005; Kincheloe & Berry, 2004; Kincheloe & McLaren, 2005; Rogers, 2012) in this case a research project. Sharp (2019) contends that bricolage can be seen as a "pragmatic approach to research with an explicit critical turn" (p. 51) that takes mixed methods beyond the qualitative and quantitative binary. I will now consider the two contributing elements of mixed methods separately to help identify the advantages of such an approach for this research.

Qualitative prominence

Multiple realities are perceived and experienced by individuals in their contexts and the qualitative researcher is interested in diversity of perception (Cohen et al., 2017; O'Dwyer & Bernauer, 2013; Stake, 2005). Denzin and Lincoln (2005) describe qualitative research as a situated activity consisting of interpretive practices which both make the world visible and transform it. Further, by adopting an interpretive, naturalistic approach "qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them" (p. 3). In short, the researcher is admitted into the worlds and lives of the participants, in congruence with authentic and respectful relational dialogic encounters within culturally responsive methodologies.

Familiarity with and engagement in the research context(s) is essential for the researcher in understanding and representing the actors' perspectives and multiple voices.

Lather (1991) maintains that qualitative approaches lend themselves more readily to addressing researcher imposition on the research process. Merriam (1998) suggests that the final account of the research is an interpretation by the researcher of others' views filtered through his or her own. Fontana and Frey (2005) concur, noting that "it is the researcher who ultimately cuts and pastes together the narrative, choosing what will become part of it, and what will be cut" (p. 697), and how the story is represented (Stake, 2005). In focusing on the concerns relating to the locus of power within research, Bishop (1997, 2005) raises questions about the (mis)representation of reality. Bishop (1997) explains that the qualitative researcher "paints a picture, potentially facilitating the voice of the research participant to be heard, for others to reflect on" (p. 30). Ollerenshaw and Creswell (2002) suggest an approach in which participant stories are analysed then retold by the researcher, who adds details and identifies themes to provide a fuller narrative. Further they argue that through participant verification the authenticity of the narrative is maintained. Others (Byrne, 2017; MacLure, 2008; Polkinghorne, 2007; Richardson, 1997) suggest that notions of authenticity are problematic and highlight the challenges that representation presents. L. Smith (2012) cautions us about the importance of representation because for the reader it gives an impression of "truth". The representation of participants' experiences and praxis, and the interpretation of such research data, is a process which requires caution and accountability especially for a researcher working within culturally responsive methodologies.

Quantitative support

Quantitative research seeks to explain phenomena by collecting numerical data that are analysed using mathematical tools (Creswell, 2008). In this research, quantitative data is collected and interrogated to develop trends and patterns particularly with respect to the impact on learner outcomes and classroom experiences. These data sets and their analysis were used together with the qualitative data to help identify different realities, verify interpretations and clarify meaning (Denscombe, 2010; Stake, 2005). Denzin and Lincoln (2011) explain that using multiple methods, or triangulation, "adds rigor, breadth, complexity, richness, and depth" (p. 5) to the inquiry and Torrance (2012) agrees.

In this research, quantitative data was collected to elucidate patterns and trends over time in strategic planning and reporting, classroom experiences and educational outcomes. These secondary data sets were gathered by the school for another purpose and shared with me to consider alongside qualitative interview and observation data. The data sets were used sequentially, one building on the other, to develop breadth and depth of understanding of the Kikorangi High case and for the purpose of corroboration. This use of both qualitative and quantitative approaches was led by the research questions and allowed for the (co)construction of knowledge in addressing these questions from within a rich view of the case. For these reasons a mixed methods approach was appropriate in this research.

Methods

Interviews

Interviews are recognised as an important qualitative data collection method (Bishop, 1997; Creswell, 2008; Fontana & Frey 2005) because they recognise and facilitate the generation of knowledge through dialogue between people in social contexts (Cohen et al., 2017). Drawing on Kvale's (1996) theorising of the interview as an exchange of views and emphasis on social situatedness of knowledge production, Fontana and Frey (2005) describe the interview as an active process of exchange between two or more people leading to a "contextually bound and mutually created story" (p. 696). While one-on-one interviews are common in educational research, group interviews have become more prevalent as a means of collecting data. Group interviews provide a useful context for people who have worked together or share a common purpose, with the potential to generate discussions and a wider range of responses or perspectives as a result (Cohen et al., 2007; Cresswell, 2008). While they have advantages, group interviews also present possible challenges to the facilitation of dialogue. Potentially these involve the group dynamic and may include domination of the dialogic space and reticence of some to offer alternative views in response to the "public line" or "group think" (Cohen et al., 2007; Fontana & Frey, 2005).

In considering a case study approach above, issues of researcher imposition have been raised. However, in considering the interview as a method in case study, it is worth noting Yin's (2009) suggestion of pursuing inquiry through guided conversations rather than structured

interrogations, an approach supported by others (Bishop, 1997, Creswell, 2008). Interviews can be understood to range from the structured to unstructured with a differing level of interviewer control. In structured interviews the interviewer asks pre-established questions with little room for variation and controls the interview pace, whereas unstructured interviews are open-ended, establish a relational approach and seek to understand rather than to explain (Fontana & Frey, 2005). More unstructured interviews are used to understand complex and deep issues and to discuss participants' interpretations of their worlds (Cohen et al., 2007; Fontana & Frey, 2005). In semi-structured interviews, while there still may be questions and issues the researcher wishes to discuss, the participants have a degree of agency to determine the matters that interest them and how ideas are developed (Denscombe, 2010).

Semi-structured interviews as conversation

Bishop (1997) suggested the use of sequential, semi-structured, in-depth interviews as conversation can better support relationships of respect and mutual trust with all participants investing themselves in the dialogic space. Such conversations provide an environment in which to reflect on and revisit aspects of the dialogue in an iterative way. Bishop (1997) suggested that the researcher and participants can develop reflections together and, through negotiation, co-construct meaning within these contexts. The notion of repeating interviews and returning to discussions was supported by Lather (1991) who saw it as amplifying negotiated interpretation. Fontana and Frey (2005) agreed and suggested that interviews are "negotiated accomplishments of both interviewers and respondents that are shaped by the contexts and situations in which they take place" (p. 716). In terms of enhancing the responsive dialogic space promoted by Berryman et al. (2013a), this type of interviewing promotes acceptance of different ways of knowing, interdependence and self-determination for all participants. Another form of interviewing, known as stimulated recall, adds a different dimension of reflection on practice.

Stimulated recall interviews

Lyle (2003) described stimulated recall (SR) interviews as an introspective research procedure that is a valuable tool for investigating cognitive processes and uncovering implicit knowledge. The purpose of SR is to enable participants to reach their thoughts concerning an original situation or event via authentic stimuli and cues (Calderhead, 1981; Gass & Mackey, 2000;

Thomas et al., 2011; Vesterinen et al., 2010). Yinger (1986) suggested that multi-methods of data collection should be used to study the complexity of teacher cognition in the classroom rather than rely solely on SR. Further, he noted that SR gave a "new view" allowing the possibility of reflection, analysis and critique not available to the individual during the original episode, but which may generate interference for accurately reporting interactive thinking during the original event. Marland and Osborne (1990) refuted Yinger's concern and pointed out that SR provides the researcher with "a valuable source of information on the teacher's theory of action" (p. 94). Gass and Mackey (2000) cautioned that the time delay between the event and the recall should be minimised to improve validity and reliability of the recall and the interview data. They also suggested that participant responses are made up of self-reporting generalised principles and actions, self-observation reporting their own actions and self-revelation sometimes described as "thinking aloud". In using SR procedures and collegial reflection in professional learning, Stough (2001) found that educators' levels of self-reflection increased and they found the experience "useful in assessing and understanding their teaching practices" (p. 4). Vesterinen et al. (2010) asserted that the researcher's role influences the SR process as an active listener and reflector who seeks clarification and formulates specific interview questions in line with the research aims in order to elicit participant thinking.

Document Analysis

Document analysis is described by Bowen (2009) as a systematic review of documents often used as a means of triangulation with other research methods. A valuable source of unobtrusive data (Hatch, 2002), documents serve a variety of research purposes such as providing contextual background, supplementary data, a way of tracking developments over time, and corroborating evidence from other sources. An iterative process of reading and interpretation, document analysis can combine features of both content and thematic analysis.

According to Krippendorff (1989), content analysis is an important research technique used to analyse data within a specific context taking into account the meanings attributed to them by groups or cultures. Because of its systematic treatment of all data items, this analytical method offers a way to view developments and changes over time within a data set, thus they can deepen our insights and understanding of a case. Stemler (2001) agrees and suggests that, in addition, it can be a useful way to discover and describe the focus of attention for an individual,

group or institution. Hsieh and Shannon (2005) suggest three different approaches to qualitative content analysis: conventional, directed and summative. The differences in these approaches centre on the way the initial codes or keywords are defined. In conventional content analysis, codes are defined during analysis, whereas with a directed approach they can also be pre-defined. A summative approach uses keywords and often treats the text as single words or in relation to particular content. Thus, a content analysis approach to document examination is systematic, unobtrusive and useful for dealing with large data sets.

The method of thematic analysis is used to identify, analyse and report patterns or themes within data. In considering thematic analysis Braun and Clarke (2006) suggest that patterns are identified by the researcher either inductively or deductively at an explicit or interpretative level within a data set. Further they posit that researcher judgement is necessary to determine the importance of a theme in relation to the overall research question. The flexibility and accessibility of thematic analysis provides the opportunity to summarise key features across a body of data and highlight similarities and differences.

Considering the purpose of the research and the types of documentation collected, alongside other methods within a research project, is important in determining how document analysis will proceed for each item or data set. Also important for the researcher is to identify the document's provenance, original purpose and intended audience (Bowen, 2009). In this research project we (leaders in this school and I) identified a variety of research purposes according to document type and analysed a range of documents including interview transcripts, minutes of meetings, reports and records, policies and procedures, charters, strategic plans and annual reports, external school review reports and achievement summaries.

School outcomes data analysis

Creswell (2008) asserts that researchers need to consider the types of data that will measure the variables defined in their research projects and the instruments used to collect selected data. He goes on to identify four types of data: performance measures, attitude, individual behaviour and factual information. Within this research school outcomes data sets were analysed including those relating to teacher pedagogical practice, student classroom experiences, attendance, retention, achievement and participation.

Introducing the research participants

Researcher connections and positioning

The relationships of interdependence nurtured through working in a culturally responsive way within a research group resists the traditional notions of either insider or outsider positioning within research. Within this research context I acknowledge the complexity and interplay of my insider and outsider positioning (Eletreby, 2013; L. Smith, 1999). Through my previous experience as a Pākehā secondary school educator, curriculum leader, school leader and my current role as a professional development and learning facilitator, I traverse the insider and outsider positions in relation to the participants and their influence and experiences as school leaders and learners. I am an insider because of the prior work we had shared together and my insights into and knowledge of their learning context. I am an outsider with respect to their own leadership contexts within their school community, and the experience of applying professional learning within those leadership contexts.

The school

Kikorangi High School is both a participant in and the context for this research project. Kikorangi High (I reiterate that this is a pseudonym rather than the real name of the school) is a large urban girls' secondary school, with a staff of over 120 and a student roll of 1400, thirty-one per-cent of whom identify as Māori. There is much in this study that is conventional in NZ secondary schools along with the particularities of how Kikorangi High functioned over a particular time period including how leadership was enacted. Overall, there is a balance between the intrinsic interest of examining the context of Kikorangi High to depth, and gaining more clarity in understanding the wider educational context and implications for schools.

Relational connections to participants

Before embarking on this doctoral research, I had existing relationships with the principal, leadership team and other middle leaders at Kikorangi High because of my previous work as an educator, school leader and professional learning and development facilitator. We had worked together off and on over a number of years, including our participation in Te Kotahitanga, and had common interests in school leadership practice and its influence on positive learning

experiences and educational outcomes for Māori students. Given the core of my current work is with schools and their leaders, my relationship to this particular school, while important, is not unique.

Research Procedures

Research participant selection

I met with the principal, the leader of the school, to talk about my proposed doctoral research, including the central question and my culturally responsive methodological approach, and provided her with an invitation by way of a letter along with an information document about my proposed research. After considering these matters together the principal was interested in participating herself, and involving any other willing leaders on her staff, as she saw the potential to support leadership reflection and development both individually and across her teams. The principal consented to the school's participation and her own individual participation in this research project.

It was important that other prospective participants had been actively involved in the Te Kotahitanga professional development programme and that they had current leadership responsibility within the school. The principal and I decided that we would provide the information about the research project and issue a general invitation for staff to express an interest in participating by emailing me. I then arranged a group meeting to discuss the research proposal and approach, their participation and sought their ideas about how we might proceed. This one planned meeting evolved into three different group meetings over two months and provided the opportunity for a range of leaders to be included. Eleven leaders consented to their individual participation: the principal; three senior leaders (deputy principals); six curriculum leaders; one pastoral leader (dean).

Modifying the research design

Early on in the research journey, once the principal had indicated her commitment to participate, we considered ways to incorporate reflection on leadership practice into the research design and methods. This collaboration was in response to the principal's thinking around the interests and purposes individual participants might have, the benefits participation would bring to individuals and the school community, and was in accordance with the primacy

of relational dialogue within culturally responsive methodologies. As well as including this phase in the research process we considered the data sets and documents I had originally planned on reviewing and analysing as part of the case study evidence. The principal suggested further data that could be useful evidence for this study and we negotiated what documents and school-wide data sets would be used, how to access them and how I would ethically treat the data and documents that were shared with me. Through the sequential phases of interviews participants offered further suggestions and two curriculum leaders made their own faculty annual planning and reporting documentation available. This is where the longstanding relationships of trust and respect supported an in-depth incursion into the complexities of this school context.

Consistent with culturally responsive methodologies, the modifications to and co-construction of aspects of this research arose out of my commitment to being responsive to my participants and ensuring that both individually and collectively the benefits of our research work together were shared.

Interview procedure

All interviews undertaken within this research project started with reconnecting and opening up the space for dialogue between each of us present – as a group or between the participant and me. They were framed by open-ended questions inviting recollection and theorising about past and present experiences as leaders connecting to the learnings of Te Kotahitanga and individual or shared leadership practice. Each interview was audio recorded, transcribed and the transcripts returned to the participant(s) to review, edit and clarify meanings. The transcripts were analysed for themes related to theorising leadership practice as outlined in the next section, and contributed to the collaborative leadership story in chapter five.

The principal and I scheduled an introductory focus group information meeting and interview to introduce the research in April, 2015. Once consent was given, we shared perceptions and reflections relating leadership practice with understandings of a culturally responsive pedagogy of relations, guided by some initial open-ended questions. We also explored possible benefits of being further involved in the research for the participant group. This initial phase of the research involved all eleven participants. Because of schedules and contextual factors this phase was conducted in three focus groups at three different times in 2015. Five participants

determined that these initial focus group interviews as semi-structured conversations would be the extent of their involvement and did not continue beyond this phase.

I conducted further individual interviews with the remaining participants as we co-constructed specific foci that would allow us to explore both the development and influence of Te Kotahitanga PD within the school, and the leadership responses to those developments. The interviews as conversations spiralled around the relevant experiences identified by the participants with clarifications and understandings building with each interview. This series of individual interviews enabled a retrospective view of events and reflection on leadership praxis such that the participants could clarify their own understandings, identify the relevance and make sense of their experiences. This second phase of the research took place between June of 2015 and June of 2016. The reviewed and confirmed transcripts of these individual interviews were also analysed for themes related to theorising leadership practice as described next and contributed further to the collaborative leadership story in chapter five.

Thematic analysis of interview transcripts

Once the interview transcripts had been reviewed by the participants, I undertook thematic analyses of the resultant documents in sets, for example the initial group interviews was one data set, the stimulated recall interviews another. In the first instance I wanted to identify themes from the transcripts that indicated the reality of participants reflecting on and theorising about leadership practice and the connections to the Te Kotahitanga professional development. The first of these analyses used an inductive approach to identify themes from the data at an explicit or surface level (after Braun & Clarke, 2006). I coded each set of documents, identified the arising themes and refined those across the interview transcript documents. Given the focus of the interviews, these themes related to leadership influence and connections and disconnections between leadership praxis and culturally responsive and relational pedagogy.

Further on in the research process I returned to the interview transcripts and undertook additional analyses, engaging with the data in an iterative, reflexive process of refining the themes. This included a theoretical or deductive approach (Braun & Clarke, 2006) framed by the principles of education reform identified by Bishop et al. (2010), introduced in chapter two (see page 44). Known by the GPILSEO acronym, the essential and interdependent reform

elements for classrooms, schools and the education system are: goals, pedagogy, institutionalising, leadership, spread, evidence, ownership. I wanted to identify the extent to which the participants' reflections on and theorising about their leadership echoed the specific reform elements. In this analysis, I worked with clean copies of the documents and used the seven elements of GPILSEO as the basis of the coding for each document in an iterative fashion. Once coding was complete, I worked to interpret the coded text and examine leadership praxis and how it related or not to the identified elements of reform. As indicated above, both these thematic analyses contributed further to the collaborative leadership story in chapter five.

Stimulated recall procedure

I chose stimulated recall as a suitable method for use in this research as it allowed leaders to consider specific incidents of their leadership practice. An important part of this research was co-constructed with each leader to support their own reflection on an aspect of their leadership practice and to theorise any connections with culturally responsive and relational pedagogies. Each participant chose a typical event, such as leading a team meeting, managing a moderation process, and collaborative planning, in which their interactions with colleagues could be observed. Observation of each leader's chosen event, detailing their practices and interactions, were then used to facilitate the recognition of determined acts of leadership via a series of critical incidents. These critical incidents were then used to structure the follow-up interviews thus allowing for co-constructed understandings of their leadership practice to emerge. The stimulated recall interviews took place within 48 hours of each observed event. A small number of critical incidents were identified from my observation notes, documented and used as initial prompts. As their SR interview developed, each leader identified other incidents that were meaningful in this leadership event and determined the focus of their reflection on and theorising of their observed leadership practice. Interviews were recorded, transcribed and the transcription returned to the interviewee for review, clarification and any editing. The transcriptions were analysed for themes related to theorising leadership practice as described above and contributed to the collaborative leadership story in chapter five.

School Document analysis procedures

A range of pertinent documents were reviewed for this case study and their treatment took at least one of three forms dependent upon the nature of the documentation. These forms

included: an examination of documents to provide background information, context and historical insight; the review of documents used to corroborate interview and perspective data; and an analysis of leadership artifacts and external reports according to pre-determined themes or codes. Some of these analyses were conducted while the interviews were in progress and so continued to inform the interview conversations among the research participants.

Document review

A simple review was undertaken of all of the documents identified with the principal and used in this research. All were sourced from the school and were within the public domain. The review involved close reading and note taking to glean a greater understanding of the background and context of Kikorangi High. Notes taken were also used to corroborate the recollections and perspectives of research participants. For the documents relating to the Junior Diploma and the Te Waiora (waters of wellbeing) group, this general review was the only method of analysis used. This general document review contributed to chapters five to seven.

Document content analysis

Table 4-1 summarises the different types of documents sourced and the analyses undertaken. For each document, a directed content analysis was also undertaken using pre-determined themes or codes. Given that the major PD focus for Kikorangi High at the time was teachers developing culturally responsive pedagogies of relations, and that *Ka Hikitia* was the mandated education policy to support Māori education, these two foci provided pre-determined codes. This analysis focused on identifying items of text, including responses or comments connected to the following three pre-determined themes:

- Culturally responsive pedagogy of relations
- Principles of Ka Hikitia
- Identity, language and culture (related outcomes from the two previous bullet points)

As the analysis continued the following codes were defined from the documents and the coding was refined.

- Traditional/assimilationist educational school responses to Māori
- School institutions and practices
- Outcomes for learners
- Specific mention of Māori learners or community in the document

There were instances where the same item of text was assigned to two different codes. Once the coding was completed, I determined the prevalence of each code by calculating the frequency with which it occurred in each document in relation to the other codes. This enabled me to determine any changes in emphasis and focus for the school and for different teams over time. As well I was able to compare evidence from other data sets. This analysis was used in generating findings in chapter seven.

Table 4-1: Outline of document sources and analyses undertaken

Documents sourced	Analysis method and timing
Interview transcripts	Thematic analyses – 2015 - 2017
Te Waiora meeting minutes	Close reading and note taking – general review
Te Waiora summary reports	Close reading and note taking – general review
Junior Diploma information documents	Close reading and note taking – general review
Junior Diploma structure and procedures	Close reading and note taking – general review
Education Review Office school evaluation reports: 2003; 2006; 2009; 2012; 2015.	Close reading and note taking – general review Document content analysis – 2017
School Charter: 2009–2014	Close reading and note taking – general review Document content analysis – 2017
School Strategic plans: 2009–2014	Close reading and note taking – general review Document content analysis – 2017
School Annual reports: 2009–2014	Close reading and note taking – general review Document content analysis – 2017
Department annual planning: 2009–2014	Close reading and note taking – general review Document content analysis – 2016 - 2017
Department annual reports: 2009–2014	Close reading and note taking – general review Document content analysis – 2016 – 2017

Year 9 and 10 student outcome data analysis

Kikorangi High collated Year 9 and 10 individual student outcome data as part of their junior school tracking system. This electronic data file included student names, ethnicity, curriculum achievement, extra-curricular participation, and from 2012, student attendance. It also recorded the overall achievement status for each student in terms of meeting the school's Junior Diploma requirements. In order to identify trends in student outcomes, these annual data sets were analysed for achievement, attendance, and extra-curricular participation in the following ways. Analysed data are presented and discussed in chapter six.

Achievement

The overall achievement in the Junior Diploma for each cohort of students was calculated as a percentage of the total cohort and represented all students who had met the minimum requirements set by the school. The individual achievement data was collated with ethnicity data, matching names and identification (ID) numbers, then overall percentage rates of achievement for Māori and non-Māori students were calculated for each year. Students who had left or arrived during the school year were included in this analysis provided that had attended Kikorangi High for more than two school terms.

Attendance

In the analysis of school attendance summaries for years 9 and 10 students two different sets of data were used. For the years 2009 – 2011, the termly attendance registers by class, derived from the Student Management System (SMS), were analysed. These archived reports listed each student and their attendance in half-days for the school term. For each student this attendance data was summed and then a percentage attendance for the year was calculated. These data were then collated with the school's recorded ethnicity for each student, matching name and/or student ID number. From this individual student data, the overall rates of attendance for Māori and non-Māori students were calculated for each year. For both year levels the data of students who had left or arrived during the school year were included if they had attended two or more terms. From 2012 onwards the school recorded overall percentage attendance for each student as part of the Junior Diploma data set. This summary attendance data for each student was collated with the ethnicity data for each student in the same way as the achievement data described previously.

Extra-curricular participation

For Year 9 and 10 students Kikorangi High tracked student participation in extra-curricular activities and used a points system to determine the level of participation for each student. The different levels of participation were allocated as follows: did not meet minimum requirements (<4); achieved the participation requirement (4–11); merit in participation (12 –19); excellence in participation (≥ 20). The annual data sets for Year 9 and 10 students included the total number of participation points allocated to each individual. The individual participation data was collated with ethnicity data, matching names and ID numbers, then overall percentage of students in each of the four bands was determined for Māori and non-Māori students for each year. As with the analyses of achievement and attendance data described previously, students who had left or arrived during the school year were included in this analysis provided that had attended Kikorangi High for more than two school terms.

School Roll returns

Like all Aotearoa-New Zealand schools, Kikorangi High reported school roll information to the MOE via required 1 July roll returns. The 1 July roll returns provided information on ethnicity and were used to identify any trends according to the identified ethnic groups. The key measure for roll returns is a head count of students. In this analysis, the percentage of students disaggregated by student ethnicity was calculated in order to provide roll trends between 2005 and 2015.

Student retention into the senior school

Two methods of generating student retention data were used to identify important patterns as cohorts of students moved through the school from Year 9 to Years 12 and 13.

Retention - roll returns

The percentage retention by cohort was calculated by comparing the 1 July roll numbers for a cohort of students through their school years. Using the head count of students along with the ethnicity data for the cohort in each year's roll return, it was possible to calculate the percentage retention for Māori students in comparison to non-Māori students. While the roll return data provided an overview of student retention it did not take into account the ebb and

flow of students in and out of the school throughout the year, hence a further method of identifying student retention was required and is described next.

Retention - matched pairs from attendance and achievement data

An analysis was undertaken to identify the individuals enrolled in each Year 9 cohort from 2005 and track their continued enrolment annually. For each cohort this involved a fine-grained analysis of the attendance and achievement records for individual students through year levels 9 to 13, matched with the school ethnicity data for each student, to identify which students, Māori and non-Māori, remained at Kikorangi High year on year. The use of first and last names along with the introduction of local student identifiers ensured the accuracy of this analysis. In comparison with the numbers of Māori and non-Māori students in the original cohort intake in Year 9, a retention percentage for Māori and non-Māori was calculated for each of the five years until the cohort was in Year 13. In this cohort matching of individual Year 9 student enrolments into the senior school, the percentage of student retention for Māori and non-Māori students was calculated. Once this analysis was complete, student names and identifiers were removed.

Years 11 – 13 achievement data – NCEA and UE

Senior school academic outcomes at Kikorangi High were recorded as achievement within the NCEA qualifications system and included the attainment of University Entrance (UE). The data used in the senior school analysis were provided by the Kikorangi High Principal's Nominee, having been downloaded from the NZQA website. Two sets of annual reports for 2005 – 2015 were used: the school's National Qualifications Framework results for all students; the school's qualification by year level and ethnicity. Both sets of reports account for all students who were enrolled for the July 1st roll returns or for whom entries in assessments were made via the school's SMS. The percentage of students achieving each qualification was calculated and disaggregated for Māori and non-Māori according to expectations of year level: NCEA Level 1 for Year 11 students; NCEA Level 2 for Year 12 students; NCEA Level 3 and UE for Year 13 students.

In order to recognise higher levels of achievement, endorsements (Merit or Excellence) to NCEA at Levels 1 – 3 were also considered from 2011. The percentage of students awarded

endorsements to their qualification was calculated and also disaggregated for Māori and non-Māori students.

NZQA data files provided by the school included UE attainment for students. The percentages of students attaining UE for entrance into a range of tertiary education was calculated for Māori and non-Māori students.

Te Kotahitanga classroom observation summaries

An essential part of the Te Kotahitanga PD cycle was the observation of classroom practice and the subsequent feedback and goal setting meeting between the observer and the teacher observed. The Te Kotahitanga R&D team developed an observation tool based on the ETP (Effective Teaching Profile, introduced in chapter two on page 39) which was used across all Te Kotahitanga schools to observe and record classroom practice towards the implementation of a culturally responsive pedagogy of relations. Kikorangi High shared their synopsis of the observation data, the baseline from 2006 then 2007 – 2011, with me. This data had been collected by the school using the Te Kotahitanga observation tool, analysed by the Te Kotahitanga data team, and used by the in-school facilitation team in their reporting and planning. I used the annual observation summary data in a comparative analysis over the time-frame of six years, consisting of two comparisons: the percentage of classroom interactions that were discursive and traditional and the mean ratings of the evidence of the six relationship dimensions for each completed observation as identified in a five-point scale (1 = low to 5 = high). These comparative analyses enabled an in-depth consideration of how learning through PD was transferred to classroom practice across the school as more teachers became engaged with Te Kotahitanga PD and contributed to the findings in chapter seven.

Rongohia te Hau summaries

As a process Rongohia te Hau (loosely translated as sensing the wind) was developed through Te Kotahitanga as a suite of tools to gather evidence of the degree to which teachers' implementation of a culturally responsive pedagogy of relations was present within school classrooms (Berryman, 2013; Thin-Rabb, 2017). The tools, including surveys with interconnecting items for students, teachers, whānau, and walk-through classroom observations, had been used by the school at three different times to review progress towards

full implementation of the pedagogy. The school granted me access to these three Rongohia te Hau data sets and summaries and I undertook a comparative analysis to determine the degree of pedagogical change apparent at Kikorangi High. This analysis involved comparing the following data sets over the three time periods. The summary outcomes of classroom walkthrough observations were presented as percentages of teachers observed across five degrees of implementation and enabled me to identify changes in pedagogy over time. The surveys recorded student, teacher and whānau perspectives on classroom experiences of learners based on the ETP, with responses on a five-point scale indicating the frequency of experiences. This survey perception data was analysed by calculating mean ratings for the responses to each survey item (numerical ratings from 1 to 5 derived from averaging the scores) for each of the responding groups Māori students, non-Māori students, teachers, and the final survey also included whānau. A comparison of the mean ratings for the survey items for each group served to triangulate the walkthrough observation data within each time period, and to identify patterns and trends in pedagogical changes over time. These analyses were used to identify the degree of pedagogical development apparent at Kikorangi High and are presented and considered in chapter seven.

Connecting with culturally responsive methodologies

The pre-existing relationships of trust and respect certainly supported our group of research agents to work and learn together in culturally responsive ways. This was evidenced in the manner in which we redesigned my original broad research plan to include lines of learning and inquiry that were mutually evolving and beneficial. Also important was the generosity of the group in terms of their participation, notably with their time, allowing me to participate as a researcher in their leadership spaces, and with suggestions and later supply of relevant evidence and data. This enriched our research project and gave many opportunities to strengthen and deepen our relationships with each other. Applying culturally responsive methodologies to the analysis of data proved more challenging in this context and was successful to a degree in the dialogic space relating to interviews and creating the narrative for chapter five – the collaborative leadership story. The group interviews engendered a high degree of collaboration and knowledge building at the beginning stages of the project, however, schedules and the foci of reflecting on leadership praxis saw us move into individual interviews. While we built our understandings and made sense of our theorising around

leadership praxis, there was less collaboration between participants. Following each interview there was an opportunity for participants to check and annotate their transcript(s). As the researcher I was the writer of the narrative and so the reader opens the door into this thesis from my interpretive lens and with my weaving together of individual sense-making. While I attempted to represent individuals and groups and their theorising respectfully, in the end it is my representation. The participants had the opportunity to review chapter five in its entirety and the four who responded to me expressed their agreement with the portrayal of the narrative and their appreciation of the viewpoints, perspectives and theorising of others for the first time. The other data sets – school outcome data, documents, data relating to the Te Kotahitanga PD process – were seen by participants as related to past events and did not seem to hold the same degree of relevance or importance for them. Perhaps their determination was also related to the time they had committed to the interviews and observations processes, which they had found useful for their own learning and reflection on praxis. It was as if the analyses of the other data sets, mentioned above, held no benefit for them. Thus, I undertook the majority of the analysis of the quantitative data generating this thesis rather than it being a more collaborative effort.

Ethical considerations

Ethical issues arise at each stage in research and it is important that they are considered carefully throughout the process (Cohen et al., 2017, Creswell, 2008). When working in communities with indigenous or other marginalised groups L. Smith (2005) affirms that "research ethics is at a very basic level about establishing, maintaining, and nurturing reciprocal relationships, not just among people as individuals but also with people as individuals, as collectives, and as members of communities" (p. 97). This fundamental notion of reciprocal relationships accords with beneficence and the humanising approach of culturally responsive methodologies outlined by Berryman et al. (2013a) where generating and maintaining respect, trust and confidence is supported through the relational, responsive and dialogic space.

Ethical approval for this research was granted through the University of Waikato's Faculty of Education's Research Ethics Committee. All ethical considerations, including informed consent, confidentiality, anonymity and mitigation of power differentials within the research, as outlined in the University of Waikato guidelines as *General Principles for Research Involving*

Human Participants and the code of ethics of the New Zealand Association for Educational Research (NZARE) were strictly adhered to.

Summary

This chapter has presented the theoretical frameworks underpinning culturally responsive methodologies that guided my theorising and practice in this research. The research participants were introduced along with the case study design which integrated a mixed methods approach. Also outlined was the rationale for the range of methods used, to collect and analyse data with the research group and to construct the research narrative, as a fitting way to examine the particular research context and research questions.

The next chapter presents the collaborative leadership narrative and the "thick, rich and vivid descriptions" (Stake, 2005, p. 444) of the Kikorangi High leadership context.

Chapter 5: Kikorangi High – a leadership journey

Introduction

This chapter reports on the findings of the research related to how a group of leaders in one school applied what they learned from their involvement in Te Kotahitanga to develop leadership practices that facilitate educational success for Māori students. Reflecting on their own learning over time, they trace their developing understanding of relational and culturally responsive pedagogy and the influence this has had on their leadership practice within their own specific areas of responsibility and across the school community. Taking a retrospective look at the changes in the school over their tenure, these leaders identify the limiting and facilitating factors that have impacted on culturally responsive and relational teacher practice, and the consequent learning experience of their students. From their leadership perspectives they consider the effect their school-wide professional learning has had on educator practice. From their reflection and theorising this group of leaders identify strengthened practice/capacity within the school along with further opportunities to inform and improve professional practice – practice that supports an experience of schooling through which Māori students can thrive and all students succeed.

Mihimihi - Introduction

To reiterate, Kikorangi High is a large urban secondary school for girls, with a roll of 1400, thirty-one per-cent of whom identify as Māori. For more than twenty years the school maxim, focused on empowerment of women of the future, both encapsulates and promotes the school culture. The school serves a local community that has become more diverse. It draws students from the full range of socio-economic backgrounds – daughters of the wealthy and the poor – from varied ethnicities and cultural identities, families living in the rural areas beyond the city and from households in the local suburbs. Girls from across the city and neighbouring towns travel past their local co-educational schools to attend Kikorangi High.

Education Review Office (ERO) school reviews consistently identify a broad-based curriculum which offers students a wide range of subject choices, learning opportunities and vocational pathways. Broad banding of Year 9 and 10 core classes ensures opportunity for curriculum

extension and supported learning for students identified upon enrolment, in addition to mixed ability classes for the majority of students. Pastoral care provisions include involvement in peer support, mentoring relationships, and cohort tutor groups that remain together with their tutor teacher and deans as students advance by year level through the school. A feature of Kikorangi High are the extracurricular opportunities available that can enhance student learning. These opportunities range across arts and culture, sports, community service and include an extensive student leadership structure involving students from all year levels.

The four senior student leaders (head girl, deputy head girl, arts director and sports captain) head each of the four student leadership councils: arts, sports, executive (focussing on service) and the student council. These student leaders are supported by staff and work closely with the Year 13 prefects and the student representatives from across all five year-levels. Each council determines its contribution to the school and works to support a thriving extracurricular programme for all students to engage with. Some examples of these are organising and managing mufti (non-uniform) days to support student-determined charities; sing-offs; waiata (singing) challenges; chalk art on the concourse; inter-house lunchtime sports activities; peer support; and organising social events. Students from every year level participate in this student leadership structure and represent the opinions and interests of their peers.

The principal, a European female, is a fifteen-year veteran of the principal's office, with two years in senior leadership at Kikorangi High prior to her appointment as principal. She is supported by four deputy principals (DPs) together comprising the senior leadership team. Each DP has delegated responsibilities for different aspects of school organisation and the initiatives in which the school participates, alongside their teaching duties. The pastoral care of each year level of students is led by a team made up of one or two deans and a DP. Curriculum areas are organised and led by a middle leadership team with expertise in the range of subjects offered. These curriculum leaders have responsibility for the leadership and management of resources and processes to support and provide for the teaching, learning and assessment occurring within their area.

It is important to note that this, and all the information in the findings section, describes the context and leadership structure in place at the school when I gathered the evidence for leadership practice, between 2015 and 2016, and the impact of these practices on outcomes

for students from 2000-2016. Much of the leadership voice from the interviews was retrospective, particularly in the recollection of practices and experiences over the time the school was engaged in Te Kotahitanga.

Identifying the need to focus on outcomes for Māori students

There was a belief across Kikorangi High staff that theirs was a successful school because of overall outcomes for students. Not only were the majority of senior students performing well academically they were also successful in extra-curricular sporting and arts fixtures on the national stage. The discourse, both within the school and within the communities it served, was that senior student achievement compared favourably to the national achievement rates for girls. Once these achievement rates had been disaggregated by student ethnicity, a different picture emerged, and some groups of staff began to grapple with how to respond to this evidence. The principal believed:

> *Everybody saw a problem "our Māori students are not achieving the way we think they could. Our Māori students are not staying with us into the senior school. Our Māori students need something different." But a lot of people saw that problem as not belonging to them. It belonged to the school. Someone else was taking care of it.*

Kikorangi High had established initiatives for engaging and supporting selected Māori learners. One such initiative was the formation of an elite group of Māori "high achievers" within each year group cohort which identified the top academic Māori learners beginning in Year 9 and supported them through to Year 13. While this group approach reinforced the achievement aims of those selected students, it also elevated and separated them from their Māori peers, some of whom were whānau. The expectations of achievement and success and staff belief in their potential were clearly communicated to group members, whereas the majority of Māori students, who may have perceived themselves as being excluded and may well have received the opposite message.

The 2003 external review of the school included "Improving educational outcomes for Māori students" as a government determined focus area. This review identified the need for a more cohesive approach to improving Māori student achievement. The 2003 ERO review report noted that:

> *"The various initiatives and targets to improve Māori achievement appear to work in*

isolation… Management needs to ensure the various initiatives are regularly reviewed to monitor progress in achieving the targets and expected outcomes. Management and the board can then evaluate the effectiveness of these initiatives” (ERO school review report 2003).

The principal and BoT had set a strategic focus for the school 2001 – 2005:

> *“to build our school as a learning community in which everyone is valued and provided with the means to succeed”* (School Charter 2001, School Documentation)

As promising as those words were, they didn’t seem to inform policy or practice in a way that benefitted all students. It became apparent to the school leadership and governance teams that a determined focus on Māori student achievement was needed in order to improve educational outcomes for Māori and to ensure the school’s strategic focus was genuinely inclusive of everyone.

Te Waiora – The influence of a focus group

In response to the need to develop a cohesive plan of action for improving outcomes for Māori at Kikorangi High, the then associate principal issued an invitation for expressions of interest from staff to join a mixed team which would come together for this specific focus. This focus group was named Te Waiora – a name from te ao Māori commonly used across different sectors to indicate a focus that is life-sustaining and promotes wellbeing. Te Waiora was established at the end of term 4 of 2003 and had a regular membership of nine staff, all of whom were NZ European. One of those focus group members, now a DP in the school, reflected on the formation and motivation of the team:

> *I think when we sat down and shared our stories everyone had had somewhere along their teaching journey a real heart for Māori kids and wanted to do well by them and the school to do well by them… Some of us were mothers or aunties of Māori children… others came from a school or area with quite a high Māori population… We looked at achievement data and leaving data – “What are these girls going to do if they just leave, with no skills? Is this what we want for New Zealand in the future?”... There was a social and moral purpose to actually say we need to look out for the next generation. So, let’s break the cycle. Who can we break that cycle with? In a girls’ school – with the mothers of the future.*

This team set about investigating the issue of Māori achievement at Kikorangi High to inform an action plan.

Te Waiora worked through their inquiry in a systematic manner. Firstly, the group identified issues that were limiting Māori student achievement and posited what the strategic focus for Kikorangi High would look like for Māori students – Māori students being valued and provided with the means to succeed. Secondly, a shared investigation was undertaken focused on three areas. An initial scoping of current Aotearoa-New Zealand-based education research for positive approaches and outcomes focused on Māori students was undertaken – what have others tried and what has worked? A range of perceptions and outcomes' evidence from Kikorangi High including rates of attendance, retention and achievement, and school leavers data was gathered. A preliminary search was undertaken to identify what was happening in other schools that was positively influencing outcomes for Māori students. Thirdly, on the basis of the research undertaken, Te Waiora chose four crucial areas of focus:

1. Provide professional development for staff focused on forming positive teacher-student relationships, improving the use of te reo and understanding of tikanga, and providing a variety of learning experiences enhancing learning for all students.
2. Strengthen whānau engagement with the school in order to support student learning.
3. Improve the school climate and environment to better reflect the school community – for the bicultural heritage to be visible and readily identifiable for students, staff and visitors.
4. Strengthen existing connections with the wider community to provide positive role models and the possibility of ongoing mentorship for Māori students.

The group formulated their action plan to address these four areas of potential change and worked to implement this from 2004 – 2005.

Te Waiora's action plan was based on the school vision and focused on making this a reality for Māori students: *Kikorangi High is a learning community in which Māori students are valued and provided with the means to succeed*. The plan focused on supporting teachers' professional development in connecting with te ao Māori, understanding the Treaty and te Tiriti o Waitangi, and developing pedagogies to optimise learning and improve relationships with students. Retrospectively considering the impact of Te Waiora on whole school practice the principal saw:

> *a group influence beyond their own work and strategically beyond that. There was an indication and an intent, but It was not whole-school. It was still internal, and I think a*

lot of staff in those days parked it as the work that [the group] *was doing for the Māori students rather than the work we are doing to change our pedagogy because it needs to change.*

Concurrently there was also a focus on transforming the school environment to reflect the bicultural nature of the school community. There was an immediate impact in the school practices of welcoming new staff and students at the beginning of a new school year. Over a number of iterations these school practices were developed into processes and engagements similar to pōwhiri (rituals of encounter) and mihi whakatau (welcomes, introductions, and openings), leaning heavily on the Māori language teacher, the Te Waiora team, kaumātua and students from the kapa haka (Māori cultural performing) group. It was a strange blend between pōwhiri and performance with most staff and students acting as spectators rather than engaging as participants. These cultural processes were modified to suit the purposes of the school while demonstrating an intention to observe appropriate cultural practices. For example, the staff were mostly spectators rather than participants and important protocols such as sharing kai (food) together were amended to suit school structures and timeframes. The team also worked with the Art and Māori departments to identify and reproduce suitable Māori student artwork to decorate the Year 9 and 10 tutor group classrooms. Murals were painted at strategic locations around the school with themes from local landmarks and stories. Professional development was provided to all teachers focussing on pronunciation of te reo Māori along with some basic greetings and language patterns.

While the focus was directed within the school there was also a need to establish coherence across the existing but isolated initiatives aimed at engaging Māori students that linked the outside community with the school. Often these initiatives were driven by one staff member and their own connections into the wider community. The links with iwi education organisations, Māori community groups, local community support organisations, and local primary schools were strengthened by an increase in the regularity of "optional activities" involving small groups of Māori students, staff, and members of these community groups. Some of the Te Waiora group were involved in this gathering coherence so that there was an overview of the community connections and activities supporting Māori students. While this overview was becoming clearer at the leadership level it was not shared across the staff. One

middle leader – a teacher at that time – recalls their perception of the support for Māori learners:

> *there were lots of little initiatives … which indicates that the school was trying but didn't have a way of coherent focus… Almost let's do "this", but nobody really thinking it through about how "this" would work, and just being overwhelmed by the usual rush at everything else.*

Generally, the staff saw these extra activities, focused on Māori students, as irrelevant to learning. Furthermore, the resulting absence of participating Māori students from the classroom was perceived as interrupting the important curricular learning in which these Māori students were deficient. Another middle leader, a teacher at the time, remembered the frustration:

> *These opportunities… became something only the junior kids could participate in, and then they had to "pass muster" – have proven that they were worthy… The girls had to get permission from their teachers whose classes they were missing. There was real pressure for them to stay in class… or face an unsympathetic teacher - who thought their subject took priority over everything else - and catch up on the missed work.*

Such community interactions, involving mentoring, leadership and contributing to and working with other groups, were viewed by teachers as an interruption to classroom learning that was likely to negatively influence the attainment of these students.

From group to school-wide focus

The perception of teachers and some leaders remained that overall, students and the community were served well, even though the evidence of achievement showed that some students, disproportionally Māori students, were not. The principal remembered:

> *People*[staff] *not understanding at that stage that everybody has to do OK. And if some are not, you are more committed…* [not] *just being comfortable with what has actually happened.*

Explaining away differing levels of learning and attainment with general statistics was a common practice that some staff began to question. Such questioning was a resulting influence of the Te Waiora group and others. For leaders and teachers, the central focus on "delivering the curriculum" as their primary responsibility was being stretched by the increasing spotlight on outcomes for groups of students. It was no longer acceptable to consider student

achievement as the sole responsibility of the student, and, as some teachers began to take shared ownership, hearts and minds also began to change. Rather than looking at the assessment history within one subject or curriculum area, middle leaders and teachers were encouraged to look at individual student strengths and achievements across the curriculum. The electronic student-management-system enabled the sharing and analysis of student achievement data across different curriculum areas. Both the finer-grained and wider analysis of senior student achievement results helped to firstly uncover the range of expectations teachers had of students, and secondly to question how these differences played out in terms of levels of achievement. One middle leader reflected:

> *When we looked across subjects I can remember feeling really proud when we identified the girls who did best in* [our subject area]*… but also quite surprised at how some of them were achieving in other areas and just not making the grade in ours. It made us question how that was happening. Why are these girls doing so well in one area? What was going on there that wasn't happening elsewhere? What could we learn and what did we need to change?*

While these questions were being raised by teachers and leaders in direct response to the senior school final NCEA results, this review focus was retrospective and not in time to effect any positive change for the learning or achievement for those particular students. Whether these reflections influenced pedagogical practice was not clear.

As part of the cycle of external Kikorangi review the 2006 ERO team identified that when Māori students remained on the roll into the senior school, they achieved at levels comparable to national averages for all students, and above the national average for Māori students. Nevertheless, there remained a distinct inequality in the outcomes of Māori students when compared with non-Māori students across all year levels at Kikorangi High. In the review report, this disparity between Māori and non-Māori achievement across the college was not commented on directly, however, this 2006 ERO report noted the need for ongoing professional development for staff with a focus on teaching strategies for Māori students:

> *A committed group of teachers is working to maintain the various initiatives to improve educational outcomes for Māori students… There remains a need for ongoing professional development for staff in relation to effective teaching strategies for Māori students… [which] should support the school's stated intention to increase the retention rate of Māori students into the senior school.* (ERO school review report 2006)

One of the curriculum leaders, reflecting on this period and the emerging evidence and focus on Māori achievement in the school, recognised that:

> *Heads of Faculties, leaders, teachers were aware that there was a gap. They looked at that evidence and knew there was a gap. We knew we had to do something...*
>
> *How that translated ended up quite individual. In our department we searched out relevant culturally significant material* [which connected to] *a Māori and New Zealand background… I don't know how widespread that was amongst individual teachers* [within the department and across the school]. *It was here and there… but there was no cohesive drive.*

Acknowledging the gap between Māori and non-Māori student achievement at Kikorangi High was one thing but knowing how to respond to affect positive and more equitable outcomes for Māori was the real challenge.

Part of Te Waiora's earlier inquiry included investigating the research resulting from the collaboration between a University of Waikato (UoW) team and Poutama Pounamu Māori Education Research Centre. There was a connection between the ongoing research of this group and Kikorangi High. In 2001 Russell Bishop and Mere Berryman undertook to collect the voices of Māori students, whānau, teachers and principals to identify what was needed for Māori students to engage more effectively with learning in English medium secondary schooling. These narratives of experience, later published as Culture Speaks (Bishop & Berryman, 2006), informed the ongoing research and the PD programme that was developed by Māori, for Māori, for all. Kikorangi High was involved in this first phase of what was to become the Te Kotahitanga project. The principal recalled:

> *We were part of Culture Speaks so that was my consciousness raising just talking to* [the interviewers] *and then hearing the voices of the girls. But that was not heard by the school.*

By listening to the educational experiences of Māori students and those directly involved with their education, (whānau, teachers and principals) a theory-based, school-wide professional development programme (as discussed in chapter two) was developed by the UoW team. Te Kotahitanga focussed on growing pedagogical practice that would support Māori students to engage and succeed in English medium secondary schools. It would be five years later that

other staff from Kikorangi would read these narratives, begin to realise the impact of their own practice, and recognise the need to broaden their pedagogies.

Learning through Te Kotahitanga

The Te Kotahitanga PD programme developed over time. In 2002 three Kikorangi teachers participated in an early pilot programme. From this pilot the research team identified that a whole school approach to reform, involving all teachers, was necessary in order to address the disparity for Māori learners. The principal successfully applied for the whole school to participate in Te Kotahitanga. One teacher recollected the way the decision was made:

> *… people talked about it and there was some resistance - quite a lot of resistance from some quarters - and then we heard, "No, we have decided to go with this" … the Ministry was saying "you have to improve your Māori achievement. There's this programme and it comes with funding."*

While the whole staff did not have a formal role in this decision to participate in Te Kotahitanga, other than to be informed, they had been involved in discussions about the need to do something about Māori achievement over the previous two to three years. This engagement in Te Kotahitanga provided a focus on, and vehicle for, professional learning for classroom teachers in order to meet the identified needs of Māori students at Kikorangi. Interestingly, both an ERO review team and school personnel described Te Kotahitanga as a PD programme focussed on teaching practices for Years 9 and 10 students rather than on teachers' pedagogical practice for all year levels.

Resourcing was made available, via the Te Kotahitanga contract, to establish and support a team of facilitators, made up of in-school staff and one outside Professional Learning and Development (PLD) facilitator, to provide personalised and ongoing professional development for their teacher colleagues. This intensive support included:

- A two-day intensive introduction to Te Kotahitanga for each cohort of teachers held at a local marae
- classroom observations – aiming to record evidence of the relational and pedagogical interactions between teacher and students,

- feedback meetings between the observer and classroom teacher – reflecting on the evidence of practice recorded and connecting to the Te Kotahitanga Effective Teaching Profile.
- shadow coaching – identifying and providing a variety of support for teachers to learn about and practice different interactions and strategies and engage in developing their practice.
- focus groups called co-construction meetings – linking research to teaching practice, collaboratively reflecting on evidence of practice (what "works" and what is less effective), examining the impact of that practice on outcomes for Māori students, identifying shared future goals and strategies. (Bishop et al., 2007)

The professional development was launched either with a whole staff (smaller schools) or on a cohort basis (larger schools). At Kikorangi, with a staff of more than 90 teachers, the reform effort started with a cohort of 30 teacher volunteers. This group began by understanding what would engage Māori girls in learning and how they might implement these changes in their classrooms. This meant disrupting pervasive deficit beliefs about the attitudes and abilities of Māori students. Educators had consistently used such deficit discourses to explain away the disparities in achievement between Māori and non-Māori students at Kikorangi High and across Aotearoa-New Zealand. It also meant challenging the merit of traditional pedagogies and discourses – learning as the acquisition of prescribed knowledge through top-down transmission practices. Such pedagogies were presumed to be effective for all learners, and continue to be widespread practice in secondary schooling in Aotearoa-New Zealand. This first group of 30 were seen as early-adopters and sought to understand and test the idiom of "What works for Māori works for all, but what works for all doesn't work for Māori." presented by Professor Russell Bishop at the Te Kotahitanga facilitators training hui. The initial cohort started with examining their own positioning and beliefs about Māori students, and focused on what they could do to better support classroom learning for Māori students, including the notion that knowledge can be actively and dialogically constructed.

The following year another cohort of 30 teachers joined the PD. According to one of the DPs, this three-cohort model – introducing another 30 teachers each year over three years – ensured that:

everyone got the message they're all on the journey, but they could choose when to jump on… It gave people time to start hearing the language and what they were they getting themselves into. Certainly, we had a commitment from the school and the Board, so it wasn't like this is going to go away.

Involving all of the teaching staff in this ongoing professional development was key, even though there was resistance among some groups. Looking back, the principal saw Te Kotahitanga as a whole school commitment that unified the staff:

You also had a commitment for the first time across the whole staff, to doing something together. Even though some people still reflect back even now that they didn't feel they walked into it willingly. Remember how we took 30, then 30, then 30. But even the late comers now see it as a thing the whole school did.

The BoT endorsed whole staff involvement in Te Kotahitanga as this supported the strategic direction of the school by providing an opportunity to support teachers to broaden their pedagogies. There was a collective expectation of a positive impact on outcomes for Māori students.

Learning and developing a shared understanding around effective teaching for Māori learners

The Effective Teaching Profile (ETP) (introduced on page 39) was the focus of this professional development programme for the facilitation team and the participating teachers. The UoW researchers developed this profile by considering the narratives of experience (suggestions and experiences of Years 9 and 10 Māori students, their caregivers, principals and teachers), searching relevant literature for evidence of what makes a difference for indigenous learners, and involving kaumātua in supporting this kaupapa Māori approach to school reform in Aotearoa-New Zealand. The purpose and focus of the in-school professional development was to support teachers to implement the ETP, thus developing learning contexts that would sustain a culturally responsive pedagogy of relations.

The in-school team of facilitators supported teachers in their professional learning, focused on the ETP and reflective teaching practice, and the impetus for change was sustained in different ways. From the principal's perspective:

For a teacher to change…when you say to me, change my practice, you are saying change me. The two things actually sit so close together. The Effective Teaching Profile was a clever way of starting, because it sat with people; "I can be effective if I do this."… The Effective Teaching Profile placed the change in the teacher's <u>*practice*</u>*, rather than* [in] *them – it had a sense of ownership.*

Educators participating in Te Kotahitanga considered a much broader range of evidence than was usual. Evidence of student perception of learning experiences and progress became important; teachers reflected on evidence of their classroom practice and the impact of this on their learners. They looked for ways to respond to this evidence to improve the learning interactions with a particular focus on the Māori learners for whom they were responsible. The principal, while not involved in the classroom observations of practice, thought about evidence in terms of:

What do you measure? In the very beginning we were looking at student voice and we still do…I think that was one of the other things that Te Kotahitanga did was ask you to reflect in practice as you went along.

There was an understanding that classroom observations were a vehicle by which teachers could reflect on evidence of their own practice and identify areas in which they needed to develop their practice. This data was also informing the research being undertaken by the UoW team which required consent from every participant. The teachers' own experience of these facilitation practices, their willingness to engage with the evidence collected, and ability to be self-determining in focusing on areas for development was varied. One leader recalls the tentative nature of growing professional trust:

I think when you are getting change relational trust is quite important really. Is there a hidden agenda? what is this about? … you did end up with your critique and where was it going? So, you had to build up that trust, cause the data that was being gathered was going to the researchers. That took a bit for people to say "OK".

This was a very new experience for most teachers with clear, unequivocal evidence collected as part of the classroom observation. This evidence informed the dialogue between the facilitator and the teacher in the feedback meeting. It focused the teacher on identifying next steps towards their implementation of the ETP resulting in goal setting for the teacher or the

review of the existing goal. One curriculum leader, in reflecting on their own classroom observation experience, noted a range of teacher perceptions of this process:

> *… being closely watched by the facilitators and some found that intimidating... it was more a judgement of the observations. I didn't feel like that because I had* [name]*…That was a good relationship. But that didn't happen with everybody. I suppose the procedure, listening and watching and then the recording was very structured. … But you knew what you were aiming for. What was good and what was not so good and where you should be on the spectrum… So, it is a kind of moment and you think "oh yeah" and… what was my goal again*?

The cycle of professional development included collecting and exploring the evidence focusing on the ETP, setting goals to promote growth in practice, and supporting new practices with shadow coaching. This cycle happened around three times per year for these cohorts, although shadow coaching to support teachers in achieving pedagogical growth was not always prioritised by teachers or facilitators. The importance of this learning relationship (Bishop et al., 2007) went largely unrecognised as shadow coaching was often misunderstood, particularly in cohorts two and three at Kikorangi High. This may have been due to large "caseloads" for facilitators, as more teachers participated in the PD cycle, and the increasing challenge of scheduling time for shadow coaching. An associated difficulty was the variable experience and understandings across the facilitation team as its membership both grew and changed. According to these school leaders, another contributing factor was teachers' varying understanding of how shadow coaching could be of benefit, along with the challenge of further de-privatising their practice so as to position themselves as learners rather than experts. This perception saw many declining the opportunity to further their learning. It is likely all of these influences contributed to the decline in shadow coaching (Meyer et al., 2010) so that for many teachers at Kikorangi High as in other schools, "doing Te Kotahitanga" did not include participating in the PD cycle in its entirety.

There was some suggestion of using the evidence from classroom observations for a different purpose and one DP noted:

> *We did have a little bit of concern when there was some suggestion by HoDs that* [observations] *could be used as an appraisal tool. Because you were actually trying to*

say, "that was a good lesson, next time I come to see you before we have that lesson let's talk it through."

The process was supporting professional growth with coaching and relied on relational trust between the facilitator and the teacher. It was agreed that in order to support professional learning each teacher would determine whether to include the evidence from classroom observations in their appraisal or not. This professional self-determination supported a safe learning space in which teachers could test new ideas and practices, and make mistakes, without the daunting machinations of attestation and performativity.

The in-school facilitators adapted their support for colleagues by providing a differentiated approach to shadow coaching. A DP described this facilitator practice and saw coherence with the aims of Te Kotahitanga:

> *With the relational trust* [facilitators] *walked alongside people they found were struggling a little. And they actually got them over that hurdle of having a successful lesson by modelling, team teaching or taking small groups. They were showing they cared. And this goal of raising Māori achievement, they were going to walk it too. I think there was a sense that they were prepared to roll their sleeves up.*

The in-school facilitation team were walking their talk in terms of agentic positioning, commitment, and knowing how to bring about change for Māori learners. This team was respected by all, and their work was well received by most teachers. As they participated repeatedly in the professional development cycle, teachers deepened their understanding of the ETP, related it to their practice and were beginning to recognise the improvement in the learning experiences of Māori students. One of the DPs explained:

> *Through the Effective Teaching Profile, we learnt about feedforward/feedback on academics, behaviour feedforward/feedback. How are your questions rich? Have you got high expectations? Is your lesson interesting? Have you got the kids engaged? Have you got a variety of interactions happening in your classroom or are you working in the traditional model?... We know that wasn't just about Māori students. It was about everyone learning.*

Teachers were becoming accustomed to reflective practice and this was having an impact on many Year 9 and 10 classes. Some teachers applied their learning to all of their classes, junior and senior, however many only considered this professional development to be about their

practice for years 9 and 10. The senior school was seen as “high stakes” in terms of student NCEA outcomes and some teachers and leaders discouraged colleagues risking these achievement rates by applying more discursive practices in their senior classes. This discourse around the PD focus on junior class teaching practice appeared to limit the spread of effective teaching practice and impacted student learning experiences in other parts of the school.

In 2010 the Practising Teacher Criteria (PTCs) were developed by the New Zealand Teachers Council to update the standards of the teaching profession and more closely align them to the thinking and research about quality teaching. By the time the PTCs were published and confirmed, all teachers at Kikorangi High had been involved in the professional development for between one and three years. Te Kotahitanga research was influencing the Aotearoa-New Zealand education system and the principal recognised this impact:

> *People knew that there were a set of professional standards for appraisal. The Effective Teaching Profile had an echo, “I need to do these things in order to be effective.”*

The facilitation team made links between what teachers were learning through the Te Kotahitanga professional development cycle and the practising teacher criteria they were required to meet in order to renew their teacher registration. A curriculum leader appreciated:

> *They married what we were doing in Te Kotahitanga* [with] *what was required for the teacher registration… people saw that if we were* [engaged with] *Te Kotahitanga we were already being supported in that appraisal process.*

Teachers were recognising that participating fully in this professional development was not only developing their own practice over time but was also providing evidence for their professional appraisal with no extra time required. That was a connection well worth making as it demonstrated the coherence between professional learning and development through Te Kotahitanga and the more recently clarified professional standards for teachers.

The principal considered participation with Te Kotahitanga over time, in terms of driving change and reform in this school, and clarified that she understood that change:

> *…doesn’t happen very often from a small group* [like Te Waiora]. *It does require whole-school.*

She also made the distinction in terms of how she understood the work of Te Kotahitanga within the school:

> *It was not a vision, but it was an intervention. The intervention was clearly understood by everybody – that we have to do this. That gives you some sort of impetus for measuring professional learning. Everybody has to show that they have made a difference.*

At Kikorangi High, this intervention was intended to improve teacher classroom practice with a consequential positive impact on achievement for Māori girls. The expectation of school leadership and the BoT was to see a closing of the achievement disparity between Māori and non-Māori students across the school.

The process of developing culturally responsive pedagogies of relations across the school, using evidence of practice to support this change and to indicate progress, was complex and required dedication and commitment. The principal identified that this was a long-term challenge:

> *If you tackle most teachers and say they significantly need to change what they are doing... suggesting this might be a better way and then* [use evidence] *to show them very clearly that they are not getting there... The understanding of data and the process that does that has taken a long time to evolve.*

At this school it was very clear that the way to achieve an improvement in Māori girls' educational outcomes was through the classroom and more importantly through the development of more effective teacher practice. Staff were engaging in professional development focused around their classroom practice, with particular attention on Year 9 and 10 classes, regardless of their role within the school. This meant that some staff were more distant from the professional development particularly those who taught mostly senior classes and those whose work was predominantly management and leadership. Traditionally HoDs and senior teachers were curriculum experts, usually with more experience, and therefore considered the best staff to be teaching in their senior specialist subject areas.

Leadership practice as part of whole-school reform

The focus of the school-wide reform broadened from teaching practice in classrooms to include leadership practices, systems and structures in 2011. The Te Kotahitanga programme explicitly asked schools to include leadership reform in their thinking and focus on school-wide practices. This extended emphasis proved an interesting challenge for the principal both personally and in her leadership role:

> *I thought the one thing that never really happened with Te Kotahitanga at our school, was the shift from the classroom to leadership... If you want to get real change, you have got to change what you do – not what you tell them, but what you do. I always felt that changing leadership practice was a really good way to go and terribly hard to do.*

This broadening of focus to include leadership at Kikorangi required a reconsideration of the discourse that the solutions to the "problem" of Māori achievement lay in the classroom. Notwithstanding whole school participation in Te Kotahitanga the links between effective pedagogy and leadership were not obvious across the senior or middle leadership teams. The principal recalls the revelation:

> *The treating of your staff as your class and your cultural relationships with your team of teachers was not something that was part of anyone's thinking. We were still focused on what teachers were doing with students* [in classrooms].

The professional development came out of the classroom and into the sphere of leadership practice and influence. One of the DPs remembered this new focus on leadership as perplexing:

> *When we got into all that theory stuff and the GPILSEO* [elements of school-wide reform] *… I think it was too much. You came to PD or you came to a meeting of Senior Leaders and the next minute we are doing the Teacher* [sic Teaching] *Profile - but how did that fit in? The journey had got a bit shaky. I didn't feel I was connected.*

The principal appreciated how this challenged curriculum leaders:

> *There was always a disconnect between someone considering their middle leadership practice and the practice of Te Kotahitanga. They were participating in developing their teaching capacity, not their leadership capacity. Looking back an interesting question is "where in the school was the drive for change located?" …Things happened in curriculum departments or with groups of teachers rather than across the structure. And when we tried to go to leadership, I found all of that quite challenging. Although I changed the Effective Teacher Profile to the Effective Leadership Profile and used that with the senior team*.

This transition to include leadership was difficult as it began to deprivatise leadership practices, and the professional development process began to raise questions around decision-making, and coherence across the school.

The principal was expected to lead collaborative reflection relating to leadership practices beginning with the senior leadership team (SLT), then include middle leaders. Considering a range of evidence, the SLT examined school systems and structures looking at their impact on outcomes for Māori and non-Māori students. This review challenged leaders to make more effective decisions in response to the findings – changes in the practices, systems and structures – to promote more equitable outcomes for Māori students. As classroom teachers implemented the ETP, now leaders across the school reflected on their understandings of the principles of culturally responsive pedagogies of relations and considered how their school leadership practices connected with these principles:

- power is shared between self-determining individuals within non-dominating relations of interdependence;
- culture counts;
- learning is interactive, dialogic and spirals;
- participants are connected and committed to one another through the establishment of a common vision for what constitutes excellence in educational outcomes

The school's leaders began to examine a much wider collection of evidence of impact on outcomes for students. The SLT considered patterns in attendance, retention rates of cohorts, evidence of engagement in learning (through the curriculum and extra-curricular opportunities) alongside achievement rates. One DP recalled those first steps delving into evidence as a leadership team:

> *I remember how that world of data opened up and we would look at the different data sets together… We learned that you didn't have to know everything. It took a while, but we recognised that we saw different things in the graphs and tables... We got used to asking questions… rather than making assumptions about what was happening… Then we would think "what else do we need to know?" and go and bring new information back.*

Another DP identified the growing data literacy among the leadership team being key:

> *So, we had lots of data but … we needed to start using it. "What does it mean? What were we doing?" I think to be fair in amongst that time our ICT skills were getting such, that things were actually accessible in quite a different way … an Excel sheet could be*

created very quickly, digitally… it was a whole change to the capacity by which you could look at data and access it and analyse it.

Through the use of data, the leadership team began to identify groups of students who would need a different type of support in order to achieve in NCEA Level 1 and 2. Another team member recalled their learning and the subsequent changes:

I think what we picked up on there was the … identification of groups of students through data... Now we can look at their behaviour. We can look at their attendance... what their programme looks like. You go fairly quickly from having your numbers to having your names. When you get your names that's when you are looking at making the difference.

The principal reflected on the perspectives the leadership team held at that time, and the focus on the numbers:

initially we were checking outcomes and we were looking at success from a really European perspective. Are these Māori girls coming to school? Are they engaging? Are they getting outcomes that we want?...

Using the evidence readily available in the school to clarify the picture was important, but of greater significance was identifying the action to take in response to this picture. Members of the SLT recalled some of those key responses:

- *setting up expectations, and the systems that supported staff, around tracking student progress throughout the year... We had our Junior Diploma system that we fine-tuned... So, we had leaders, teachers, deans and tutors all focusing on using that data to talk with the girls about their achievement goals and how to stay on track.*
- *Identifying different responses for groups of Year 11 students to support their engagement and achievement – special numeracy and literacy programmes to scaffold girls into those NCEA Level 1 standards.*
- *Adjusting that staff meeting cycle to dedicate time so that the teachers could go to co-construction meetings… We also had that need to focus in curriculum department so timetabled more of those meetings as well.*

Throughout this period the SLT improved their capacity to recognise and select a range of relevant, disaggregated evidence; collaboratively engage in exploring the subsequent findings; identify areas for development and determine their leadership response. With the SLT engaging in "co-construction-type" inquiry there was more emphasis on using evidence to make

decisions about “where to focus next”, goal setting and how to regularly review progress against those goals. Senior leaders were more deliberately engaged in Te Kotahitanga as leaders, supporting teachers in developing a culturally responsive pedagogy of relations through evidence-based inquiry.

Evidence-based inquiry and shared accountability

Within Te Kotahitanga evidence-based inquiry began in the form of co-construction meetings. These meetings were an important part of the PD cycle and provided a focus on sharing expertise and evidence of effective practice and developing culturally responsive pedagogical practice through working together to achieve agreed goals with a common group of Māori students. Members of the in-school team facilitated these meetings to support the teachers as they interacted and learned together in new ways. Each teacher would implement strategies to achieve the shared plan, gather evidence of the impact of this work on outcomes for the focus Māori students between meetings, and use this evidence to collectively review progress towards the group goals. In this way teachers were supported to collaboratively inquire into their developing culturally responsive and relational pedagogical practice, using relevant and agreed evidence, with their attention on a focus group of Māori students with whom they all worked.

Due to the engagement of teachers via cohorts at Kikorangi, those engaging in the early co-construction meetings did not always share a common group of students. This provided a challenge for the group to identify a shared goal that was specific to each teacher’s context. Once into the third year of participation in professional development co-construction groups were structured around Year 9 and 10 tutor classes, which were timetabled into core subjects together. This arrangement made it more straightforward for core subject teachers to collaborate over a common group of Māori students, however, it still presented a challenge for option subject teachers. Option subject classes were made up of a mix of students from different tutor groups across a year level, so the option teachers continued to determine which tutor class co-construction meetings they were best to attend depending on the which Māori students they were focusing on. The principal shared her understanding of how co-construction meetings played out and the challenges once all teachers were participating:

> *In the old co-construction meetings, you had reflection on the spot. Good people would bring reflections as it has happened in the classroom...* [the facilitators] *trying to spread the good practice and encourage those*[teachers], *who have put something on one side and only read it when they come back together, to actually be committed to change.*

With a larger number of co-construction meetings scheduled over a shorter period of time the in-school facilitation team were not able to support every one, and relied on other staff members to assist in keeping the meetings focused and on track. Added to this thinning of support was the difficulty that more teachers were unprepared for these meetings and tended to share anecdotally rather than bring actual evidence of their practice and the impact of this on their Māori learners. The challenge for facilitators and leaders was in maintaining the focus of these meetings on developing culturally responsive pedagogies to support learning for Māori students. A curriculum leader recalls the changes in co-construction meetings over time:

> *With Te Kotahitanga we used to have that thing where you can't talk about anybody except the Māori kids... I think it* [the meeting dialogue] *was supposed to be focused on learning… but it sometimes degenerated into how they* [students] *behave… I am not that convinced of how much overall value that it continues to have.*

In some instances, the co-construction practice across groups of staff had been reduced to core class meetings focused on behaviour and at risk of returning to deficit theorising about their earners rather than focus on their own agency. There was little support for teachers to continue their learning and focus on the shared goals in the periods between these meetings. Perhaps teachers viewed co-construction meetings as just another meeting rather than a part of their cycle of learning. A possible explanation for this drift in the focus and structure of co-construction meetings may be the scaling up of the work to include all Year 9 and 10 core classes. Some staff taught a larger number of junior classes (four or five) and, where there was a scheduling clash, not all core subject teachers could attend the co-construction meetings for each of their junior classes. At the same time there was a school-wide focus on Positive Behaviour for Learning (PB4L) and this could also have been seen by staff as the new initiative in the school and therefore behaviour would become the focus of their meetings. Another factor may well have been facilitator turn over within the school team. This ensured that practice was spread but it didn't necessarily follow that there was increased capacity to support the professional development work within the school.

The school had reporting commitments to the UoW research team beyond the data that was generated out of the PD cycle. This included the provision of data for attendance, Year 9 and 10 progress with literacy and numeracy, and senior school achievement. The principal saw this external accountability to UoW as valuable in maintaining the momentum for change:

> *Te Kotahitanga kept bringing you back to, "are you really making a difference or not?"… And that was useful because change doesn't happen often in an organisation when it is entirely internally driven. It usually requires some external reflection or measure.*

It may be that the reference to external accountability was how this principal rationalised, for herself and her staff, the whole-school compulsory approach – "*we all have to do this*" – the school's commitment to fulfilling the requirements of the contract with UoW and perhaps even the unrelenting focus on Māori achievement. At this time in national reporting cycles within the education sector there was much store placed on setting goals and demonstrating progress towards achieving them, and compliance within the system was an important aspect of the review and reporting cycles. Accountability and reporting processes were well understood in schools and commonly school leaders relied on this external aspect to support the engagement and compliance of staff within the school. This accountability tended to be unidirectional both externally – from schools and BoTs to the MOE – and internally from teachers to middle, curriculum or faculty leaders to the principal and BoT. Many educators in secondary schools were not aware of the work leadership teams undertook, both on a daily basis and in PD, in order to support the very familiar work of classroom teaching and learning. At Kikorangi, staff perceptions around the principal's involvement in Te Kotahitanga are summed up in this curriculum leader's reflection:

> *I remember when we started,* [the principal] *was not all that pro-active… I think over the years she has come to … see it is worth doing. And to give her her due, once she decides to do something, she thinks it ought to be done properly. So, she pushed it in every single interview for new staff... "We are a Te Kotahitanga school" and laid out the requirements of taking up a position here.*

Teachers and middle leaders were involved in Te Kotahitanga through the PD cycle and focused on their shared classroom practice and the principal expressed clear expectations of this engagement. The staff didn't recognise that the principal and SLT were connected to the same cycle of professional development as leaders didn't participate in the same way teachers did. While leaders had an understanding of the cycle of learning in which teachers were

participants, it is more than likely that teachers were unaware of the leadership focused PD the principal and SLT were engaged in during the final two years of Te Kotahitanga.

Summarising the learning

Over the five years of participation in Te Kotahitanga, Kikorangi High took the original focus of Te Waiora, implemented professional development focussed on the ETP in classroom practice for every teacher, and introduced collaborative learning groups focused on Māori student achievement. While the school focused the development of teachers' practice on a culturally responsive pedagogy of relations at Year 9 and 10 classes, many teachers adopted this practice across all of their classes. There was a noticeable reduction in deficit discourse around Māori students and their learning in conversations in faculty rooms and in the staff room. Teachers were socialised into deprivatising their practice through the cycle of professional development that was implemented and supported by the in-school facilitation team. As teachers shared evidence of what was happening in classrooms – what was working for Māori students and what was not – and tried out different activities and techniques, there was a broadening of the repertoire of instructional practice across the teaching staff. Teachers, and more latterly leaders, increasingly used of a range of evidence as they reflected on current practice and informed decisions about, and a focus for, future practice. Te Kotahitanga had made a noticeable impact at Kikorangi High and had begun to influence a change in norms of practice.

Beyond Te Kotahitanga

When the contract for Te Kotahitanga between Kikorangi High and UoW was completed, the school had been engaged in this professional learning and development of practice for five years. During this time the MOE released a new Māori education policy *Ka Hikitia-Managing for success* mentioned earlier in chapter three. In 2008 the launch and provision of resources for Kikorangi High consisted of boxes, containing copies of the policy document, bookmarks and badges, delivered to the school. One DP remembered:

> *Boxes of these resources arrived…so we gave the bookmarks and badges to the Māori girls in tutor time – we didn't really know what else to do with them. The Māori girls were largely unimpressed and some even felt singled out in their tutor groups. It never occurred to us that they could be used as prompts for the teachers. The policy documents made it to our* [senior leaders and HoDs] *bookshelves… I don't remember anything else*

that we did then that was to do with Ka Hikitia… because at the time we were focussed on Te Kotahitanga… but I do think the ERO team asked about it the next time we were reviewed.

Aimed at a system-wide response to the inequities Māori continued to experience at all levels of compulsory education, this policy was revised and refreshed in 2013 with a central vision of "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013). *Ka Hikitia* became an important support for sustaining the focus on Māori achievement at Kikorangi High. From 2014 the MOE funded another professional development project called Building on Success, later to be known as Kia Eke Panuku. This programme was devised to support secondary schools to give life to *Ka Hikitia* (Kia Eke Panuku, n.d.) and included the learning from Te Kotahitanga and other previous secondary sector focused professional development. Kikorangi High continued to participate in professional development through Kia Eke Panuku with other secondary schools, working with one of the UoW partner institutions, as they grappled with what the overall policy statement meant. Upon reflection the principal considered:

That idea of "success as Māori" is still a really interesting question and a very challenging one. There are academic measures and the community want those outcomes as well. But they don't want them at the expense of the girls being Māori and contributing to Māori culture.

School norms of practice

One indication of the impact of Te Kotahitanga were new developments or modifications to the norms of practice at Kikorangi. As leaders reflected on what was happening beyond the Te Kotahitanga programme, they identified the following contexts within their school in which they recognised adaptations of professional practice: increased focus on what supports learning; focus on individual students and their learning; enhanced capacity to use evidence to prioritise decision making; and shared ownership of goals and processes to support student achievement.

Traditionally Kikorangi High teaching staff focused on students being compliant, in terms of expected behaviours outlined in a student code of conduct, so that they could cover the curriculum with their classes. An outcome of Te Kotahitanga was teachers considering how

their daily pedagogical practice was engaging students in learning and impacting student achievement, or not. The principal explained:

If you really went to the heart of it, making the learning visible. The learning is talked about a lot more in the school…Behaviour is talked about less. Even positive behaviour for learning is about what contributes to a good learning environment... If you were to listen in the staffroom you would hear far less about student behaviour and more about issues around their learning.

This focus on learning wasn't the sole domain of classroom teachers and curriculum areas but influenced the pastoral care system in a profound way. Habitually any issues with student behaviour would be referred to and dealt with by the deans through the disciplinary system. The deans of year levels, leading the provision of pastoral care for cohorts of students, increasingly focused their teams on learning and achievement. One of the DPs reflected on this development:

Deans looking at their whole cohort… and beginning to own the academic achievement of their cohort, not just the behaviour. Let's look at the learning. And if the learning is going well, usually the behaviour is… The behaviour structure in there helps and therefore there is some energy to be able to look at the learning and academic outcomes.

There was also a subtle change in focus and support for classroom learning within and across curriculum areas. One curriculum leader identified a culture shift:

The whole culture of the school is more focused on individual students. We are not thinking whole class. We are thinking individual students and their learning – what can I do for that student?

With a stronger focus on potential and meeting the needs of individual learners, these educators had also realised that establishing and maintaining reciprocal relationships of care and respect between teachers and learners impacted positively on engagement and achievement. The principal described the change in expectation and in practice:

At the beginning of any journey with students [teachers] *actually identify the students in front of them, and they would say they know them. The old knowing is "what's your name and where did you come from?" Now there is a requirement to have more and a deeper teacher ability … the depth of knowing and building a relationship does require you to actually engage beyond KAMAR* [Student Management System] *… people are*

interested in students… in a different way. I think back in the day there were individual staff who made an effort to know the girls. Now there are many more staff who are making that effort and it isn't seen as an extra. It is expected.

These leaders recognised a ground shift in the focus across the school. Previously, the teacher's duty was essentially delivering the curriculum with students largely responsible for their own academic achievement. At this time learning and achieving was seen as a partnership between teacher and student that was supported by strong relationships of care and respect.

Reinforcing this broadened focus on educators supporting learners and their learning was the increasing capacity for teachers and leaders to use relevant evidence within professional inquiry. This unfolded at different levels within the school and became part of normal practice. In considering a teacher's inquiry into their professional practice one HoD reflected on the learning from Te Kotahitanga and the current practice:

One of the key things with the Te Kotahitanga programme was the whole idea of trying to get staff members involved in the process of reflection on their practice… The observation in itself was much more meaningful. It gave you feedback on what you said, where you were… Since then, as a school, we have tried to … make this a more inclusive process. So those who are in the process have some ownership of that and feel like they are doing something reasonable for their own professional growth.

Staff were taking responsibility to collect evidence of their practice and reflect on their own professional practice goals with their colleagues. One of the DPs noted the increased ownership of reflective practice among the staff:

Time spent actually observing what is in front of you and more ownership from staff. They decide what is relevant evidence for [impact]*…. You talk to your HoD or you talk to your critical friend: "that would be a really nice piece of evidence of…" and that in itself is a learning process.*

Some curriculum leaders set up structures to support their staff in evidence-based inquiry around Māori student learning. One included some regular checkpoints to support ongoing reflection:

We devised this framework that asks people to check on their Māori students. How are they engaging? How have they achieved? Think through your lessons or any other

factors. Think about [the evidence] *and what it tells you. What works and what doesn't? How do you know? What are you going to focus on next?*

This curriculum leader described a reflection around a class in term one to demonstrate that sharing the challenges and looking for solutions can be more effective in growing capacity:

I analysed my class and I have got this impression that I have quite number of Māori kids in there. Turns out I only have about four or five and … are they succeeding? No! So, I have to face it, what am I not doing and what on earth do I do next?

This practice of evidence-based inquiry went beyond individual staff professional inquiry to consider the impact of the actions and practices of a curriculum department. Another curriculum leader described the significance of their use of evidence at the department level:

This is of great importance to everything that happens in our department. Whether we were talking about students, or whether we are talking about their outcomes or talking about practices, environment or whatever. That is quite important, to know the impact it has on so many students, Māori or non-Māori.

Evidence-based inquiry was spreading to include curriculum departments with some HoDs encouraging their staff to consider aspects of their collective practice and structures. Others were grappling with implementing larger school systems, while meeting identified needs of learners, focusing on raising achievement levels, and the consequences for Māori students. One HoD described an issue around pathways to achievement that was current at the time:

On the one hand we are saying that we want Māori students to excel and we want them to enter and follow the academic pathways and then on the other hand this implies that they need different pathways. I find that quite disconcerting. Am I to say that I have got to have pathways that aren't quite as academically focussed for my Māori students? Which then shows them I am not wanting them to excel or not thinking they can excel. So that is an interesting one that is bothering me at the moment.

The growing culture of inquiry was prompting some leaders to ask questions about school-wide systems and practices and their impact on Māori learners that they had never asked before.

Reflecting on the increasing capacity of the staff to identify and use a variety of relevant evidence to consider the impact of actions and processes on students and their futures, the principal identified that:

> *there is more understanding of the need to drill down into data and understand the qualitative. I think* [in the earlier years] *people looked a lot at the quantitative. Are we getting this level of results? Are we getting these outcomes? Is this happening? Rather than is that student reaching their potential? Is that student reaching their potential all the ways they can? And those are much harder questions, but they are very valid.*

She recognised the changes in classroom practice, the focus on individuals and their learning, the increased capacity to use evidence to support professional inquiry and reflective practice, along with a shared ownership and more collaborative way of working across the staff. The principal generalised both the overall progress made since the school began participation in Te Kotahitanga, and the challenges that remain, in this way:

> *While we have got most of the people doing better and our girls in terms of outcomes, mostly doing better. You still have to look after the ones that are not.*

She also acknowledged the necessity for a differentiated response as there were times when both members of staff and students still needed ongoing support to meet the expectations the school had of them. Interestingly this principal's overview was still largely focused on the work of classroom teachers including their interactions with students while attention to different layers of leadership was not obvious.

Institutions, relics – what has changed and what remains?

Four years on from the conclusion of Te Kotahitanga for Kikorangi High these school leaders considered the recognisable structural legacy: the changes that had been developed as a result of the professional learning and continued to endure. They identified three important institutions connected to and developed from the Te Kotahitanga experience. All participant leaders identified the co-construction meetings from the PD cycle as an important remnant that had since been modified to better suit their current context. Senior leaders considered an additional annual prizegiving ceremony focused on excellence and achievement for Māori as a significant developing institution originally conceived by the Te Kotahitanga in-school facilitation team. The senior leaders also recognised the ongoing decision making and support for professional learning as a direct result of a response arising out of Te Kotahitanga.

Co-construction meetings

During the Te Kotahitanga years at Kikorangi High the process of co-construction meetings was somewhat formulaic, perhaps in response to the challenges of co-ordinating and facilitating these meeting outlined earlier on pages 129 and 130. The teacher co-construction meetings were intended to be a collaborative and iterative professional learning and development process focused around core Year 9 and 10 class groups. Their purpose was to support the broadening of teachers' relational and culturally responsive pedagogical practice while identifying the impact of this practice on Māori students' engagement with and outcomes for their learning. To reiterate, with the engagement of teachers over three cohorts, and the large number of meetings required to include all core classes, not all teachers who taught the same Māori students participated. Of those who did participate in the teacher co-construction process, levels of engagement were variable. Some teachers were instrumental in identifying activities, strategies and practices that would support Māori learners, setting collaborative goals and targets and ascertaining a range of relevant evidence of practice and impact to assist the group to review progress and deepen their collective understandings. Others were less engaged and rarely shared evidence of practice or impact within their group. Some teachers and leaders taught few, if any, junior classes and their participation in this part of the professional development was sporadic at best. These staff had a more superficial understanding of the co-construction process and how it supported the overall professional learning and development in Te Kotahitanga and some may have viewed them as a more traditional staff meeting.

The Kikorangi High in-school facilitation team and leaders had modified and rebranded the co-construction meetings over time. The new name, Evidence-based Achievement Meetings, identified the intent of using evidence to focus on student achievement. Still focusing on core classes from Years 9 and 10, there was a change in the co-ordination and facilitation of each group from the in-school team to the tutor teacher. The involvement of teachers was outlined by one of the DPs:

> *the tutor is doing the leading of the five key teachers of the core class. They are having a conversation that leads to identifying some of the issues around the learning around that particular class and a way forward to lift that learning. It is a real true co-construction in a sense.*

This DP went on to explain the challenges and the support put in place:

> *I think* [option teachers] *struggled with it to make it work as such… We have really worked hard on putting* [emphasis on] *teachers needing to bring data. We also really worked hard on providing data. So that there is at least a starting point e.g., the* [Year] *9's had their PAT results, so it meant at the beginning of the year they had all the entry data. The Year 10's had the data from the previous year to inform the meeting and then it means people actually look at* [the data] *and go "that makes sense now for that particular child" or "that doesn't make sense".*

The principal reflected on the change in intent around this collaborative, evidence-based approach:

> *I think there is a slight difference to co-construction. It is the bit in the middle between meetings is the difference. It is the commitment you make. The reminder that you have done it and the opportunity for you to gather your thoughts before the next meeting or collect your evidence. Once people are in the habit...* [We are] *developing a habit of reflection, I think, and that's the difference.*

She went on to outline how she understood the process unfolds for a group once a common agenda or focus has been identified:

> *How can we address this? What strategies have worked with these learners. What should we try? How do we want to gather the data on that? What do we want to know next time we meet? And what commitment are we making? Can everyone find something to do with that? You know it has to be relevant to all the subjects. And then you gather evidence and new agenda. We are* [co-construct]-*ing all over the place.*

Curriculum leaders had a different perspective, as some were also tutor teachers of junior classes and had led this process. One curriculum leader suggested:

> *I think there was proof that the co-construction meetings were effective. Especially with your core teachers. We used to have a lot more of them. There is less of them now because we had to make room for the technology as well because of the BYOD* [bring your own device] *type thing. So, it is just the nature of the beast. Because you are teaching you have got to keep up with everything and pedagogy or technology and this, that and the next thing.*

Another curriculum leader recalls the changes in co-construction meetings over time and in particular the focus from Māori students to all students:

> *I think the co-construction meetings, whatever we call them now, have a value... It is quite nice to hear that other people are also finding a class this way or that way. Where we have expanded a bit now from only talking about the Māori kids, we talk about everybody, which I think is better. Those meetings have some value… at the moment I feel they are not coherent, and they are not that focussed. This is part of our PD, tick box. We have done this… So, a change in the structure, maybe? But actually, the intent or the purpose is still not focussed.*

Considering these different perspectives around the modified process of co-construction it is clear that the intent was to focus the teachers' attention on evidence of student engagement and achievement alongside reflection on teacher practice. How this continued to play out depended on a variety of factors such as: connections to or inclusion of discussions around student behaviour or the use of digital technologies; leadership and facilitation skills of the tutor teacher; the degree to which teacher practice and/or student achievement remained central to deliberations; the type of evidence teachers contributed; the extent to which teachers shared an understanding of and commitment to purpose and process; the degree of collaboration within the group. While the intention around co-construction had broadened from the original Te Kotahitanga meetings, the continued worth of this co-construction process was linked to the perception and professional participation of teachers. Did teachers consider co-construction as strengthening their shared pedagogical practice and capacity to meet the learning needs of all students in a collaborative professional environment, or as a scheduled meeting they were required to attend? Determined acts of leadership influence individual's perceptions and impact teacher levels of commitment and participation in co-construction. One of those leadership acts was continual prioritisation within the school schedule to support the co-construction meetings.

Māori Prizegiving

The focus through Te Kotahitanga at Kikorangi High was to increase the engagement and achievement of Māori students, particularly those in Years 9 and 10. To recognise and celebrate achievement and excellence across the arts, sports, service and formal curriculum the school

held a range of prizegiving ceremonies throughout term 4 of every year. While Māori were among those celebrated as the school's top performing students, this representation was not proportionate with the school roll. The in-school facilitation team responded to this gap by piloting a celebration of engagement and achievement focused on Māori students in Years 9 and 10. Their aim was to acknowledge the engagement and participation of these students and their contribution to the school, however, because it was held in term four amid the more formal prizegivings, there were unintended negative consequences not least the perception among the students, whānau and the community that this was an also-ran acknowledgement that demonstrated low expectations. Māori students, whānau and kaumātua had not been involved in conceptualising or designing this new event and provided some honest comment on how it had been received. One of the DPs recalled:

> *There was a lot of* [focus on] *participation and then we got some feedback from* [name]*, our kuia, that it wasn't up to scratch – not like the* [other local school] *one.*

The event was discontinued following feedback from kaumātua, but the idea of celebrating Māori students and their contribution to the life of the school was explored further. The HoD Māori studies accepted the challenge, consulted with the community, and a different process was developed. The DPs summarised the progress with this new initiative:

> *A bit of research was done and* [the HoD Māori] *came up with the whole concept of excellence and it ended up being a really neat ceremony each year. The girls participate in the leadership and they have Māori assembly four times a year and it is outlined what is coming up. So, they know that there is this wonderful whānau gathering at the end of the year. It seems to be working really well. I think that has helped raise achievement because they know that achievement will be recognised.*

A meaningful celebration acknowledging excellence across all Māori students and supported by the community was the result. Another DP reflected on the ongoing development of this celebration of achievement:

> *We are focusing on improving and developing the Māori Achievement Ceremony from the start of the year and have had some really good feedback… The first one, the original one … didn't get enough grit behind it to be successful and we had to work very hard to redeem ourselves as a school with that. But now we have huge support from the community and of course the last two have just been amazing.*

The celebration was the culmination of Māori students' effort and achievements throughout the year and was promoted from the beginning of each year. It raised some challenges for staff in terms of its status as a prizegiving and therefore the processes of determining those who would be acknowledged. One aspect of this was related to student identity and the different staff perceptions which were uncovered when prize-winners were being identified one year. The principal describes a conundrum in surrounding identifying the Māori dux for Māori prizegiving:

> *Year 13 Dean* [asked] *"can she be dux?" Can she be recognised in that Māori achievement ceremony as the dux, the top Māori student, when she doesn't do anything in school that identifies her as Māori? That was a good debate to have, because she is Māori, and you can't take that away from her. The question, I thought, was "has anyone talked to her about how she sees herself?" Are we sure we can make a judgement that she doesn't do anything Māori in the school, but is that matched on to out of school? And if it is, has anyone talked to her about how she feels? I mean, yes if she's the top performer then she is the top performer. But there are some interesting layers around student identity and who gets to determine those criteria.*

Navigating between a traditional school academic prizegiving and the notion of a celebration of excellence for Māori students was a fraught space. In this example we have a window into the challenges that can arise when there is little or no consultation with a community and processes are set up that do harm despite good intentions – the initial celebration of engagement and achievement. Persistence from the kaumātua along with genuine good intentions from the school led to the development of an improved process for acknowledging Māori engagement and excellence. However, vexing issues remain when a privileged and traditional school culture underpins a school's response to mana whenua and their Māori community. Whose notions of identity count? How is excellence defined and by whom? Where do accountabilities lie and how is the process mutually beneficial to Māori students and whānau, the wider community and the school?

Prioritising Professional Learning and Reflection

In the final two years of Te Kotahitanga the school leadership team recognised the need to focus on the co-construction part of the PD cycle and support curriculum teams to develop pedagogical approaches to strengthen classroom learning. In order to sustain the focus on

teachers reflecting together on their pedagogical practice and the impact on Māori learners, this collaborative professional practice was included in the staff meeting cycle. Rather than just adding further meetings, two compulsory meetings were replaced so that on a weekly basis time was prioritised for collaborative professional practice and learning, with time prioritised for different groupings to work together. The principal recognised the ongoing potential this space provided for staff:

> *Freeing up that time on a* [weekday] *morning and the adjusting of the cycle including the extra department meeting … makes an opportunity for change. Because you've got the* [department time] *they have always had and you've got the extra one, which was PD focussed … they can do things in there that are more experimental and remind people of what they need to do.*

This space in the weekly and termly staff schedule was identified as time available for professional learning and broadening classroom practice and leaders prioritised the focus throughout the terms and school year. The principal gave an example of how this was tailored and coherent with other workstreams:

> *We are really on the digital journey. So, this term we would have a second round of* [co-construction] *meetings in the second half of this term. But we are all working on different strategies. In a school there is always lots of things going on and you have to juggle. And just at the moment the staff need is to up skill on Google classrooms, Google Docs, which offers a whole lot of better communication... which will feed again better in to* [co-construction]. *We will be looking at central information that everyone can access instead of dragging it out of different places.*

The challenge for the school leadership team was to develop a sense of coherence and connection between the different initiatives that were the focus of professional development for staff. One curriculum leader described the current experience for staff:

> *This term we are doing some PD because we also have another focus about technology. So, there are quite a lot of different things we are doing. You've got your* [co-construction]. *You have got your technology. You have got academic conferencing. You have got your Kia Eke Panuku and you have got your PB4L…*

This discourse was common across secondary school staff as educators partitioned different facets of their work rather than try to see the interdependent nature of their collective work.

Perhaps this was to make the multiple foci more manageable or to protect their own curriculum priorities. Often a developing sense of coherence and connection was missing when a "new focus" was introduced to staff, particularly how the focus fitted with and supported the core work of the school. Kikorangi High was typical of this secondary sector approach in this regard. The principal was aware of this:

> *The biggest challenge for me coming up is going to be the need to change with ICT and to keep that aligned... people are still saying Kia Eke Panuku, PB4L, this over here and this over there, and to get that all aligned is really challenging… a good challenge, though.*

She saw the notion of alignment as essential in supporting staff to bring those different facets of their professional learning and work together and for the school to work in concert.

The determined prioritisation of professional learning time was central in supporting staff to work collaboratively to develop capacity, skills and understandings in their professional practice for the benefit of learners. Not only did this deliberate leadership action provide time and space for resourcing collaborative professional learning, it demonstrated and developed the expectation of full staff participation – a reciprocal expectation colleagues had of each other.

Opportunities

As part of their reflection and conversation around the changes they had seen for Kikorangi High, senior and middle leaders identified further areas for attention and development. All of the participant leaders identified the importance of coherence around the vision and goals of the school and all staff working collaboratively towards a common purpose. While the perspectives were distinctive, and different facets were raised and explored, all saw this notion of unity as essential to the effective functioning of the school. Related to this idea of unity and coherence, the principal looked beyond the school to the community and identified a need to further strengthen the relationships between the school and its Māori community. These central functions, concepts and practices are examined further.

Vision, coherence and connection

As part of its governance role, the BoT (including the principal) set both the vision and the strategic direction, including 3-5-year goals, to take the school toward realising this vision. This strategic thinking and planning were shared on occasions but there appeared to be limited contribution from the rest of the school to developing both the vision and the goals and targets the school was working towards. While the vision may well have been clear for the BoT there were differing perceptions as to the degree to which the school staff understood and had a shared sense of this vision. One of the DPs reflected on the way the school vision was communicated and the challenges of maintaining its focus:

> *we have staff meetings … maybe we have that famous one at the beginning of each term … let's remind everyone that "we are a school of excellence; we are a school of high achievement" and it isn't restated many times… I don't know if the vision is stated clearly and I'm wondering if it is known… or owned by everyone? We have things on paper maybe that don't necessarily get internalised.*

While there were times that the vision and goals were highlighted, particularly at the beginning of the year, and were the centre of school processes, such as the long-standing staff professional learning cycle (PLC), there was a concern that they were put to one side rather than being connected to the daily work of the school. While teachers were aware of the vision there was little evidence of any opportunity for them to contribute to its development. There was no evidence of whānau and/or students contributing to or being aware of this vision

Curriculum leaders identified a degree of coherence between strategic planning, both school-wide and at department level, teacher appraisal and the PLC. The PLC emphasised a growth model for staff professional learning rather than a performativity focussed appraisal system. In one focus group discussion three leaders described how goals and targets were linked at different levels and to professional inquiry:

> *We set the department goals from the Board's goals. I mean individual department members are asked to set their individual goal around the department goals and take an inquiry approach. – Leader a*
>
> *…which is based on student learning. – Leader b*
>
> *… that's our PLC – Leader c*

The participants identified that there was growing coherence between the goal setting and strategic planning completed at Board and senior leadership level and at the level of their curriculum departments. Some terms later another curriculum leader was reflecting on the school vision and goals:

> *They are about Māori achievement. They are about achievement in general. They are about giving* [our students] *a well-rounded education and they are about being culturally inclusive… The PLC* [process] *has tightened up quite a bit in the sense that you have to have a goal and you have to link it to the school goals and you have to have a department goal and it has to be linked to the school goals. So, instead of it being something out there that the Board creates … I mean the school's goals are not something that we are not actually focussed on anyway. Because that is what we do.*

They identified a growing sense of connection between the strategic overview and the core concerns and front-line responsibilities focusing their school colleagues. A different middle leader was considering how the strategic overview was thought of by colleagues and activated across the school: was it in plain sight or somewhat of a seasonal calendar "bring-up" at both ends of the year? She said:

> *…maybe there is reflection on the targets. Do I own the targets? Where is the strategic plan in my office or our* [workspace]*? Can I find it on the computer easily? Is it put up at the beginning of each term? Do we review our progress? I know what we do in our department, but what about in other areas?*

Department areas and teams were isolated in their focus around goals, targets and performance criteria, although there were clear lines of accountability from individual teachers, through HoDs or team leaders, to senior leadership and the BoT.

The process of reviewing progress towards the vision and goals generated annual reporting to the principal, and for these middle leaders this process was variable with different emphasis and constructs across different curriculum areas. Although there were some guidelines in place at the time, the format of reporting and its substance was largely determined by each curriculum area leader. I was told:

> *We have all gone out and done various things. Like how we are presenting our PLC evidence. We all did that in different ways when we started, didn't we? – Leader a*

> [School leadership] *tried to make that reporting consistent years ago, but it didn't really work did it? – Leader b*
>
> *When I took over* [as HoD] *I had nothing to go on and so I did my own and after asking a little bit everyone said "that is fine, do it" and so I did. I know I didn't split* [disaggregate] *anything… It is only the last three years since a lot of this has been coming in and separated … Māori students year by year… before that I did each year, each level, and in each subject the achievement. – Leader c*

At the time of interviewing these leaders there were some common expectations for annual reporting, such as disaggregating achievement data and tracking student progress against national achievement benchmarks. The variation in reporting practice these HoDs identified added to the challenge of gaining a school-wide view of practices and procedures along with the impact of these on learner outcomes – evidence of progress in reaching school goals and to inform priorities.

The school-wide professional learning work of the school such as Te Kotahitanga, then Kia Eke Panuku and PB4L, was seen as strategic and linked to the school goals and targets. However, there were questions around the extent to which staff understood how these foci were connected to each other, with many staff seeing them as separate initiatives that the school was engaged in rather than interdependent contributions to a coherent school-wide whole. The principal indicated that:

> *rather than it being that schoolwide "everyone must do this" to promote* [Māori student achievement]*, it is becoming more, "everyone must do the thing that makes the difference to contribute to that" … If you get more aligned thinking, if you get more aligned pedagogy then you are making progress. But it never stops.*

Once a shared sense of coherence had begun to develop, self-determined professional contributions were more effective for long term gains in her view than compelling all staff to act in a particular way and then monitoring participation.

It was clear that this sense of coherence was still developing across the staff at Kikorangi High at the time of the interviews. One curriculum leader described the day-to-day reality for their colleagues:

> *'Cause you are doing so many different things ... that we are all aware of to different extents, which is all impacting the whole school growth. I don't know if people have had time to consider connections between them. You know actually think "um there is a connection between this and that". I think you are so busy as teachers; you just get on and do it and it is "I have done that. I need to go and do the next thing." Like reports,* [I've] *done that now and now I need to do this.*

For this leader the expectation of keeping the pace, completing the tasks and meeting the deadlines trumped any sense of coherence. A different curriculum leader expressed a similar tension between having a coherent focus and the multiple urgencies identified by their department staff:

> *you will get resistance 'cause people would say "well I am interested in extension kids; and I am interested in how the juniors melt into the system; and I am really interested in whether or not our Seniors are getting educational opportunities and careers"… If we had just this one thing. But I feel that we just splash around from this to that, to that, to that and it is too much. I feel at the moment we are burdened with so much that we are trying to keep at the forefront we should stop and do one.*

This leader expressed a growing sense of frustration with the multiplicity of professional foci and the lack of clarity for their colleagues about prioritisation and expectations of staff engagement. Both leaders conveyed an experience of inundation for staff rather than a sense of common purpose. One of the DPs suggested that the professional learning foci were represented in the strategic planning, along with other core emphases, through targets and actions:

> *but there is not an obvious synthesis of the ideas… there is not the shared thinking of what it is that we are doing and why we are doing it and the contribution that each of us can make to it. But that could actually be a way forward.*

This leader identified the need for deepening the shared sense and meaning around the school vision and expressions of purpose. They suggested that focusing explicitly on coherence and connection could assist in providing a united sense of purpose, encouraging collaboration and contribution among staff to achieve the school-wide goals (Sergiovani, 1992).

Connection with Māori community

One of the key principles of Ka Hikitia was establishing and sustaining powerful learning connections between schools and their Māori communities. Despite MOE guidelines and policies supportive of establishing and maintaining connections with Māori whānau and communities, such as the NEGs and NAGs, there is a longstanding discourse in Aotearoa-New Zealand schools that connecting with their Māori communities is an undertaking fraught with difficulty. This is likely to be based on a number of factors such as: a monocultural approach to schooling (Walker, 1973); schools determining how and when families are involved such as in a crisis or when support is required (Durie, 2006); deficit ideas about Māori families and education we saw surface earlier from the Commission on Education in New Zealand and Hunn reports on pages 47 and 49; that many schools are unsure of how best to establish such learning partnerships with Māori whānau (Ministry of Education, 2010b). As a result of audit work the Office of the Auditor-General (2015) identified the need for periodic review by schools of the strength and effectiveness of their relationships with all families, to identify school strengths and where they can improve.

This principal recognised the importance of the connections between the school and the Māori community from a relational perspective and also the need for an ongoing commitment so that such relationships could strengthen. She too acknowledged that in her time as principal there were challenges in maintaining connections, even though kaumātua from the local hapū – usually grandparents or great-grandparents of the students – had always made themselves available to support the school:

> *That's still our biggest issue, but we are better than we used to be and better known than we used to be. And when the kapa haka stone was delivered here* [to prepare for the 2017 national kapa haka festival]*, we were one of the twelve schools that they picked to have it, and when they delivered it and were talking about us as a school there was some acknowledgement of our support of [a local Rangatira]. There was some acknowledgement of us having the right, intention – I don't know if it was expertise – I think it was just intention to engage.*

The principal saw the evidence of a deepening relationship between the school and the Māori community through the kaumātua. Often the connections were at the behest of the school for the school's purpose, such as supporting prizegiving and consulting over structural work

particularly involving the school whare – the building in which te reo Māori classes were taught, where Māori tikanga and protocols were upheld, and which provided a cultural space with which many Māori students identified. The principal recalled that relationships with the elders were more focused, regular and had deepened over that time:

> *it became more* [important] *for us around the refurbishment of the whare we had quite a lot of engagement with kuia and our kaumatua and it* [continued].

She went on to explain how this had developed into connections with the local hapū and iwi:

> *this year we have moved into more connection with the iwi… where our first connection was two years ago when they had the homework centres and the funding ran out, but we still engaged with them. We have had meetings with* [local kaumātua] *around them wanting to be more involved in the school….and to come in with a teaching role in the school around some of the tikanga – some of the things we need to know.*

While acknowledging the steps and connections are growing, this principal also conveyed a sense of exasperation over the connections with Māori communities:

> *We were just getting connections with the community, but we don't make the progress we should and could with that. It is just frustrating. Even with every other thing that we have done, identifying a Māori community is very challenging. And then staying connected. It is such a long process of re-visiting, re-talking ...You have got to be in the right place, right time and then be in the right place again and again. And to be fair that doesn't happen with any of our* [other] *community.*

And perhaps that is the source of frustration or challenge or difficulty between schools and their Māori communities – the epistemological clash between a Western-centric understanding of making connections that are purpose driven, and the enduring and reciprocal responsibilities and benefits of ongoing networking and relationships through whanaungatanga that are fundamental in te ao Māori.

The principal reflected on the school's capacity to connect with different groups within its Māori community while acknowledging that "*there are still people in the community we do not reach".* She thought about the ongoing opportunities in terms these connections:

> *There are at least two layers:*
>
> - *the larger wider Māori community is so diverse we have to keep working on that – we have to keep going to all of the places we can possibly go.*

- *there is that level of engagement of knowing who we are and the history* [of this place] *more. We have taken the staff on some explorations out into the community.*

The principal recognised the importance of an ongoing commitment both of kānohi kitea – being a participant within the community and being seen to be present – and of learning from and about the whenua from which the community grew. Together these could strengthen the relationship ties between the school and mana whenua, tangata whenua. She understood that *"the relationship builds from spending time together"* and that this was one of the ongoing responsibilities and opportunities if the school was to genuinely develop educationally powerful connections with Māori whānau and, through them, the local Māori community. "*That kind of thing is happening, but it is individual it isn't engaging with the whole community"* and that remained both a challenge and an opportunity for the school.

The principal articulated what that could look like while acknowledging "*we are still a long way off the day when Māori comfortably walk in here and interact with us and feel we are a good school."* It seems the notion of school leaders looking for opportunities to partner with kaumātua, whānau and the Māori community to improve the experience of Māori girls at Kikorangi High was something yet to develop.

Influence and Sustainability

The telling of this collaborative story must end here, although we all know that it continues beyond this research. In 2016 the principal described the influence of Te Kotahitanga on Kikorangi High as:

> *When Te Kotahitanga was finishing, I think people might have thought "Phew! Business as usual". The question is, has "business as usual" moved? I think there is business as usual pre-Te Kotahitanga. Business as usual being influenced by Te Kotahitanga and then along with Kia Eke Panuku I think a shift in business as usual, but not a big shift. You are turning the Titanic … You are not shifting a sailboat.*

She recognised the scale of systemic and cultural change in a large school and the effect this had on how the school operated. "Business as usual" had changed for staff and students and this principal identified that their perceptions and experiences around the school's culture and structures would continue to evolve. In considering the overall influence of Te Kotahitanga and

the effect on pedagogy at Kikorangi and Māori students' learning and achievement, a curriculum leader suggested:

I think quite simply it is a raising of awareness of that fact that Māori need to have some attention paid to them… and being more aware of Māori students and thinking a little harder about the way learning should be put together… Even if people haven't been that effective in establishing the principles of Te Kotahitanga, they have at least thought "I need to address some issues" and that awareness has been I think a major steppingstone. Then all the techniques and all the sharing of ideas… I think they have made a difference in peoples' attitudes and therefore often in peoples' practice.

Connecting with the attitudes, beliefs and dispositions of staff influenced their professional practice and supported the broadening of pedagogy at Kikorangi High. The principal reflected on the professional learning journey and its impact on whole-school development. She shared these insights about the culture and consciousness of the school community:

It has changed … I think people have become more conscious – a thinking change. I don't know if it is heart change and they are two different things. One is that you will take on board that you should be doing something. You take on board that it is important, but you won't go out and die for it.

There had been a change in attitudes and beliefs among the staff at Kikorangi High that was only obvious upon reflection. That all teachers were involved in collaborative learning and the application of a culturally responsive pedagogy of relations had certainly modified the school discourses relating to Māori learners and their achievements and the collective school responsibility to support learners to be successful and strong in their identity.

Summary

This chapter traces the shared narrative across a group of Kikorangi High leaders as they reflected retrospectively on how the responsibility for addressing Māori student achievement shifted from a small focus group to one that everyone shared. These leaders also considered how they had applied their professional learning and focused on relational and culturally responsive pedagogy within their leadership practice over a ten-year timeframe. Concomitantly there were multiple foci requiring educators' attentions including the continuous school improvement push for evidence-based decision-making and reporting, professional standards and appraisal, implementation of other professional learning such as

PB4L, curriculum and assessment revisions, the integration of ICTs along with the inevitable churn of staffing changes. It is important to consider the different perspectives of leadership practice and the influence of professional learning on this practice as together they create a richer view into how leadership in this school was enacted over this period. The next chapter considers the impact this leadership and pedagogical practice had on outcomes for learners.

Chapter 6: Kikorangi High – Analysis of student outcomes

Introduction

In this chapter a range of student educational outcomes over the ten-year period (2005 – 2015) are considered including achievement, engagement, retention and attendance. The purpose of this analysis is to address the question: What impact did the professional learning for teachers and leaders, and subsequent development of school-wide pedagogical and leadership practice, have on educational outcomes for learners, particularly Māori learners, at Kikorangi High? To further understand the school context, I begin with a brief analysis of the school roll and some of the changes that occurred over this timeframe. I have used the annual July 1st roll return data because this is the only data set that consistently includes student ethnicity across this time period.

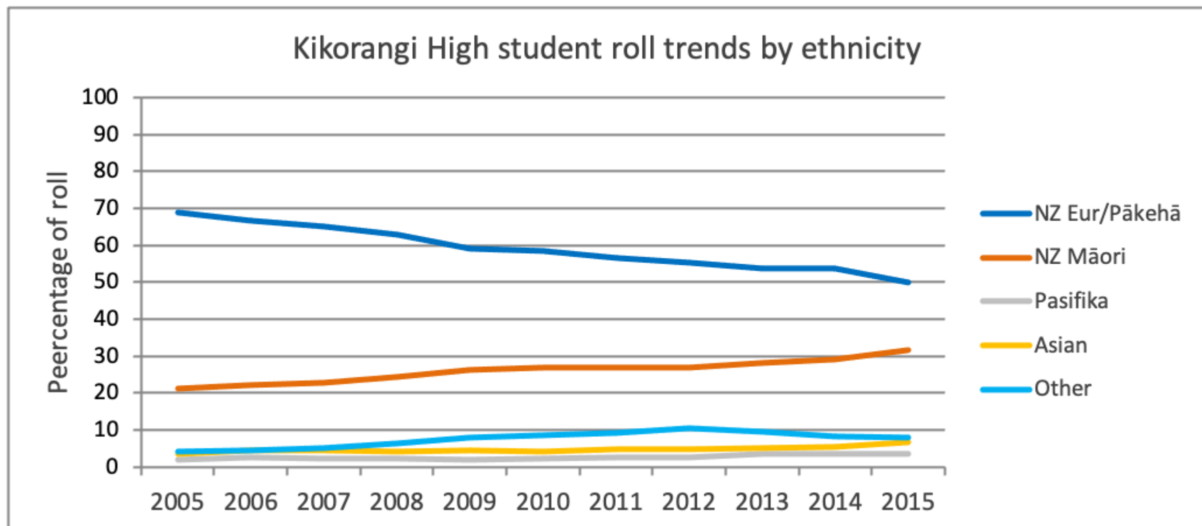
School Roll Trend Analysis

An analysis of the July 1 roll returns over the years from 2005 – 2015 shows how the roll at Kikorangi High has changed. Over this ten-year period the overall school roll reduced by 291 students. In this time period there were two new schools, both building their rolls from year seven to thirteen, attracting enrolments from some primary schools that had traditionally been contributing schools for Kikorangi High. While the roll declined over the ten years, the group of students that showed a corresponding decrease in numbers is that of Pākehā New Zealanders. The numbers of other groups of students slowly increased, indicating a growth in ethnic diversity in the student population. Māori student numbers increased at a greater rate than other ethnic groups of students.

The changes in the percentage composition of the Kikorangi High roll over time, disaggregated for ethnicity, are presented in Figure 6-1. When the composition of the roll, relating to the ethnicity of students, is considered proportionally, and as a percentage of the total roll, these trends are emphasised. It is clear that the composition of the roll by ethnicity changed during this time period. The proportion of Pākehā students on the roll over this ten-year period decreased by 26.5 percent, from 68.8 percent to 50.1 percent. In the same period of time the

Māori student population increased by 48.8 percent, from 21.3 to 31.7 percent. The proportion of Pacific peoples, Asian and other ethnicities making up the roll were also increasing.

Figure 6-1: Percentage of the school roll by ethnicity 2005-2015



Given this clear trend in composition of the student roll, alongside the PD and school reform focus on reducing disparities for Māori learners, my analysis of Kikorangi High student outcomes will consider effects for Māori students compared with those for non-Māori students. As identified in chapter five, a major area of focus for the PD within the school was developing teaching practice for the junior school at Years 9 and 10, in particular pedagogies that would support Māori learners and their learning, while at the same time enhance rather than compromise the learning of all students. In analysing student outcomes, I focus on the junior school in the first instance, as this was the primary focus of the PD within the school, and then consider the consequential effects on outcomes in the senior school.

Junior school student outcomes analysis

Firstly, I introduce the framework and system the school has used to collate and track important junior student outcome data as well as to award progress and achievement for individual students across cohorts. Secondly, I consider trends in achievement, attendance and engagement outcomes for the cohorts of students with a particular focus on a comparison between data for Māori and non-Māori learners.

Junior Diploma Years 9 and 10

The Kikorangi High Junior Diploma was developed and introduced in order to emphasise and recognise learning and achievement for students in Years 9 and 10 across three foundations: learning competencies; learning in curriculum areas; and school-wide participation. While the structure of this certification evolved over time, the key purposes of this Junior Diploma framework remain focused on consistent motivation and focus for students on learning and achieving throughout years 9 and 10, including:

- widening the notion of success to include participation in extra-curricular activities;
- emphasising the importance of the NZC key competencies (Ministry of Education, 2007) so that students develop capabilities for life-long learning;
- socialising junior students and their families to an NCEA-like assessment system;
- marking the important transition between years 10 and 11 - junior and senior secondary school.

In the school's documentation the intent for students is clear:

> *This structure* [Junior Diploma] *encourages students to: improve on their academic ability by advancing through subject Curriculum Levels; develop good work habits by focusing on the Learning Competencies; and contributing to the wider community through participation in School-Wide Activities.* (School Junior Diploma documentation)

Learning in Curriculum Areas

When the Junior Diploma was first introduced each subject team established a number of achievement standards written to match curriculum levels 4 and 5 for years 9 and 10. These standards had a number of credits associated with them and students were awarded a grade – Not achieved, Achieved, Merit or Excellence – for each standard, echoing the structure for NCEA. Students were required to gain a minimum number of credits to be deemed successful and eligible for the award. After the initial establishment some staff identified the inflexibility of this structure. They suggested that students may not be achieving at the same level for all curriculum areas or strands, that students may operate at different levels and progress at different rates in their subjects and that the system should have flexibility in rewarding progress rather than meeting curriculum levels 4 and 5. This system was changed within the timeframe of this research to reflect the curriculum level mastered for each subject standard.

Learning Competencies

The NZC key competencies were foundational to this section of the Junior Diploma. Curriculum and senior leadership teams determined that the first two of the key competencies from the NZC (Ministry of Education, 2007) – *Thinking* and *Using language, symbols, and texts* – were addressed within the junior standards in subject specific ways. They introduced the "Learning Competencies" standards which were common across all subjects:

> *Managing self includes being punctual, bringing gear to class, completing homework and meeting deadlines; Relating to others includes respecting the teacher, classmates and classroom environment; Participating and contributing includes working on set tasks and contributing positively in the learning environment.* (School Junior Diploma documentation)

These learning competencies were appraised each term by students (self-appraisal) and their teachers. These grades were amalgamated to a final score across each subject.

School-wide Participation

A system of points was developed to acknowledge the different levels of participation in the plethora of activities on offer at the College. In the early days of Junior Diploma students were required to have six school-wide participation points in order to gain an award but this was subsequently changed to a minimum of four. This meant a student who participated in the four annual, whole-school events would meet the requirement: athletics sports; swimming sports; cross country; workday.

> *The minimum expectation for achieving the School-Wide Participation (SWP) tier of the Junior Diploma is 4 points. To achieve SWP with Merit a student will need to gain 12 points. To achieve SWP with Excellence a student will need to gain 20 points.* (School Junior Diploma documentation)

This Junior Diploma system and framework were used to collate the participation, engagement, achievement and progress of all Year 9 and 10 students and summarise the junior achievement over our ten-year period. The following sections examine and discuss the analysis of these junior school outcomes data.

Achievement

While the Junior Diploma system collated achievement and participation data over years 9 and 10, at the end of each school year this evidence was used to summarise and celebrate student achievement. At the end of Year 9 those students deemed successful received a certificate of

achievement while at the end of Year 10 students meeting the requirements were awarded the full Kikorangi High Junior Diploma.

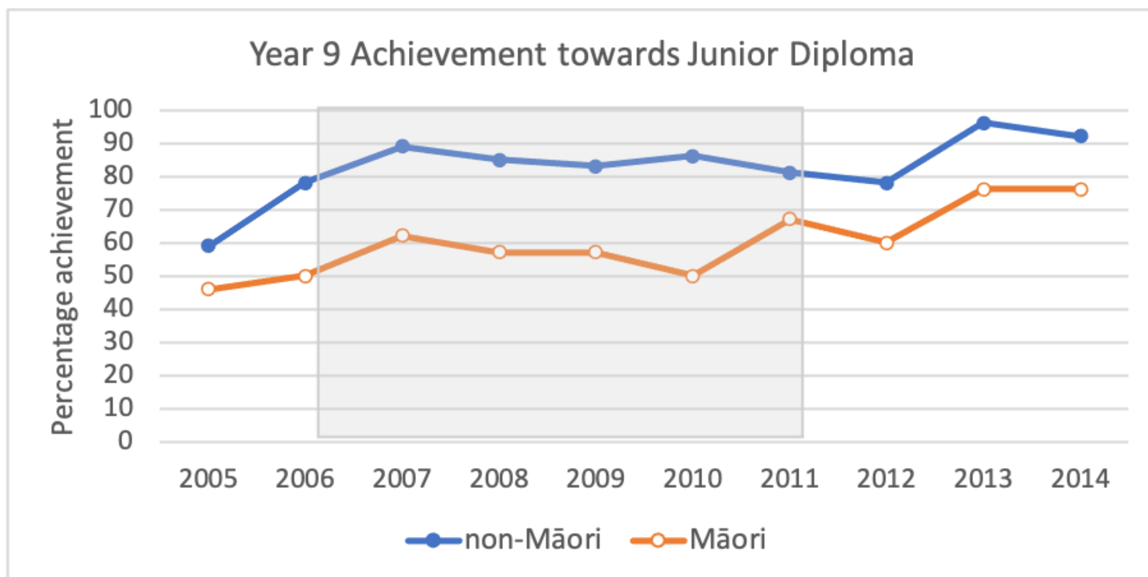
Year 9 Achievement

The trend in achievement for Year 9 students is presented in Figure 6-2. The shaded area of this graph and all others indicates the timeframe over which Te Kotahitanga PD programme was implemented in the school.

While achievement for Year 9 students increased over time there is a clear and continuous disparity between Māori and non-Māori over this time period. Prior to engagement with Te Kotahitanga (2005 – 2006) non-Māori student achievement in Year 9 increased by 19 percent whereas for Māori the increase was 4 percent. At best, 50 percent of Māori learners in Year 9 did not meet achievement requirements and were not deemed successful compared with 22 percent of non-Māori. The disparity in achievement between the two groups in 2006 was 18 percent.

In the first year of implementation of Te Kotahitanga, with the first cohort of 30 teachers, there was a noticeable increase in achievement for Year 9 students – 11 percent increase for non-Māori and 12 percent increase for Māori. Between 2007 and 2009 changes in both Māori and non-Māori achievement followed a parallel pattern with the disparity between the two groups tracking consistently at around 27 percent. Between 2007 and 2009 all teaching staff became involved with Te Kotahitanga PD using a three-cohort, staggered model – introducing 30 new teachers each year over three years. It is interesting to note a 12 percent decrease in Māori achievement for 2010 compared with a 4 percent increase for non-Māori. Concurrently there were changes to the in-school facilitation team and intensive PD support for the cohort 1 teachers had reduced considerably, and both factors could be associated with this achievement drop. 2011 was the final year of PD implementation at Kikorangi High, including a refocusing for cohorts 1 and 2 teachers on culturally responsive pedagogies of relations, while cohort 3 continued with the third year of intensive support. This renewed attention to developing and maintaining pedagogical shifts brought with it a 25 percent increase in achievement for Māori students reducing the disparity with non-Māori students to 14 percentage points.

Figure 6-2: Percentage achievement of Year 9 students - Māori and non-Māori

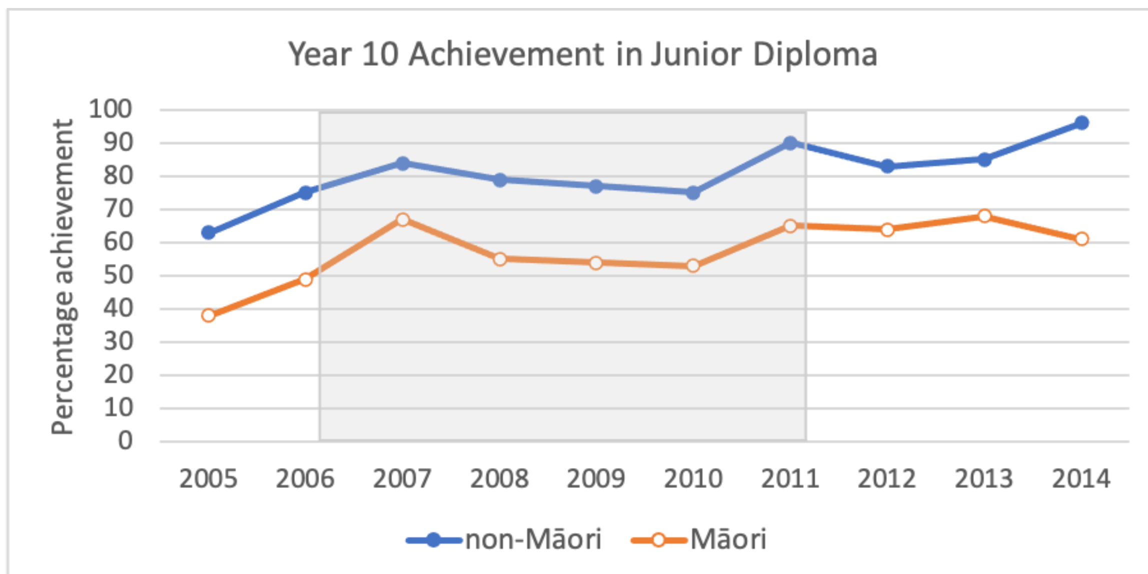


Kikorangi High entered a post-Te Kotahitanga phase from 2012. Over the next three years changes in both Māori and non-Māori achievement tracked in a parallel pattern with a 13 percent increase in outcome for both groups, however the disparity between the two groups remained around 18 percent. During this period achievement rates for Māori rose to 76 percent, while those for non-Māori were at 92 percent. Considering this data across the ten-year timeframe, Māori achievement increased by 65 percent while the increase for non-Māori was 56 percent.

Year 10 Achievement

The trend in achievement for Year 10 students is presented in Figure 6-3. Unsurprisingly, the achievement pattern is similar to that for Year 9 students – there is an overall increase over time with continuous disparity between Māori and non-Māori. Prior to engagement with Te Kotahitanga (2005 – 2006) non-Māori student achievement in Year 10 showed a 12 percentage-point increase and for Māori the increase was 11 percentage-points. Through the Junior Diploma system students received messages about their capabilities as learners and their level of achievement: 27 percent of non-Māori were not awarded the Junior Diploma in 2006, while for Māori this was 51 percent. Year 10 students who did not meet achievement requirements were not deemed successful. The disparity in achievement between the two groups in 2006 was 26 percent.

Figure 6-3: Percentage achievement of Year 10 students - Māori and non-Māori



In 2007, with the first 30 teachers participating in the PD, there was a noteworthy increase in achievement for Year 10 students – 37 percent increase for Māori and 12 percent increase for non-Māori. This closed the disparity gap to within 17 percentage-points. Between 2007 and 2010 changes in both Māori and non-Māori achievement tracked slowly downwards in a matching pattern, a decrease of 21 percent for Māori and 11 percent for non-Māori students with the disparity between the two groups consistently around 23 percent. It is interesting to note the 2011 increase in achievement for both groups in Year 10 – an increase of 20 percent for Māori and 22 percent for non-Māori. This final year of Te Kotahitanga PD support also coincided with embedding the refined Junior Diploma requirements and systems introduced over the previous three years.

From 2012 there were slight changes (± 4 percentage-points) by this measure for Māori with achievement between 61 and 68 percentage-points. For non-Māori students this period saw an increase in achievement of 13 percent to an achievement rate of 96 percent. The disparity between the two groups reached a staggering 35 percentage-points – the largest difference between the two groups in the ten-year period. When we look across the ten-year timeframe, for Year 10 students Māori achievement increased by 61 percent while the increase for non-Māori was 52 percent.

By 2015, the use of the Kikorangi High Junior Diploma in recognising success was well established – the structure and associated practice had evolved in response to the evidence of

achievement along with discussions that centred around the need to have an assessment system that was fair, valid and reliable. Simultaneously, the focus and support via PD for teachers to develop culturally responsive and relational pedagogies with particular application in the junior school Years 9 and 10 classrooms was intended to impact positively on outcomes for students, particularly for Māori. This analysis shows an important improvement in achievement rates in the junior school across Years 9 and 10, for both Māori and non-Māori student groups but I note the continuing disparity in outcomes for Māori when compared with their non-Māori cohorts.

I turn now to two further layers of evidence that underpin the achievement rates we have just considered. The first of these data sets relates to student attendance, important in this analysis because of the positive impact high attendance has on learning (Alton-Lee, 2003; Hattie, 2003). Conversely, when considering absence from school:

> Every day a student is not at school is a day they are not learning. Over time, patterns of non-attendance can place students at risk of poor achievement and early drop-out, thus compromising their later outcomes in life across a range of social and economic measures. (Ministry of Education, 2012a, p. 4)

The second in-depth analysis relates to the extra-curricular participation in the junior school as one of the three foundations of the Kikorangi High Junior Diploma instituted by the school.

Attendance trends

Attendance data has been collected by schools over many years as a way to track rates of attendance for individuals and cohorts. Schools also are required to report on half-day attendance through their student management systems and this is also part of quarterly school returns of data to the MOE. Most recently the MOE classified rates of student attendance as follows:

> **Regular attendance**, students attending school for more than 90% of available half-days. **Irregular absence**, students attending between 81% and 90% of available half-days, **Moderate absence**, students attending between 71% and 80% of available half-days, and **Chronic absence**, students attending school 70%, or less, of available half-days. (Ministry of Education, 2019c).

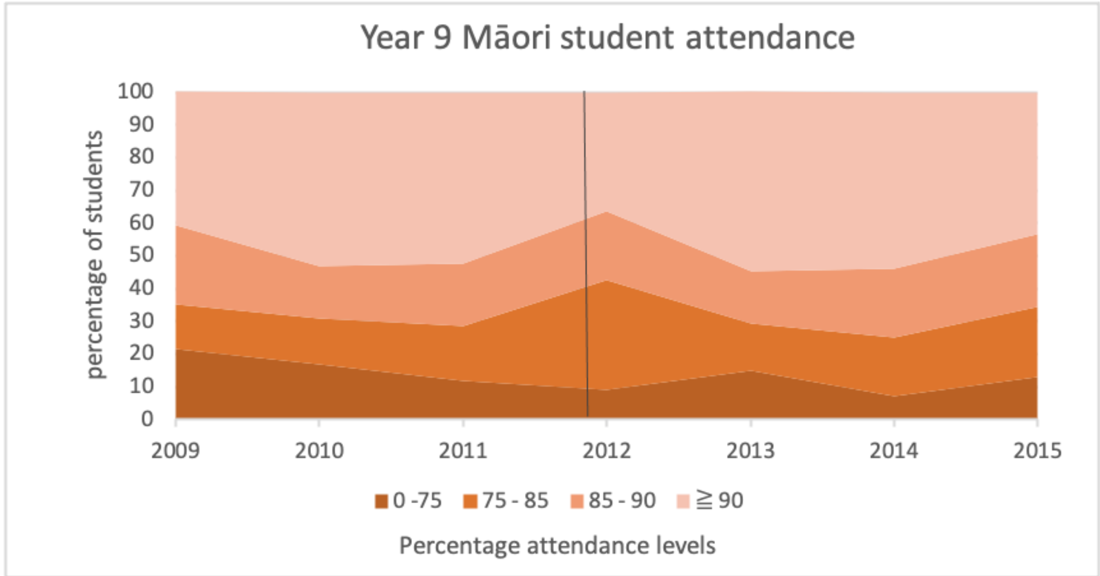
In its annual reports on Māori education (2017) and attendance in New Zealand schools (2016) the Ministry reported on attendance rates from 2011 – 2016 and grouped rates of attendance

thus: Regular ≥ 90%; 85 – 90%; 75 – 80%; irregular or very low levels of attendance < 75%. These brackets of attendance were current at the time this attendance data was recorded by the school and so were deemed most appropriate and used for the following analysis of Year 9 and 10 student attendance at Kikorangi High.

Year 9 student attendance

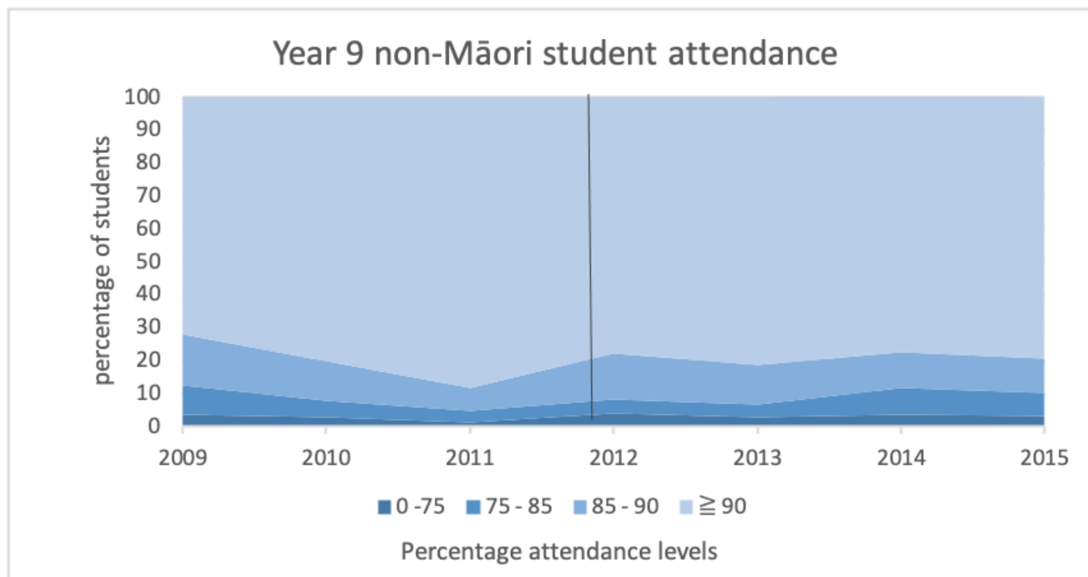
The trends in attendance for Year 9 students show Māori presented in Figure 6-4 with non-Māori in Figure 6-5. The vertical line on these graphs indicates when the PD support from Te Kotahitanga ceased.

Figure 6-4: Year 9 Māori student attendance trends



Between 2009 and 2011 (while the PD support was still in place and the focus remained on culturally responsive and relational pedagogies) there was a significant and positive change in attendance for Year 9 Māori students. Regular attendance (≥ 90%) increased by 37 percent while the concerning irregular or very low levels of attendance decreased by 44 percent. However, as can be seen in Figure 6-5, for non-Māori students, regular attendance increased by 22 percent and the very low levels remained below 4 percent.

Figure 6-5: Year 9 non-Māori student attendance trends



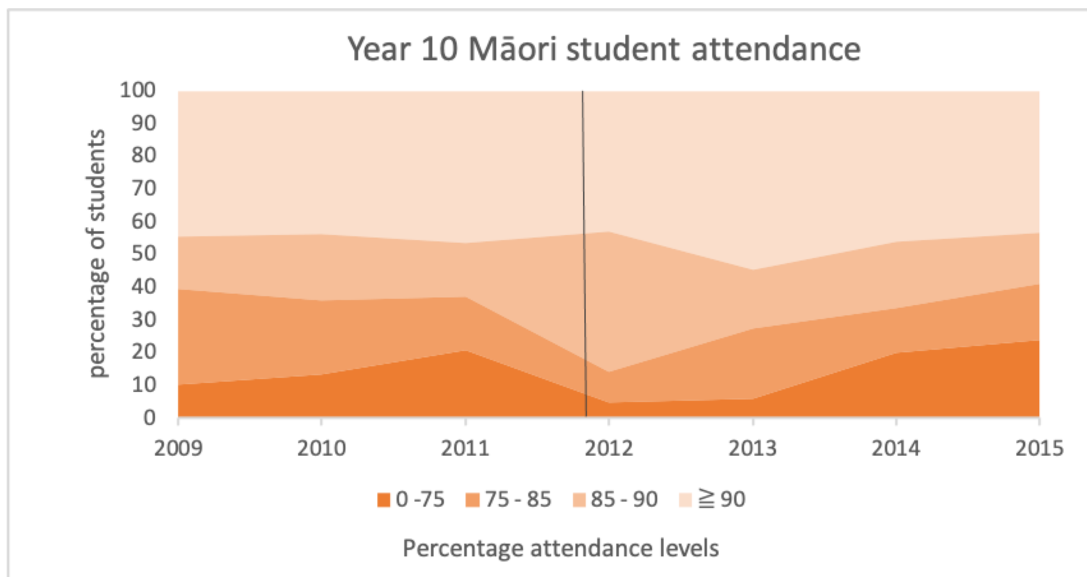
The 2012 data presents as an anomaly, for all but the lowest attendance level for both groups. There are several possibilities which may account for this variance. The first year of a post Te Kotahitanga environment will have seen a change in attention and focus for professional learning, and it is likely that as the focus shifted the pedagogical practice drifted. The data set for attendance in 2012 within the Junior Diploma system was not as complete as in following years – there were gaps in the data on a per-student basis which would indicate that the summary data used here was not as accurate as in previous or following years. Other outside events may have influenced attendance levels in 2012. Or, the anomaly could be a result of a combination of these possibilities.

The next two years 2013 – 2014 saw a continued positive impact on Māori student attendance with regular attendance reaching 54 percent and the lowest and most alarming levels dropped to 7 percent of Māori students. In 2015, these levels were not maintained and there were poorer rates of Māori student attendance across all four bands. For non-Māori students these attendance levels remained quite consistent across the designated bands.

Year 10 student attendance

Year 10 student attendance is presented in Figure 6-6 for Māori and in Figure 6-7 for non-Māori students.

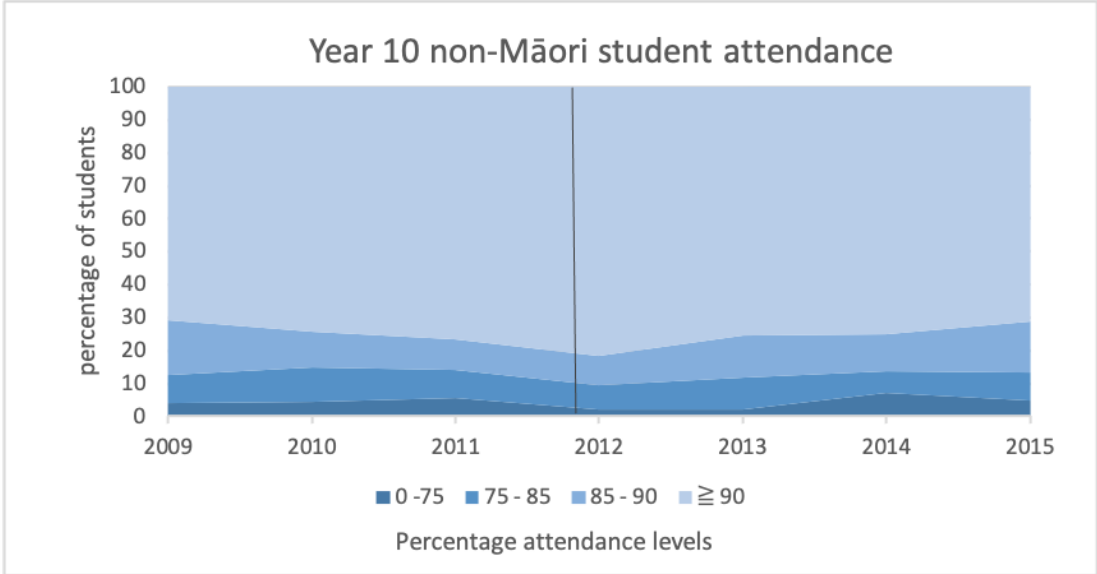
Figure 6-6: Year 10 Māori student attendance trends



Considering the period between 2009 and 2011 there were minor changes in attendance for Year 10 Māori and non-Māori students in the two upper bands of data. Moderate to regular attendance (≥ 85%) held constant (± 1 percentage-points) at 61 percent for Māori compared with 86 percent for non-Māori. Concerning-to-poor attendance levels (< 85%) were also constant for both groups with Māori rates at 36 percent compared non-Māori at 12 percent. The concerning trend for Māori students was a doubling of poor attendance (< 75%) rates from 10 to 20 percentage-points. There was no such increase in poor attendance for non-Māori students. The issues with the 2012 data for the Year 9 cohorts identified above is replicated in this Year 10 data analysis, although the Year 10 attendance data set is more complete than that for Year 9.

From 2013 – 2015 there was a steady decline in attendance rates for Māori students: a 19 percent decrease in moderate to regular attendance from 73 – 58 percentage-points and an alarming 51 percent increase in the poor attendance from 27 – 41 percentage-points. Over the same period there was little change in non-Māori attendance rates such that moderate - regular attendance held steady at 87 percent and poorer attendance rates between 12 and 13.5 percent.

Figure 6-7: Year 10 non-Māori student attendance trends



Despite fluctuations year-on-year, there was little overall change in attendance rates, either the moderate to regular attendance or the poorer, for Māori and non-Māori students in the junior school over this seven-year period. The evidence and analysis demonstrate the persistent disparity between Māori and non-Māori attendance rates at Kikorangi High. That is, Māori consistently 21 percent below non-Māori in moderate to regular attendance rates; Māori between 22 and 27 percent above non-Māori in poor attendance rates.

Considering attendance, there appears to be little overall impact of the professional learning and school-wide focus on developing pedagogies and leadership practices more suitable to engaging students, particularly Māori students, in classroom learning. When compared with the junior school achievement rates in the earlier section, it appears that something other than attendance is influencing student achievement for Māori and non-Māori students in the junior school, as there is a definite increase in achievement across all groups in the junior school whilst attendance rates remain relatively static over the same timeframe.

As indicated earlier, the second more detailed analysis supporting junior school achievement focuses on participation or engagement in the wider school community. This is one of the foundations of the Junior Diploma and was introduced by the school to encourage participation in the wider life of the school and community.

Extra-curricular participation

As discussed in the school's Junior Diploma documentation, participation in extra-curricular activities is encouraged at Kikorangi High. During the junior school years students are strongly encouraged to engage in these activities such that there is a participation requirement for students to be awarded an achievement certificate in Year 9 and the Junior Diploma in Year 10.

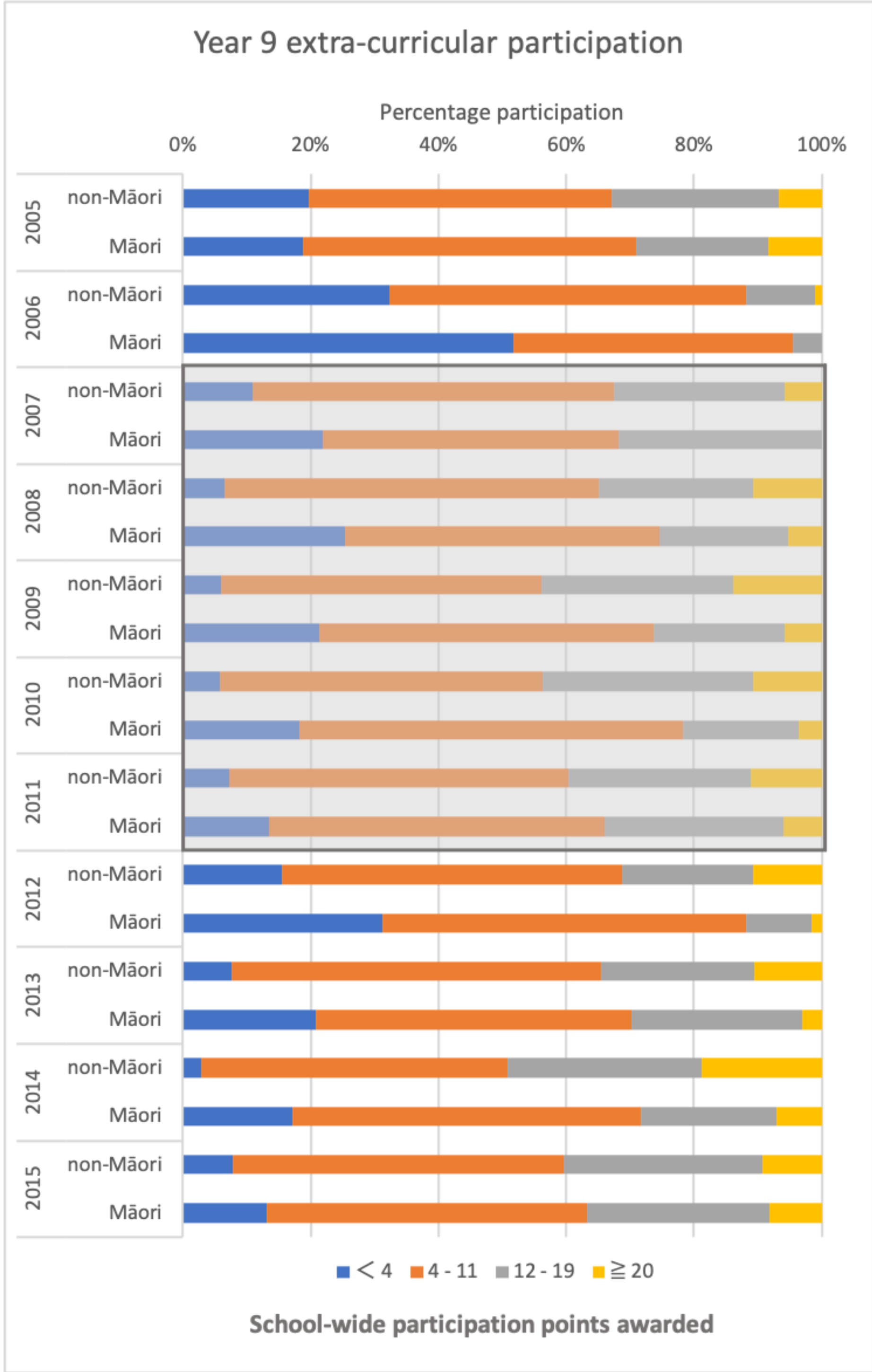
> *In order to develop the well-rounded individual and to be engaged positively in the school community we encourage girls to participate in various school activities. Points are allocated for participation in events.* (School Junior Diploma documentation)

The range of pursuits and events that were allocated points within the Junior Diploma system broadened over time as more activities were recognised. Many of these activities required some form of financial contribution from the students and their families such as: registration fees for sports teams; travel across town to sports or arts venues; hire or purchase of equipment, uniforms or instruments; group fundraising for associated trips; and workday contributions, often from the family. While for many students these activities would be considered accessible, there were some for whom such participation was not possible because their families simply could not provide the resources required. For these students the range of activities available was much reduced because of limited resourcing, or for others a time commitment beyond the ordinary school day did not fit with school transport arrangements or other responsibilities they had in their homes and/or communities.

The following graphs compare the engagement and participation points for non-Māori and Māori, awarded as part of this recording system over the ten-year period between 2005 and 2015, Figure 6-8 for Year 9 and Figure 6-9 for Year 10 students. As discussed earlier, the different bands of participation points as indicated on the graphs were set by the school to recognise levels of student participation with merit or excellence awards. The blue sections of these graphs indicate the percentage of students below the minimum requirement of four credits to achieve either the certificate in Year 9 or the diploma in Year 10. This is notably higher for Māori students than for non-Māori across the data set.

The most alarming outcomes by this measure for Year 9 non-Māori and Māori students were seen in 2006. Those students not meeting minimum requirements, 32 percent and 51 percent respectively, saw the disparity between the two groups reach 19 percent.

Figure 6-8: Year 9 student percentage participation in extra-curricular activities



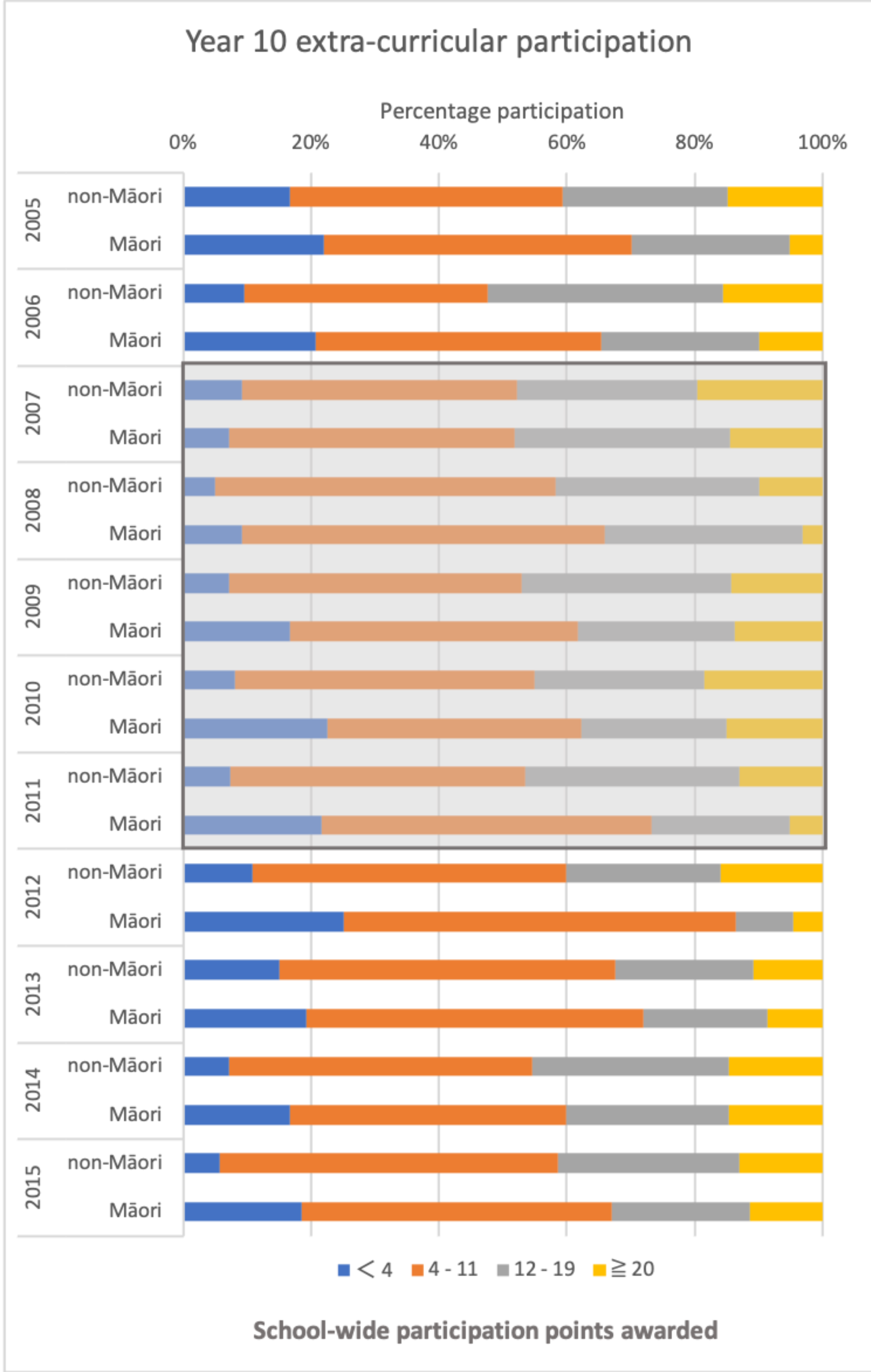
Through the years of PD engagement (2007 – 2011), while 94 percent (± 1 percentage-point) of non-Māori students consistently achieved the minimum participation requirement for success as deemed by the school, for Māori students the picture was very different. Over the five years there was a 16 percent increase for Year 9 Māori students meeting these participation expectations, from 75 to 87 percent. It is interesting to note the disparity between

Māori and non-Māori in the different participation bands, for achieved (orange), merit (grey) and excellence (yellow), while still extant, was lower than for the band below the minimum requirement (blue) detailed above. By the end of the fifth year of engagement in Te Kotahitanga, in 2011, there was the smallest difference between Māori and non-Māori participation. In the two extreme bands the disparity was between five (excellence) and seven (not meeting requirements) percentage points, with minimal difference (less than one percentage point) in the middle achieved and merit bands.

In the years following engagement with Te Kotahitanga, 2012 – 2014, the disparity in the <4% band doubled, the worst outcomes by this measure occurring in 2012 for both groups. It is important to note here that during 2012 incidents occurred in the wider school community that impacted the mental health and wellbeing of groups of students, both Māori and Pākehā, who were united in their wish to provide each other with greater levels of support. This situation likely had a bearing on student participation and achievement for 2012, and beyond for some students. The impact of these occurrences in 2012 is clear across the junior school (and we will see it evident in the senior school results in the next sections) and in this case are more pronounced for Māori students. These differences in extra-curricular participation reduced to a minimum across all bands in 2015 for Year 9 students.

Considering Year 10 student participation outcomes in Figure 6-9, disparity between non-Māori and Māori students, while still extant is much less than that for Year 9 students. No doubt there was learning taking place for students, teachers and the system of Junior Diploma itself as cohorts transitioned between Year 9 and 10 across this timeframe. In 2007 Māori students outperformed their non-Māori cohort in meeting the requirements for school-wide participation, this following the worst outcomes for the same group as Year 9 students. As indicated by the shaded area in Figure 6-9, this coincided with the introduction of Te Kotahitanga in 2007. In 2007 and 2008 the best participation outcomes for Year 10 Māori students were seen with rates for achieving the requirements reducing over time to remain within two percentage-points of 82 percent. For non-Māori the comparable achievement rates, while fluctuating in 2012 and 2013, remained consistently between 92 and 94 percent.

Figure 6-9: Year 10 student percentage participation in extra-curricular activities



While school-wide participation remains fundamental to the Junior Diploma this outcome could not be considered a determinant of achievement in this structure. For Year 9 Māori students in 2006, under the earlier and more stringent regulations, this participation component may well have determined their overall achievement. Again, perhaps there was something else at play over the earlier years which could also have influenced this type of

student engagement or non-engagement. Until 2009 students were expected to reach particular curriculum levels (4 and 5) before their learning was identified as "achievement". In most subjects if students performed below these curriculum levels, they received a grade of "Not Achieved". Some students, particularly those with lower curriculum entry levels at the beginning of Year 9, were condemned to failure with this message reinforced every time they received assessment outcomes of "Not Achieved". In returning to extra-curricular participation, some important questions appeared worthy of further consideration. Was this measure of school-wide participation points punishing groups of students for a lack of engagement? Perhaps some students were very determined in their choice to disengage – "playing the game" was buying into the school's rhetoric on success and achievement. Were students indicating their disconnect from the school? Was the Junior Diploma system accentuating and contributing to that disconnect rather than encouraging a sense of belonging to the school community? Was the lack of engagement symptomatic of the disconnection or a response to the message students were receiving about their identity as learners? These questions will be addressed in the discussion in chapter eight.

Kikorangi High student outcomes improved across the junior school over the ten-year timeframe. In summary, achievement for Year 9 Māori students increased by 65 percent with a simultaneous increase of 56 percent for non-Māori, however the disparity between the two groups remained around 18 percent. Achievement for Year 10 Māori students increased by 61 percent while the increase for non-Māori was 52 percent, with the disparity over the last four years averaging 24 percent. From the analysis of attendance data for the junior school it is clear that there is continued disparity between the two groups of between 22 and 27 percent. When considering the last layer of evidence regarding the school's own measure of student participation in extra-curricular activities, the now familiar pattern of disparity repeats itself despite small increases in this outcomes measure. While the school had reduced the disparity in outcomes between Māori and non-Māori students the disparities had not been eliminated.

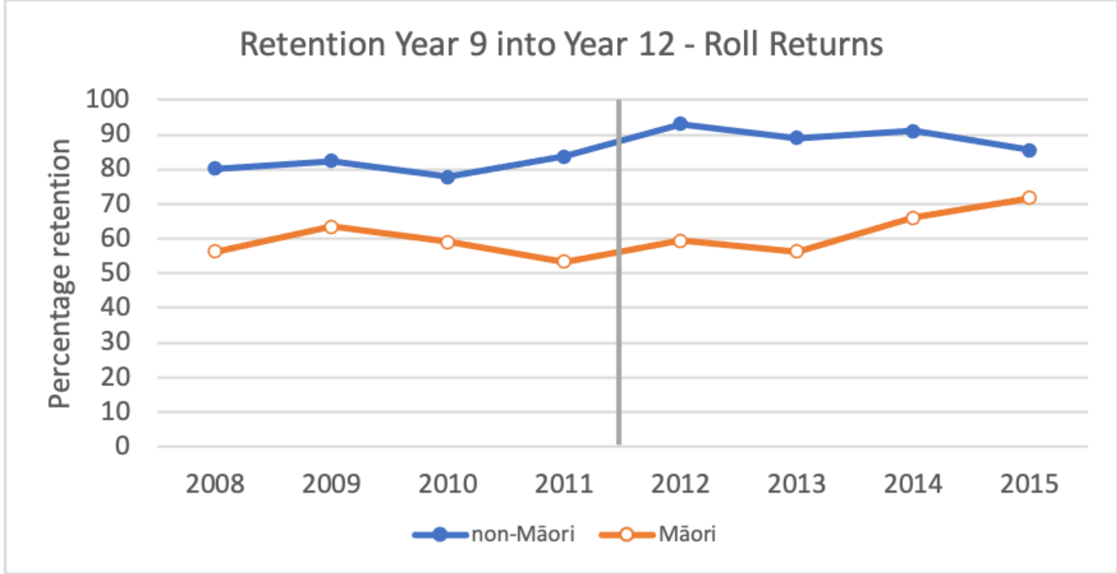
Patterns in student retention between the junior and senior school

Having considered significant educational outcomes for students in the junior school it is important to return to the school roll data and individual student records to determine retention rates for Kikorangi High students. From the initial school roll trends considered earlier

it is clear that the Māori student population increased by 48.8 percent, from 21.3 to 31.7 percent. Closer analysis of individual enrolment data for each Year 9 cohort identifies a 28 percent increase of Māori student enrolments from 28.6 percent in 2005 to 36.6 percent in 2015. Analysis of the roll over time demonstrates some intriguing patterns of overall retention of students from Year 9, the first year of enrolment, into the senior school. Year 12, the fourth year of attendance, is considered to be a significant year of senior secondary school with Year 13 usually the last available year of formal state schooling. In Aotearoa-New Zealand, the minimum school leavers age is 16 and the majority of students have their 16th birthday in their 11th or 12th year of schooling. Also of note is that at the end of Year 12 the expected qualification students achieve is NCEA Level 2 (see the next section) which has been identified as the minimum required qualification for tertiary study and an important indicator of positive social and economic outcomes later in life (State Services Commission, 2012).

For this particular analysis the percentage retention by cohort is calculated by comparing the mid-year (July 1st) roll numbers for a cohort of students through their school years.

Figure 6-10: Percentage retention from Year 9 through to Year 12 based on school roll returns



These overall retention trends for Māori and non-Māori students are presented in Figure 6-10 (retention from Year 9 into Year 12) and Figure 6-11 (retention from Year 9 into Year 13). The grey vertical line on each of these graphs mark the end of the Te Kotahitanga professional development support. Considering Figure 6-10, in July of 2005, 391 students were on the roll in Year 9 (with 112 of these students identifying as Māori and the remaining 279 non-Māori),

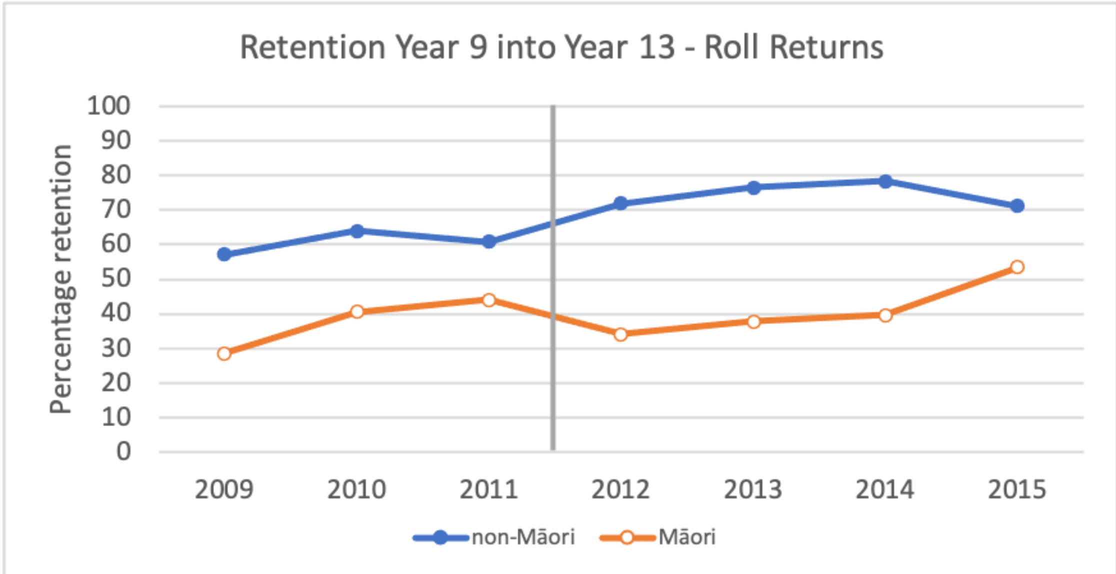
compared with a total of 306 students on the roll in Year 12 in July 2008 (63 Māori students and 243 non-Māori).

The overall percentage retention for that cohort from 2005 to 2008 is 78; 80.1 percent for non-Māori students and 56 percent for Māori. From Figure 6-10 it is clear that the retention rate for Māori fluctuates around 58 percent ($\pm$ 4 percentage-points) until 2014. Māori retention rates from Year 9 into Year 12 increased by 27 percent over the two years 2014 – 2015, from 56.2 percent in 2013 to 71.7 percent in 2015. Conversely for non-Māori students, retention was 81 percent ($\pm$ 2 percentage-points) until a 20 percent increase between 2010 and 2012 lifted this rate to over 90 percent. It is important to note that there is not necessarily a causal relationship between Te Kotahitanga PD and student retention, as there are other potential reasons to consider, e.g., changes in employment opportunities for school leavers. Nevertheless, for both groups overall retention improved with the narrowest disparity rate of 13.8 percent in 2015; even so Māori student retention from Year 9 into Year 12 at 2015 had not reached the levels for non-Māori retention in 2008 (80 percent).

There is a sizeable difference in the overall retention rates for these different groups of students. For those students remaining at school engaged in learning through to Year 12, the largest differences between Māori and non-Māori students occurs in 2012 and 2013, with rates of 33.7 and 32.7 percent. This difference in retention narrows over the next two years to 13.8 percent in 2015. While retention into Year 12 improves for Māori, the trend is more distinct when considering retention into Year 13 (see Figure 6-11).

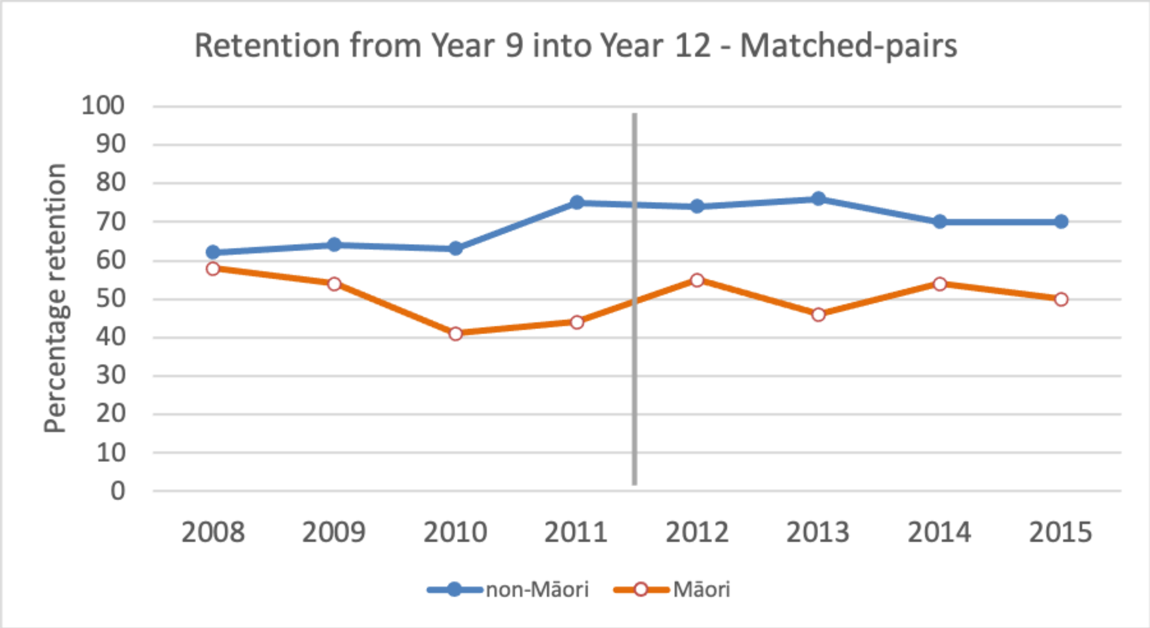
A corresponding gap in retention between the two groups widens between 2011 and 2014, from 16.8 to 38.6 percent. The improvement in retention for Māori into Year 12 has a flow-on effect and we see a distinct change in retention into Year 13 in 2015, with a major 34 percent increase for Māori and a minor 9 percent decrease for non-Māori, the disparity is reduced to 17.7 percent. Likewise with the Year 12 retention analysis, it is important to note that over these seven years, even while retention improved, Māori student retention from Year 9 into Year 13 at 2015 had not reached the same levels for non-Māori retention in 2009 (57 percent).

Figure 6-11: Percentage retention from Year 9 through to Year 13 based on school roll returns



What these overall retention trends do not show are the changes in departures and arrivals in a cohort as it moves through the year levels. Students change school for various reasons including families changing locations; students and their families looking to experience a different schooling context within the same general location; and a fresh start at a different school following a BoT disciplinary process. Overall trends can mask what is happening for cohorts of students as the July roll returns do not account for student changes over the 12 months, but merely consider total numbers of students on the roll at that time. Considering this ebb and flow of students in and out of school, another question arises: What proportion of learners who began their secondary schooling in Year 9 remained at the school into years 12 and 13? Is this trend different for Māori and non-Māori students at Kikorangi High? To answer these questions a finer-grained analysis of the attendance and achievement records for individual students was undertaken, beginning with identifying the individuals who enrolled in Year 9 in each year, and tracking their continued enrolment annually. For each cohort this involved analysing the attendance and achievement records, through year levels 9 to 13, to identify which students, Māori and non-Māori, remained at Kikorangi High. The use of first and last names along with the introduction of local student identifiers ensured the accuracy of this analysis. This data analysis is presented below in two ways: as overall trends across cohorts of students, beginning from 2005, in Figures 6-12 and 6-13; for a single cohort of students in Figure 6-14.

Figure 6-12: Percentage retention from Year 9 through to Year 12 based on individual student records

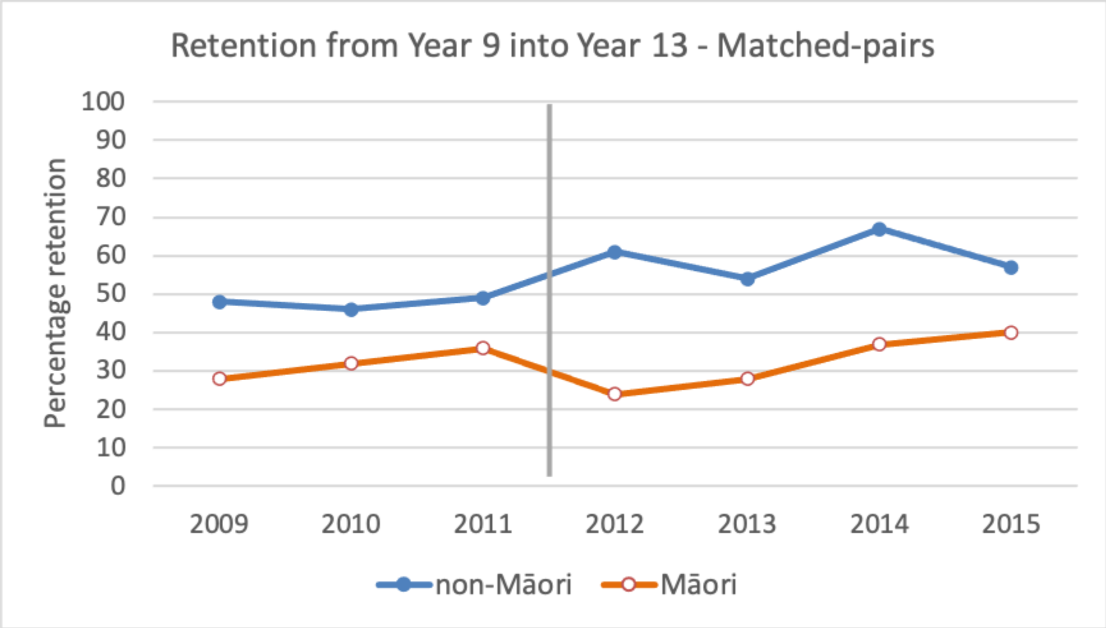


The overall retention analysis from the July 1st roll returns indicates a relatively steady retention rate, between 53 percent and 66 percent, from Year 9 in to Year 12 for Māori students, and from 2008 to 2014. This is consistently well below the retention rate for non-Māori students for the same period, between 77 percent and 91 percent. If we consider the finer-grained analysis that uses school achievement and attendance data, matching this across the years for individual students, a different picture emerges as seen in Figure 6-12.

Māori students' retention rate from Year 9 to Year 12, using the tracking of individual student enrolment, is consistently below 55 percent with the exception of one cohort (enrolling in 2005), and falls below 50 percent for three cohorts. In comparison, this same retention rate for non-Māori is notably higher, increasing from 62 percent, with the retention gap between the two groups of students from the same cohorts widening from 10 percent to 30 percent.

From the July 1st roll returns analysis, considering retention from Year 9 in to Year 13, the picture is of a retention rate, between 29 percent and 53 percent, for Māori students from 2009 to 2015. When we consider the analysis of actual individual enrolment data from Year 9 in Figure 6-13, a reduced rate emerges. Māori students' retention rate from Year 9 to Year 13 doesn't rise above 40 percent.

Figure 6-13: Percentage retention from Year 9 through to Year 13 based on individual student records



In the years of engagement with Te Kotahitanga (before 2012) we notice the lowest disparity between Māori and non-Māori in these rates, consistently below 20 percent. From 2012, there is a widening retention gap, showing an overall 36 percent increase for non-Māori, while Māori students from the same year cohorts left school in noticeably higher proportions, with analysis indicating an overall increase in retention over 2014 – 2015 of just 11 percent.

In summary, the roll return analysis indicates an improvement in retention for Māori, both into Years 12 and 13. However, the fine-grained analysis, which considers the students enrolled in each Year 9 intake, shows no such improvement. The roll return analysis includes those students who enrolled after Year 9 and it is apparent that these student groups had a positive impact on the overall retention rates for the school.

To add to the picture of retention, a single cohort of students who started in Year 9 in 2010 is considered next. The reasons for choosing this particular cohort as opposed to another are as follows. Firstly, at the beginning of 2010 the third group of teachers had been engaged in the Te Kotahitanga PD cycle for at least one year and the others had two or three years of participation in the professional learning. All the teachers of this cohort of learners were supported to develop and implement a culturally responsive pedagogy of relations. Secondly, retention data was available through to the end of Year 13 for this cohort of learners. Thirdly, this cohort was one of the larger cohorts at Kikorangi High over the period of participation in

Te Kotahitanga. The data includes all students who enrolled in Year 9 in 2010, but does not include those who enrolled in subsequent years. Of the original 359 students, 114 Māori and 245 non-Māori, the analysis shows the percentage of those remaining at Kikorangi High and the percentage of those who had left school cumulatively from Year 9 to Year 13.

Figure 6-14 shows that students leave school from every year level and the cumulative percentage of leavers when compared to the original cohort are similar for Māori and non-Māori. However, when the proportion of the students on the roll is considered Māori students are leaving school at a much higher rate than non-Māori. For this cohort only two in three Māori students were still at Kikorangi High in Year 11, compared with four of every five non-Māori students from the same cohort. The expectation at secondary school is that students gain NCEA qualifications starting with Level 1 in Year 11 up to Level 3 in Year 13 as well as UE, and the rates of students' achievements are presented in the next section.

Figure 6-14: Changes to the cohort of 2010 from Year 9 to Year 13 – retention and attrition

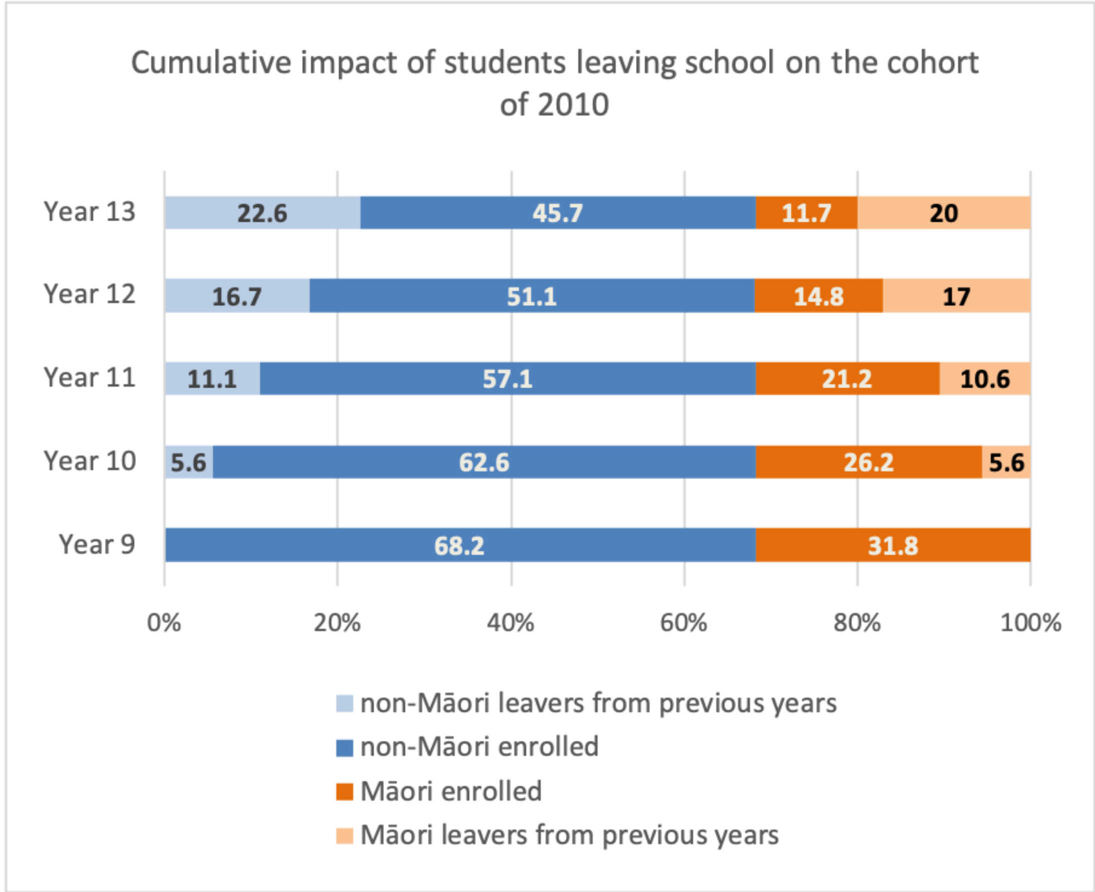


Figure 6-14 shows that for the cohort of 2010, only 46.5 percent of Māori students were still at school to attempt NCEA Level 2, considered to be the necessary qualification for school leavers,

compared with 74.9 percent of non-Māori. For the highest school leaving qualifications in Year 13 just 36.8 percent of Māori were present at Kikorangi High compared with 67 percent of non-Māori. For this cohort of students there were clear inequities of access to education and qualifications for Māori students at Kikorangi High.

This single cohort picture and the finer-grained analysis both clarify the picture and begin to answer the questions posed earlier:

What proportion of learners who began their secondary schooling in Year 9 remained at the school into years 12 and 13?

At best 70 - 75 percent of students enrolled in Year 9 remain at school into Year 12, and 60 percent into Year 13 at Kikorangi High.

Is this trend different for Māori and non-Māori students at Kikorangi High?

While the gradually increasing trend in retention rates is similar for Māori and non-Māori, the outcomes show a negative disparity for Māori of approximately 20 percent into Year 12 and 25 percent into Year 13.

Why is this important?

Schools are in the business of teaching and learning and supporting learners to achieve success. In this case Kikorangi High was not able to develop the potential of all Year 9 enrolling students over the five years of secondary schooling simply because a significant proportion of these students had left school before the middle of Year 12 with even fewer remaining through Year 13. Undoubtedly, some of these learners enrolled in another local school or elsewhere having moved away, while in other cases the school did not know the destination of those learners who had left or simply disappeared from the roll. This impacted Māori students disproportionally to their non-Māori cohort companions. When considering senior school achievement in the next section, it is worth noting that there are learners who are not included in the following analyses because they were no longer enrolled. Of the cohorts who enrolled at Year 9 there were approximately 50 percent of Māori learners no longer enrolled in Year 12 and therefore not represented in the Year 12 achievement statistics. When considering Year 13, this equated to 60 percent of Māori students from their Year 9 cohort no longer on the school roll, compared with 30 and 40 percent respectively for non-Māori no longer enrolled in years 12 and 13.

Senior school student outcome analysis

To summarise the structure of NCEA, as discussed in chapter four, the national secondary school qualification is awarded in three levels and in most schools and for most students over the last three years, Years 11 – 13, of secondary schooling (NZQA, n.d.). There are minimum literacy and numeracy requirements students must meet to be awarded NCEA Level 1, 2 or 3. Prior to 2013, meeting the literacy and numeracy requirements was necessary only for a Level 1 award. University Entrance (UE) is the minimum requirement for university enrolment in Aotearoa-New Zealand and is based on demonstrated ability in literacy (Level 2) and numeracy (Level 1) with a level of achievement in approved subjects (Level 3). Student achievement in these four awards shapes the analysis of senior student outcomes for Kikorangi High.

Senior school NCEA achievement analysis

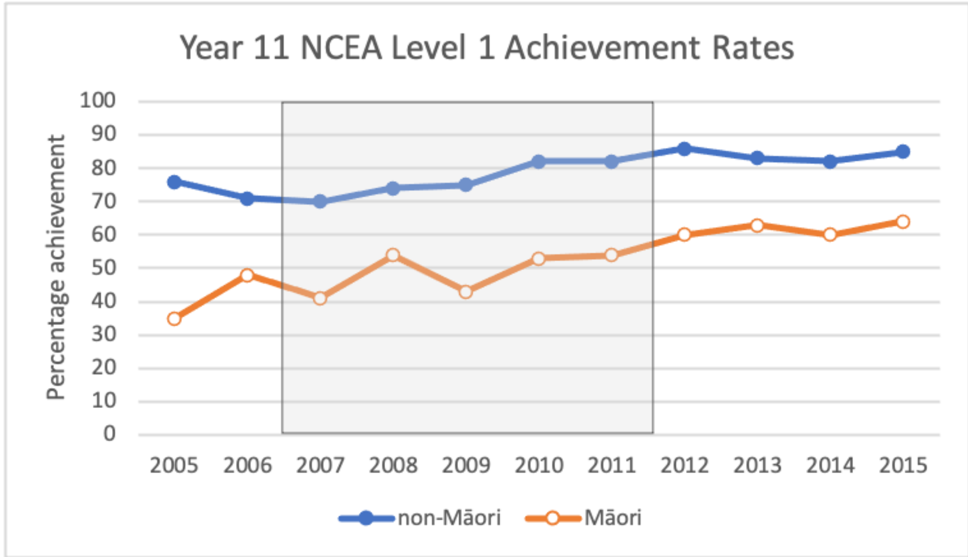
The data used in the following analysis is disaggregated achievement data across NCEA Levels 1 – 3 and includes data from University Entrance. The data in the analysis is cumulative, including any credits students have gained in any previous year. For example, a student may have passed Level 1 standards in Years 9 and/or 10 as well as in Year 11. All are counted. While there were developments in NCEA, including reviews of the original achievement standards and changes in the requirements for students and schools, each cohort of students were learning under the same conditions in their classrooms at Kikorangi High and were assessed using the same practices and conditions, for internal or external contexts. The analysis below shows the percentage of students (disaggregated for Māori and non-Māori) achieving each qualification according to expectations of year level. In order to recognise higher levels of achievement, endorsements to NCEA at Levels 1 – 3 were made beginning in 2011. For any NCEA certificate to be endorsed the candidate must have gained 50 credits at Merit or Excellence, at the level of the certificate or above, for a Merit endorsement, or 50 credits at Excellence for an Excellence endorsement (NZQA, n.d.). Alongside the achievement data, the certificate endorsement data is also considered. This analysis does not include those who have left school in previous years and needs to be understood in conjunction with the school's retention data.

Year 11 NCEA Level 1 achievement analysis

Although they will have been somewhat prepared through their own experience of the Junior Diploma system in Years 9 and 10, for most students Year 11 is the first experience of the senior school assessment via the NCEA system. The trends in achievement for Year 11 students at Kikorangi High are presented in Figure 6-15. The grey shaded areas of this graph and the ones that follow indicate the period of focus on and support from the Te Kotahitanga PD, as in the junior school outcomes analysis.

Achievement rates for Māori students in Year 11 in 2005 were alarmingly less than half those of their non-Māori classmates: just 35 percent of Māori students gained NCEA Level 1 compared to 76 percent of non-Māori. Over the next ten-year period those rates for Māori increased by 83 percent, from 35 – 64 percent. For the four years 2012 – 2015 this achievement rate was consistently at 62 percent (± 2 percentage-points) for Māori students in Year 11. In comparison these rates for non-Māori were higher between 2010 and 2015, with an overall 20 percent increase from 71 – 84 percent, and a consistent achievement rate of 84 percent (± 2 percentage-points). While Figure 6-15 does indicate that the disparity between Māori and non-Māori does reduce, the difference between these two groups of students in this outcome measure reduced to 21 percent (± 1 percentage-point) over the timeframe, at the end of 2015 the school had not managed to raise Māori students' achievement to the 2005 rates reached by non-Māori.

Figure 6-15: NCEA Level 1 achievement rates for Year 11 students



Looking to the endorsement statistics over this same time period provides a window into the outcomes for more highly achieving students in these Year 11 cohorts. When students consistently accomplish grades higher than the "Achieved" level their results can be endorsed to reflect that higher level of achievement (Merit or Excellence). To be eligible for a certificate endorsement the student must gain 50 credits at or above the endorsement award. For example, a student gaining 50 credits at Excellence would be awarded their certificate with an Excellence endorsement; gaining 50 credits at Merit (or a mixture of Merit and Excellence) a student would receive a Merit endorsement on their certificate. Although endorsements began in 2011, it was still possible to track back the attainment levels for students for the years 2005 – 2010. While Māori students do feature alongside their non-Māori cohort, the rates of endorsement are much lower. In the years prior to 2011, before the national focus on acknowledging higher achievement by endorsing certificates, Māori accomplished the threshold for Merit endorsement at half the rate of non-Māori for Year 11 NCEA Level 1: averages of 12 percent and 23 percent respectively. The data for reaching the Excellence threshold prior to 2011 was two percent for Māori and six percent for non-Māori – much closer to the proportions of each group on the roll over this time. As a national focus on endorsements was emphasised one would expect endorsement rates for both groups to increase. However, once the national focus on endorsements highlighted these higher levels of achievement, and offered tangible recognition, there was an immediate impact on non-Māori student outcomes – 43 percent increase of Merit endorsements from 23 – 33 percent; a threefold increase from 6 – 21 percent in Excellence endorsements. For Māori the impact became noticeable two years later in 2013, with overall changes to 2015 bringing a 92 percent increase in Merit endorsements from 12 – 23 percent; a fourfold increase, from two – nine percent, of Māori being awarded Excellence endorsements.

We could speculate about the differences in these rates for higher achievement, both the achievement levels and the time lag between impact for Māori and non-Māori. Were Māori students given the same access as non-Māori to teaching and learning at these higher levels? Certainly, there were systems and practices of broad banding classes, whether by subject delineations or prerequisites for entry into particular courses – a means of gate-keeping which limited the subject choices for many students and steered them into course which had a very narrow or no pathway into Level 2, 3 and further tertiary study. Assessment and teaching

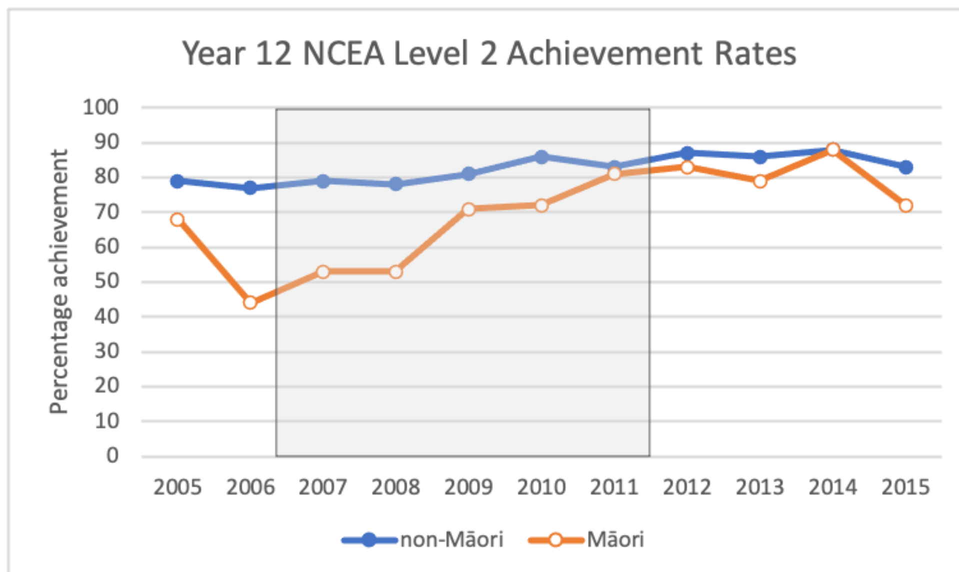
practices also played a part. Some subjects were assessed via Unit Standards, where it was only possible to gain an Achieved grade, rather than Achievement Standards which presented all possibilities up to Excellence. Some classes were only ever offered learning to an Achieved level despite the fact that they were being assessed against Achievement Standards. Whatever the conjecture, it is clear that school structures, systems and practices were not meeting the needs of these two groups equitably.

Not surprisingly, the NCEA Level 1 achievement rates are very similar to those of Year 10 cohorts, when considering achievement in the Junior Diploma, with the same patterns emerging. One possible explanation for this pattern is that more students were included in the achievement data as more students were retained into Year 11. As discussed previously, the retention rates into Year 11 for both Māori and non-Māori were higher than their retention into the last two years of schooling. Whether we consider the retention rates into Year 11 from the overall roll returns data (Māori 83 percent; non-Māori 95 percent) or the matched-student over years data from achievement records (Māori 67 percent; non-Māori 80 percent) more students remained at school to achieve the first secondary school qualification perhaps because they hadn't yet reached the minimum school-leaving age. At Kikorangi High, and generally in Aotearoa-New Zealand secondary schools, NCEA Level 1 is the qualification that has the most candidates or student entries.

Year 12 NCEA Level 2 achievement analysis

At Kikorangi High Year 12 denotes a different senior school experience marked by a change in uniform, a broader curriculum, wide-ranging choice of subjects and more emphasis on self-management. In 2005, in Year 12, there were 42 Māori students on the roll compared with 251 non-Māori. Of these 42 young Māori women, 29 achieved NCEA Level 2 – a rate of 69 percent compared with 79 percent for their non-Māori cohort. It would take another four years before the achievement rates for Year 12 Māori in NCEA Level 2 were equalled or surpassed. These achievement trends for Year 12 students are presented in Figure 6-16.

Figure 6-16: NCEA Level 2 achievement rates for Year 12 students

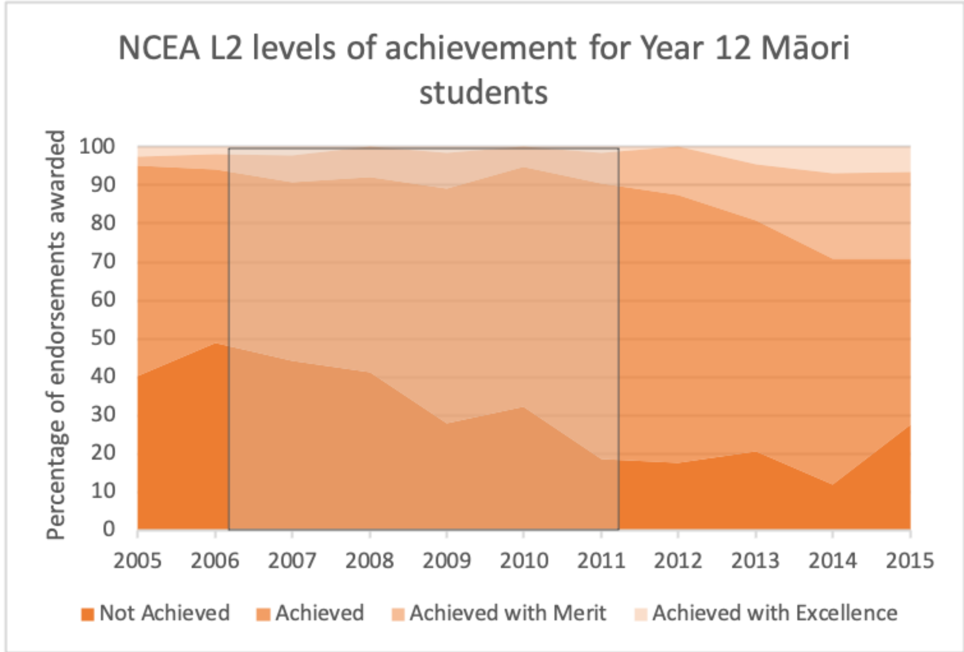


A dramatic drop in achievement in 2006 for Māori Year 12 students was not matched for non-Māori. Over the next five-year period those rates for Māori increased by 84 percent, from 44 – 81 percent. For the three years 2011 – 2013 this achievement rate was consistently at 80 percent ($\pm$ 2 percentage-points) for Year 12 Māori students. In comparison, over these ten years achievement rates for non-Māori were higher and more consistent with an overall 25 percent increase from 70 – 88 percent. The achievement rate for non-Māori students was 86 percent ($\pm$ 2 percentage-points) over the five years from 2010 - 2015. The disparity in achievement of NCEA Level 2 between these two groups of students reduced to between 0 and 10 percent over that timeframe. Concurrently within Aotearoa-New Zealand education there was an intense focus, through national "Better Public Service" target setting, on reaching achievement levels of 85 percent in NCEA Level 2 for all 18-year-olds (State Services Commission, 2012). This mandate certainly had an impact on outcomes for students, both Māori and non-Māori.

Figures 6-17 and 6-18 present the rates for higher achievement for Year 12 students' outcomes in NCEA Level 2. Consider Figure 6-17 which gives the trends across the NCEA Level 2 achievement levels for Year 12 Māori students. We can see that from 2005 until 2010 the proportion of Māori students attaining the Merit threshold is consistently small at approximately six percent, while proportions reaching the Excellence level are even smaller at two percent – equating to one Māori student per Year 12 cohort for four of those years. There is little to no impact of the 2011 introduction of endorsements to the NCEA Level 2 certificates

for Year 12 Māori at Kikorangi High. However, there is an increasing trend for Merit endorsements over the next four years, 2012 – 2015, presenting a threefold increase in these endorsements for Māori. A similar pattern can be seen when considering Excellence endorsements for Year 12 Māori – again a threefold increase from two to six percent of young Māori women (from one person to three per year) attaining that Excellence level.

Figure 6-17: Endorsement of NCEA Level 2 for Year 12 Māori students



Turning to Figure 6-18 we see a different picture for non-Māori students in Year 12. The consistent attainment of Merit and Excellence levels pre 2011 is more pronounced – between 21 and 22 percent – with approximately 18 percent of non-Māori reaching the Merit threshold, whereas for Excellence between four and seven percent. The impact of the new endorsement system in 2011 had an immediate impact for non-Māori student gaining Merit endorsements followed by an increase in Excellence awards the following year in 2012. Overall, the proportion of non-Māori students gaining endorsements for their NCEA Level 2 certificates effectively doubles from 21.5 percent to 42 percent. A comparable figure for Year 12 Māori is a threefold increase from eight to 28 percent of students earning such endorsements.

Figure 6-18: Endorsement of NCEA Level 2 for Year 12 non-Māori students

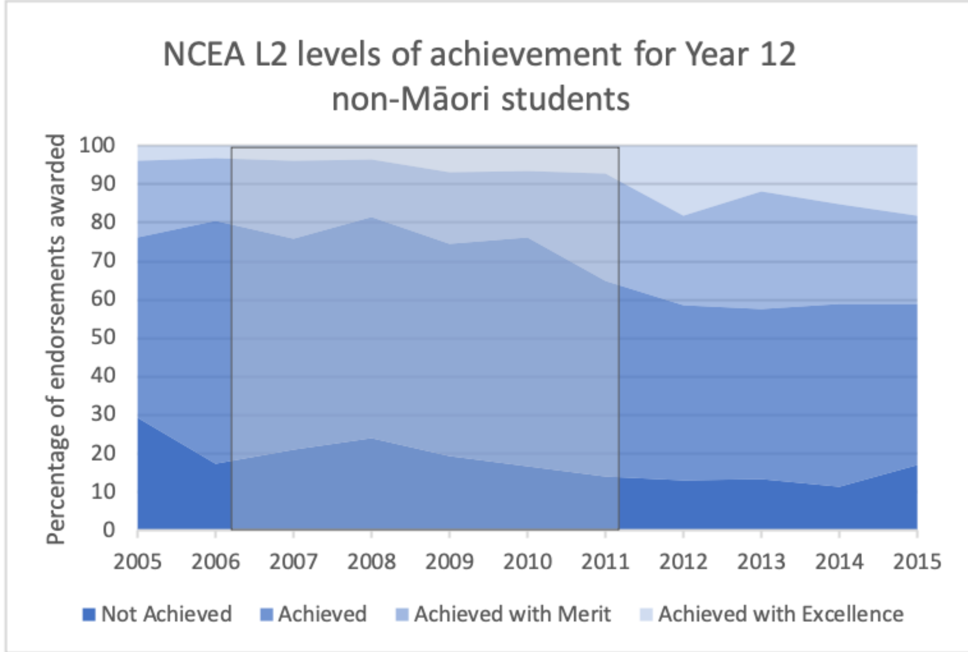


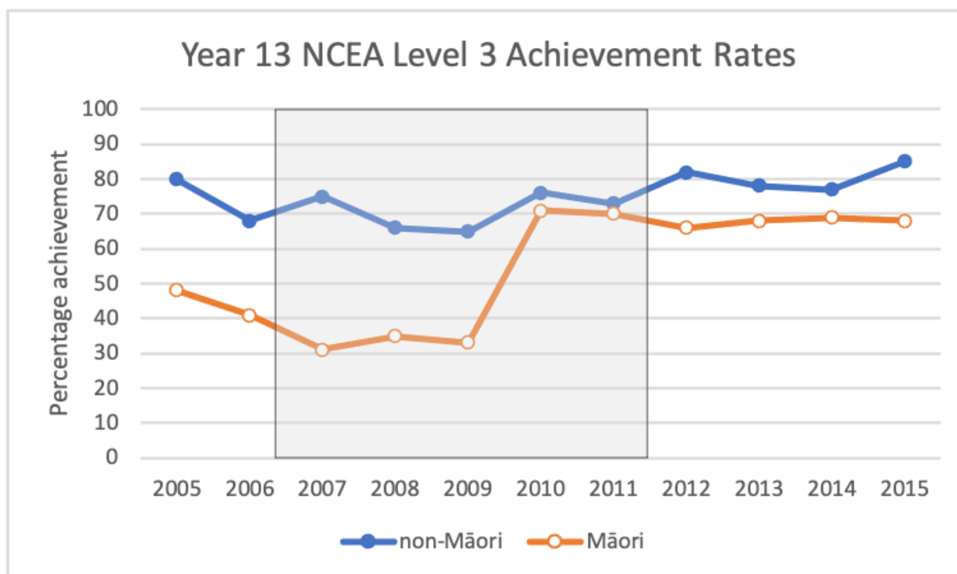
Figure 6-16 demonstrates that, for those students who remained at school until the end of Year 12, there was a minimal disparity in achievement between Māori and non-Māori students. When we consider the rate of endorsements analysis from Figures 6-17 and 6-18 a different picture emerges. At Kikorangi High it was celebrated that the achievement gap between Māori and non-Māori had been closed. While this was true when considering Achieving NCEA Level 2 for the students who remained at school, when we consider the roll returns it becomes apparent that some groups of learners are no longer included in this scenario. From this cohort 30 Māori girls were no longer at school compared with 12 non-Māori and in 2015 the roll-based retention rates were 94 percent for non-Māori and 72 percent for Māori with the matched-students over years data indicating even lower rates of 70 and 50 percent respectively. The "closing of the gap" clearly relates to achieving NCEA Level 2 rather than taking into account the new focus of higher-level endorsements or considering achievement rates alongside the retention rates.

Year 13 NCEA Level 3 achievement analysis

The broadening of the curriculum continued in Year 13 with some interesting consequences for students relating to their subject choices. Some Year 13 subjects were assessed against Level 2 standards, other subjects used Level 3 standards, while multi-level subjects used a combination. Some Year 13 students were still working towards achieving NCEA Level 2. The

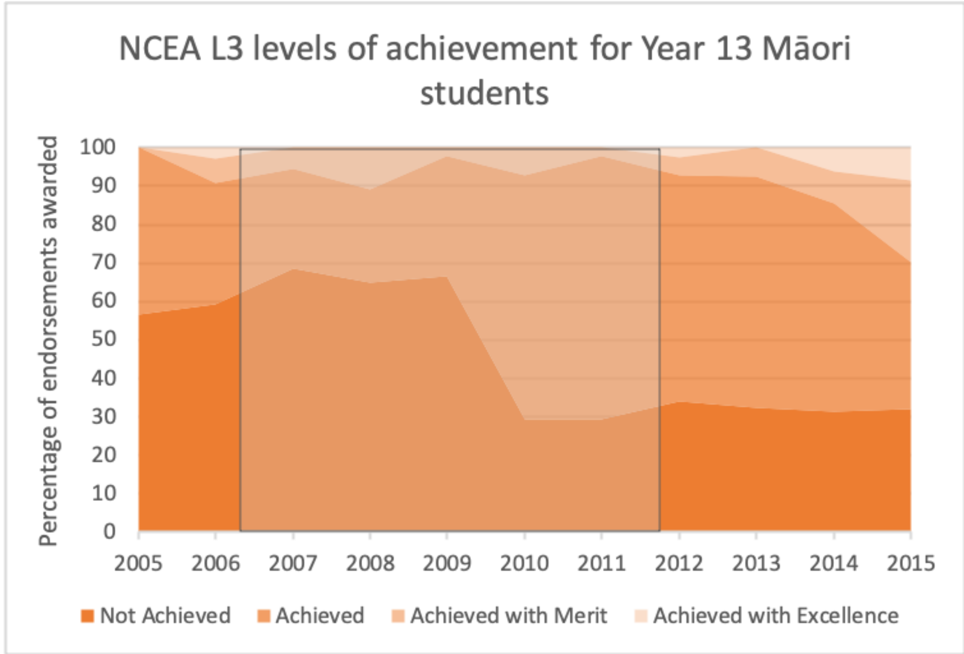
pattern of reduced retention into Year 13 adds to the picture of achievement we see in Figure 6-19. From 2005 – 2015 the numbers of young Māori women remaining at school through to Year 13 is between 24 and 48. Taking a different view, in 2005 29 percent of all Year 9 students identified as Māori, whereas in Year 13 in 2009 the July 1st returns identified only 16 percent. Concurrently there were further refinements to NZQA requirements for the NCEA assessment with further opportunity to be re-assessed against internally assessed standards.

Figure 6-19: NCEA Level 3 achievement rates for Year 13 students



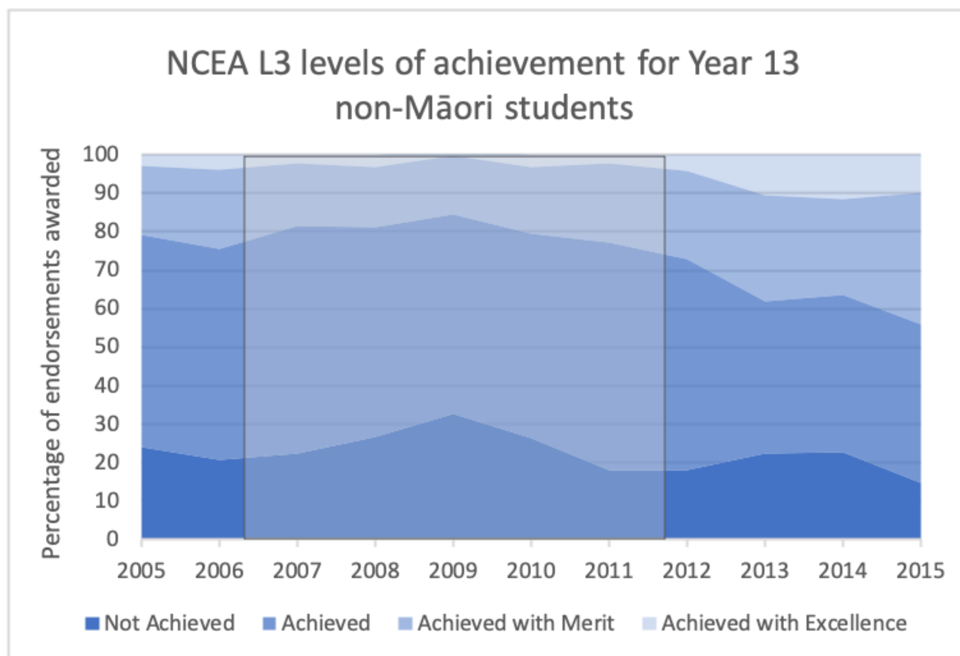
In considering Figure 6-19 one of the most noticeable points is 2010, with a distinct increase in achievement levels for Year 13 Māori students. The requirement for students to have had a further opportunity to be assessed against internal standards is likely to be a contributing factor. At the same time Kikorangi High multilevel subjects exercised greater flexibility in the standards offered to include more possibility for students to be assessed to Level 3. From 2010 achievement rates for Māori were consistently at 68 percent ($\pm$ 2 percentage-points) – a 94 percent increase in achievement when compared with the previous three years. We see a similar pattern to that of Year 12 achievement, with the disparity between Māori and non-Māori achievement much reduced from 2010.

Figure 6-20: Endorsement of NCEA Level 3 for Year 13 Māori students



When we turn our attention to the endorsement thresholds and awards for Year 13 students, represented in Figures 6-20 and 6-21, once again we see a different but now familiar picture when we consider the Merit and Excellence award bands. Figure 6-20, which gives the trends across the NCEA Level 3 achievement levels for Year 13 Māori students, indicates very little change for Māori students in endorsements until 2014 and 2015. In these two years two and three Māori students gained an Excellence endorsement along with a dramatic increase in Merit endorsements in 2015 from two or three to seven Māori students reaching that threshold. Compared with non-Māori students' attainment from Figure 6-21 we see a gradual increase in both Merit and Excellence endorsements of NCEA Level 3. The increase is more noticeable in the Merit band from a consistent 16 percent prior to 2011 to 34 percent of young non-Māori women reaching that threshold in 2015 – a twofold increase. A smaller but threefold increase in attaining that Excellence level occurs between 2012 and 2013 and is maintained up to 2015 when our timeframe closes.

Figure 6-21: Endorsement of NCEA Level 3 for Year 13 non-Māori students



We see the impact of the endorsement system more immediately for non-Māori Year 13 students, even if to a lesser degree than for Year 12 students (see Figures 6-17 and 6-18). The effect for Māori students is negligible apart from in 2014 and 2015. Overall, the proportion of non-Māori students gaining endorsements for their NCEA Level 3 certificates effectively doubles from 20 percent to 43 percent. This repeats the similar trend for Year 12 non-Māori seen earlier.

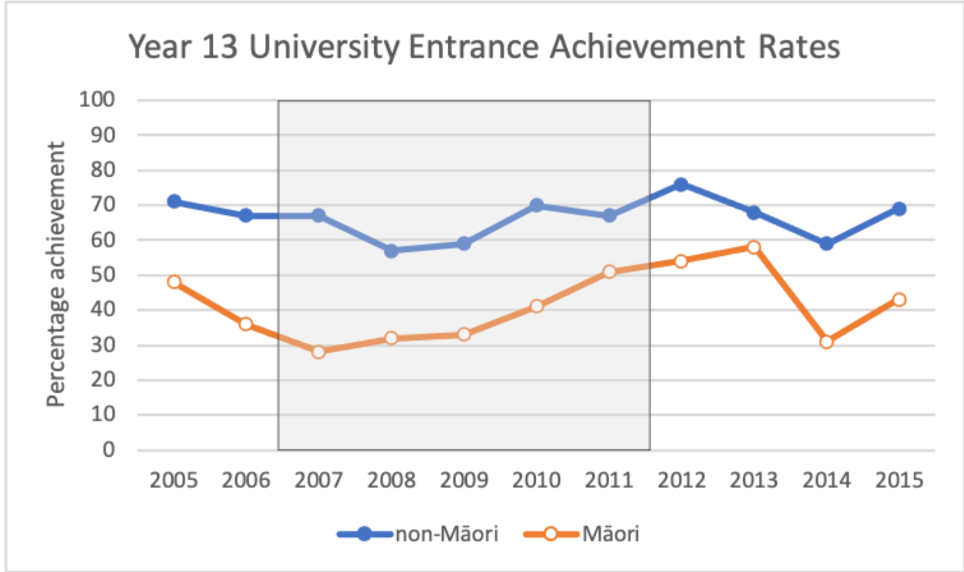
Year 13 and University Entrance

University Entrance requirements differ from NCEA Level 3 in that students must achieve credits from a reduced range of subjects. These subjects are known as "approved" and prior to 2009 the list of subjects were largely traditional school subjects and did not include the breadth of curriculum of NCEA Level 3. Further broadening of approved subjects took effect from 2012 with a review concurrent with the realignment of Level 3 standards effective from 2013. Changes were also made to the literacy and numeracy requirements from 2013. Each university and tertiary education provider may have further specific requirements for student entry to restricted courses.

The meeting of these University Entrance requirements for candidates from Kikorangi High is represented in Figure 6-22. The familiar pattern of achievement we saw earlier, particularly in

Year 10 and 11, re-emerges with largely no consistent reduction in the disparity between Māori and non-Māori at Year 13 for this measure: between 22 and 29 percent with an average of 25 percent difference between the two groups. A smaller number of Year 13 candidates would have been eligible to meet the requirements for University Entrance, determined by the subjects they chose and/or the school pre-requisites which filter access to learning at these levels.

Figure 6-22: University Entrance achievement rates for Year 13 students



While Figures 6-16 and 6-19 show a distinct improvement in outcomes in NCEA Levels 2 and 3, Figure 6-22 would indicate that there was not equality of access to course entry in Year 13, with many more Māori students trapped in the lower of a two-tier senior secondary education and assessment system when compared with non-Māori. This notion is supported by Figures 6-17, 6-18, 6-20 and 6-21 which present further inequalities when considering the outcomes for higher bands of attainment via NCEA certificate endorsements. The questions raised in this chapter are discussed in chapter eight.

Summary

In all of the outcomes measures it is clear that there are some Māori students who are achieving at the highest level of excellence, but that this is disproportionately so when compared with non-Māori. These outcomes data sets indicate that while there are noticeable improvements in most achievement measures for Māori the disparity between Māori and non-Māori remains problematic. When the data relating to continued enrolment at school year-by-year is

considered alongside the outcomes data sets, this presents a different picture again and when attrition rates for Māori and non-Māori are compared it is clear that educational outcomes remain unequal.

Chapter 7: Kikorangi High – Systems and pedagogical outcomes

Introduction

In this chapter a range of educator and leadership outcomes are considered including planning and reporting, external review and pedagogical development. The purpose of this analysis is to address the research question: What impact did the Te Kotahitanga professional learning for teachers and leaders have on the development of school-wide pedagogical and leadership practice at Kikorangi High? At the time Kikorangi High chose to participate in Te Kotahitanga the focus of the professional learning was on teachers developing a culturally responsive pedagogy of relations (see pages 39–41 for a description). Regardless of roles and responsibilities the focus for all participating teachers and leaders was on their classroom practice and the implementation of the Te Kotahitanga effective teaching profile. For Kikorangi High the implementation was specifically directed at Year 9 and 10 classroom practice – a school-based decision that was influenced by earlier engagement with the development of Te Kotahitanga. The focus on leadership was introduced and supported more explicitly in the final two years. While pedagogical development data gives some clear indications of the development in teacher practice, I will use annual planning and reporting as evidence of leadership practice over the timeframe 2007 to 2014. The school's external review cycle provides an outside perspective on systems and practices from 2003 to 2015 and adds a valuable evaluative record in accordance with the wider Aotearoa-New Zealand education system's goals and foci over this period.

Developing pedagogical practice

The aim of Te Kotahitanga professional development was to develop pedagogy so that classroom teachers could draw on a range of specific relationships and interactions to provide learning contexts that were more effective for Māori students. These relationships were characterised by a genuine support and caring for Māori students themselves, as well as their learning and performance. This included having high expectations of Māori students' behaviour, learning and achievements. The interactions were defined as either traditional or discursive. Traditional classroom interactions were identified as instructional, monitoring and behavioural feedback, whereas discursive interactions placed more emphasis on power-

sharing, dialogic discourse, reciprocal learning and being inclusive of cultural diversity. Examples of discursive interactions included recognising prior knowledge, providing specific learning feedback, focussed learning conversations indicating ako partnerships (classroom learning interactions between students or between the teacher and students), co-construction of understanding and knowledge, all underpinned by sociocultural theories. As outlined, this development of classroom practices was noted by ERO review teams between 2003 and 2015.

Observation of classroom practice

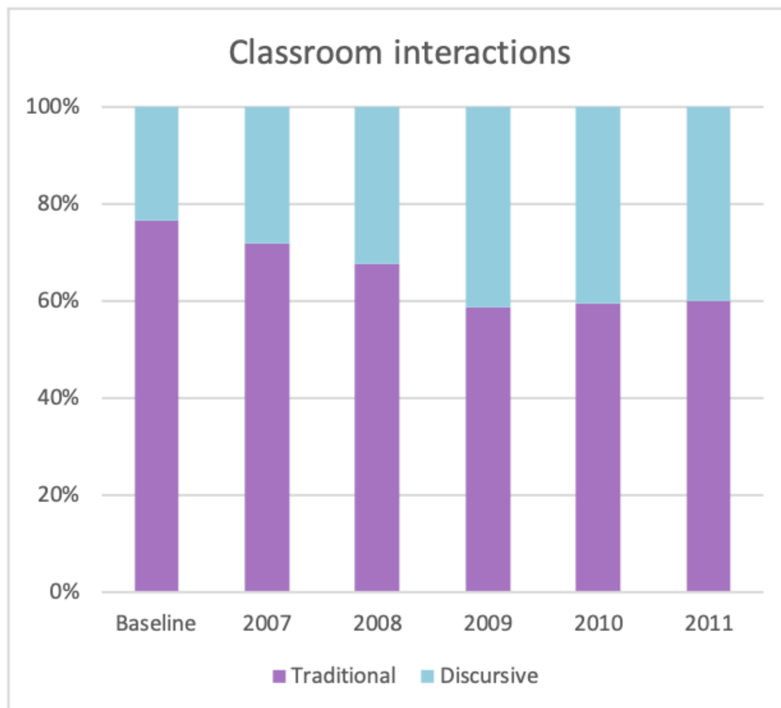
As part of Kikorangi High's participation in Te Kotahitanga, outcomes of classroom observations were recorded and summarised in a central database at the University of Waikato. The school was able to access the synopsis of this data to use in evaluating and reporting on progress in implementing a culturally responsive pedagogy of relations across the school. The in-school facilitation team, who carried out the observations of practice, had two foci: supporting the development of relationships for learning; increasing the range of interactions and experience of learners by supporting their colleagues to explore new and different strategies that were discursive in nature. Teachers were supported to reflect on their practice, using the evidence of interactions and the degree to which the relationship dimensions were evident. Outcomes of the classroom observations and reflection, deepening teacher understanding of the effective teaching profile along with support to implement more discursive and relational practice formed the basis of the shadow coaching provided by the in-school facilitation to cohorts of teachers.

Analysis of observation data 2007 - 2011

Generally, each of the 30 teachers in a cohort was observed and participated in a feedback meeting with the observer - part of the Te Kotahitanga PD cycle occurring three times per year over three years. Shadow coaching was another vital part of this cycle of professional development as an ongoing support to develop practice between observations, although at Kikorangi High this element of the cycle was not fully implemented with the first group of teachers, and its use diminished as more cohorts of teachers were introduced. The observation data included all teachers in 2009, with cohort 1 in their last and cohort 3 in their first year of intense facilitation support around incorporating a culturally responsive pedagogy of relations

into their classroom practice. The analysis of the classroom observation data over five years is presented in Figures 7-1 and 7-2.

Figure 7-1: Summary of classroom interactions from Te Kotahitanga classroom observations



Classroom interactions can be considered across a continuum from curriculum delivery through transmission teaching to knowledge building via power sharing and dialogue; a traditional "banking style" (Freire, 2010) approach to education versus a socio-cultural view of learning (Brunner, 1996; Rogoff, 2008; Vygotsky, 1978). The development of more discursive practices is depicted in Figure 7-1, although there is no detail as to what the discursive interactions included. Discursive interactions, mentioned above, suggest a range of implementation from recognising learners' prior knowledge and providing specific learning feedback, to learning partnerships and co-construction of understanding and knowledge. Certainly, the trend with this data across different school contexts was for teachers' discursive interactions more likely to include recognition of prior knowledge and learning along with feedback and feedforward relating to learning, with fewer observations of learning partnerships and co-constructing of learning (Bishop et al., 2003; Bishop et al., 2007; Bishop et al., 2011).

At Kikorangi High there was a three-cohort introduction to the professional learning with a new cohort of 30 teachers being introduced each year between 2007 and 2009. Each cohort learned from the experiences of previous ones and so a speedier uptake of some of these discursive practices was evident, and a balance in classroom interactions observed settled at 60 percent

traditional and 40 percent discursive at Kikorangi from 2009. There was never an expectation to move from transmission modes of teaching to totally dialogic and discursive modes, rather to establish a range of interactions that supported a socio-cultural experience of learning.

Figure 7-2: Summary of relationship dimensions from Te Kotahitanga classroom observations

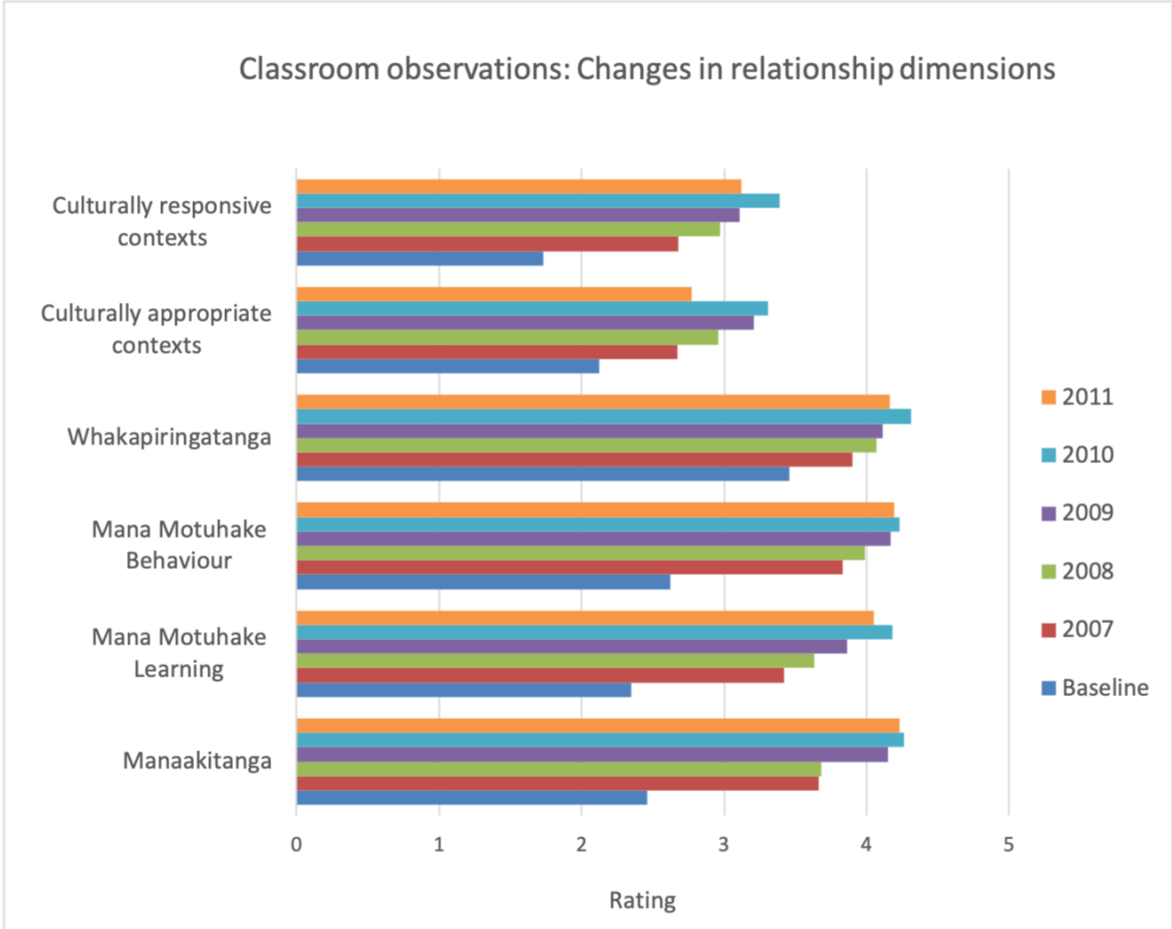


Figure 7-2 represents the development in relationship dimensions evident through classroom observations over the same time period. The baseline observation data included in this sample was collected for cohort one in term four of 2006. Here we see strong development and consistent inclusion of the relational dimensions of: Manaakitanga - showing care for Māori learners and their learning; Mana Motuhake - maintaining high expectations of Māori learners' behaviour and learning; Whakapiringatanga - sustaining secure, well-managed learning environments. The two dimensions that connect to cultural inclusion remain less well developed, although progress was evident. This is consistent with analysis of implementation of the relational dimensions over time in Phase 3 schools (Bishop et al., 2011) with the first four dimensions implemented to a higher level than culturally appropriate and responsive contexts

for learning. In their evaluative work, Meyer and colleagues (2010) also raised questions about the level of understanding and cultural competence of teachers in establishing culturally appropriate or culturally responsive learning contexts for Māori learners.

The development of a culturally responsive pedagogy of relations is evident in the summation of both classroom interactions and the relationships dimensions across the classroom observation data for the five years of the school's participation. It is evident that Kikorangi High teachers' practice developed across all six relationships dimensions, when comparing the latter years (2009 – 2011) with the initial baseline data recorded in 2006. However, the degree to which this was sustained once each cohort had completed the three years intensive support, and once Kikorangi High engagement with Te Kotahitanga ended at the close of 2012, is outside the brief of this study.

Examining the artefacts of Leadership practice – School-wide planning and reporting

While pedagogical practice was the focus of the Te Kotahitanga professional development cycle, there was scant attention paid to concomitant professional learning for leaders until 2011. This support took the form of leadership co-construction meetings with senior leaders sharing a range of relevant school-wide evidence, collaboratively interrogating that evidence and deciding on a leadership goal, and identifying specific actions which would progress the goal. In 2012, Kikorangi High spread this leadership co-construction practice to middle leaders. In the absence of relevant and regular evidence of leadership practice my participants and I agreed on examining the common leadership artefacts that were a feature of this and other schools – strategic and annual planning and the resultant annual reporting. While these school documents were not a result or product of the school-wide professional development, the aim was to identify any evidence in these documents that this strategic leadership practice had been influenced by the school's participation in Te Kotahitanga.

There were systemic and accountability requirements for schools and BoTs to furnish documentation which included a school charter, strategic planning and an annual report of variance against any goals, aims or targets the school had set. Although the detail of requirements did change between 2007 and 2014, these documents were consistently

prepared over the duration of Kikorangi High's engagement with Te Kotahitanga and beyond. Within the college such annual reporting from subject departments was common middle leadership practice. The analysis that follows encompasses the high-level school goal setting, planning and reporting and also includes the reporting of two subject areas: one a core or compulsory subject area; the other an option subject area. Within the structure and culture of Kikorangi High core or compulsory subjects were considered and treated differently compared with option subjects, including: scheduling and timetabling; choice in student enrolment; setting prerequisites for course entry; decisions around streaming or ability grouping; course structure; assessment and reporting practices. The inclusion of annual reporting at this subject level in this artefact analysis both represents these differences and indicates the flow of leadership practice through the school leadership structures.

Document content analysis

For each document provided, a content analysis was undertaken. This analysis focused on identifying text items, and responses or comments connected to the following themes or codes:

- Culturally responsive pedagogy of relations
- Principles of Ka Hikitia
- Identity, language and culture
- Traditional/assimilationist educational responses to Māori
- Institutions and practices
- Outcomes for learners
- Specific mention of Māori learners or community in the document

These themes were identified from a scan of each type of document and are connected to the Te Kotahitanga professional development focus, and *Ka Hikitia* – the government education policy and strategy focused on Māori learners and their educational outcomes. I include a clarification of their relevance and inclusion here:

Culturally responsive pedagogy of relations

The key development focus for the Te Kotahitanga professional development project, defined in chapter two on pages 39–40.

Principles of Ka Hikitia

The four fundamental principles underpinning Ka Hikitia at the time were: Treaty of Waitangi; Māori potential approach; Ako; Identity, language and culture count; Productive partnerships.

Identity, language and culture

This principle of Ka Hikitia is fundamental to Māori enjoying and achieving educational success as Māori and so has its own category within the analysis.

Traditional/assimilationist educational responses to Māori

I define these responses to Māori as school actions or practices that maintain an assimilationist position so that Māori fit within the existing school culture. These responses perpetuate a Western-centric school culture that has its foundations firmly based in the euro-supremacist notions that supported waves of colonisation and the establishment of an exported British education system in Aotearoa-New Zealand (Penetito, 2004). Examples of these responses would range from: the provision of opportunities to learn Te Reo Māori so long as student subject choice is compatible with the timetabled schedule; bilingual signage; incorporating aspects of Māori culture and customs when deemed appropriate; learning waiata and haka (cultural posture dance).

Institutions and practices

Systems, structures and practices which are established such that the school ensures that it's aims are fulfilled.

Outcomes for learners

Educational outcomes for learners that include academic achievement, attendance, retention, engagement, participation in curricular and extra-curricular learning.

Specific mention of Māori learners or community in the document

Within its documentation the school has identified the unique place of Māori within Aotearoa-New Zealand and within the school community, as indicated in NEGs 9 and 10, and how student learning is supported through effective teaching and learning programmes as outlined in NAGs 1 and 8.

I reiterate that this content analysis focused on identifying items of text from each document, connected to the pre-determined themes or codes listed and explained above. There were

instances where the same item of text was assigned to two different codes. The prevalence of each code was determined, by calculating the frequency with which it occurred in each document in relation to the other codes. Once the content analysis was completed, I considered the trends over time and identified any possible leadership practices influenced by or connected to Te Kotahitanga.

Annual strategic planning and reporting – School-wide strategic planning and reporting

With the transition to more autonomy in decision-making, each school BoT was required to develop and maintain a school charter that reflected both the aspirations of the community, and the legal requirements reporting against the annual goals (Education Act 1989). The purpose of a charter was to outline the direction and priorities for the school set by the BoT, and normally included strategic goals and the annual plan. These documents were publicly available from any school office and more recently via school websites. It was the responsibility of the BoT to review and update these strategic documents and submit them to the Ministry of Education each year along with a report of variance against the goals or aims and targets for the previous year. Over this time, it was usual for charter aims and goals to span a term of three or more years, with the annual targets set for a shorter one-year timeframe for the purpose of progressing the higher-level aims.

Between 2007 and 2012 Te Kotahitanga was recognised by school leadership and the BoT as an ongoing and key intervention providing essential professional development for Kikorangi High teachers. School leadership also considered that Te Kotahitanga provided the school with support to meet its responsibilities in terms of education policies and requirements focused on Māori education. The claim “we are a Te Kotahitanga school” was prevalent and offered by leaders and staff as a response to questions around how the school was meeting responsibilities specified in the NEGs and NAGs for schools, together with implementing *Ka Hikitia* – the Māori education policy.

It is important to indicate that, in undertaking this document analysis, I did not involve any of the several parent and community trustees who constituted the school’s BoTs over the time period indicated from 2009 – 2014. As I undertook this document analysis, I was in

communication with the principal relating to her involvement in the research as a research participant. It is worth noting that she was also a school trustee and member of the BoT for Kikorangi High as part of her principal's role.

The school charter contained the following three consistent sections: an introduction; the strategic goals; the strategic and annual plans. What follows is an analysis of each document and an overall tracking of the developments across these documents as artifacts of the strategic foci of the school from 2009 - 2014.

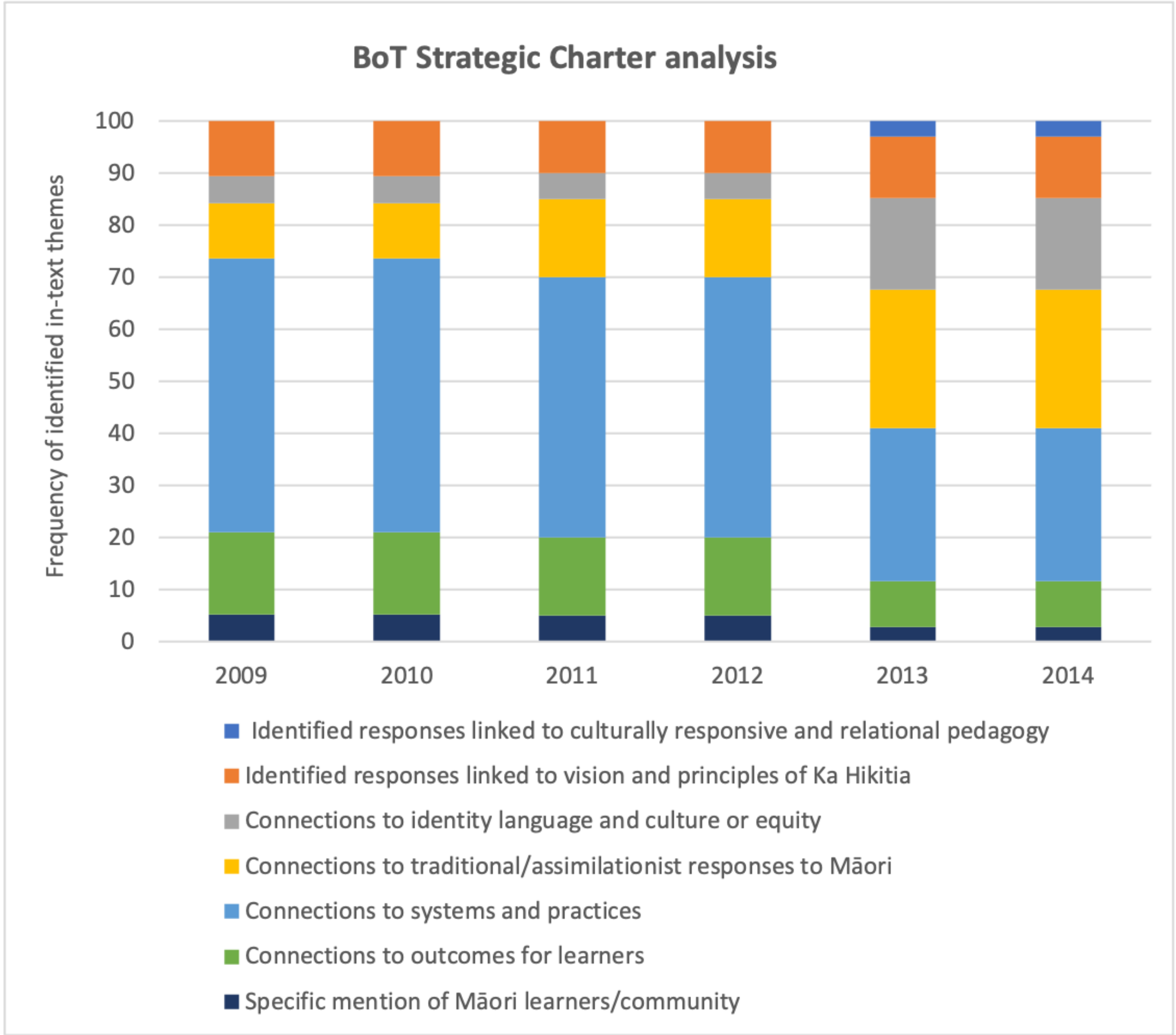
Kikorangi High Charter – Introduction and Strategic Goals

The introduction to the school charter remained constant between 2007 and 2014. It began with the school's mission statement and purpose followed by five overall BoT aims, with a brief description of the ensuing objectives. Six values were also identified and recorded along with a translation of the English labels in te reo Māori. Following the introduction was the strategic section which recorded the three to five-year BoT goals or aims. This strategic section was reviewed annually, and the BoT elected in 2010 made significant updates in each year of their three-year term. While the wording of the goals developed over those three years, there was a constancy from 2007 to 2014 with the four foci: engagement in learning and raising achievement; innovation providing a flexible curriculum through leading edge technology; commitment to biculturalism and the principles of the Treaty of Waitangi; and celebration of success and promotion of Kikorangi High. The charter firmly indicates that learning, improving educational outcomes, compliance with legal requirements, and maintaining and promoting the school culture and reputation were foremost in the responsibilities of the three boards during this period, and constant priorities in the work of the school. The development across different version of this charter overview against the thematic analysis is presented in Figure 7-3.

The charter documentation was dominated by references to systems and practices, and outcomes for learners from 2009 to 2012. Further development of the charter between 2012 and 2013, reflected a change in the BoT's strategic thinking and communication with the community. An ongoing inclusion was the school's commitment to foster te reo and tikanga Māori, consistent with the principles of the Treaty of Waitangi – as mandated in the education guidelines. From the 2011 version, dissonance is evident within this third aim focused on the

Treaty of Waitangi: "*To demonstrate commitment to biculturalism and the principles of the Treaty of Waitangi acknowledging the unique place of Maori, and to respect all ethnic groups represented at the school*" (School Charter Documentation). Seemingly there was resistance in having a school goal or aim focused on Māori as it had been prior to 2011.

Figure 7-3: BoT Strategic Charter thematic trends



In 2013 there was further evidence of the BoT and school leadership continuing to wrestle with this issue - an addition to the document entitled "Cultural Diversity and Maori Dimension":

> [Kikorangi] *College is committed to empowering students from all cultures with the best education possible. The College is multicultural and proactive in acknowledging the different cultures that make up its student body, reflecting New Zealand's increasingly multicultural society, through the cultures represented in our school, by offering students a range of opportunities to celebrate their own cultural identity and the diversity of other cultures.* (School Charter Documentation, 2013)

This was followed by a bullet point list of how the school demonstrates its “commitment to biculturalism and the principles of the Treaty of Waitangi, acknowledging the unique place of Māori”, beginning with “Being a Te Kotahitanga School” and including such practices as: offering Te reo Māori at all levels and Ngā Toi (Māori arts) in the junior school; bilingual signage; incorporating Māori culture and customs; considering the place of karakia (ritual chants); relationship with our Māori community and families; and ensuring Māori families are involved in all school community consultation processes.

An important question, arising from the charter developments outlined above, was around the cause of this dissonance. Was it a result of the school leadership and BoT having to strike the balance between legal obligations, under the Education Act and MOE policy, and wider community and societal expectations? Was there a shared understanding of the fundamental difference between a treaty-based notion of biculturalism and ōritetanga (equity and reciprocal respect) in Aotearoa-New Zealand and the more socially palatable multiculturalism, which maintains the dominant societal Western-centric Pākehā culture while treating all others similarly including Māori? These questions are addressed in the discussion in chapter eight.

Kikorangi High Charter - Annual Plans

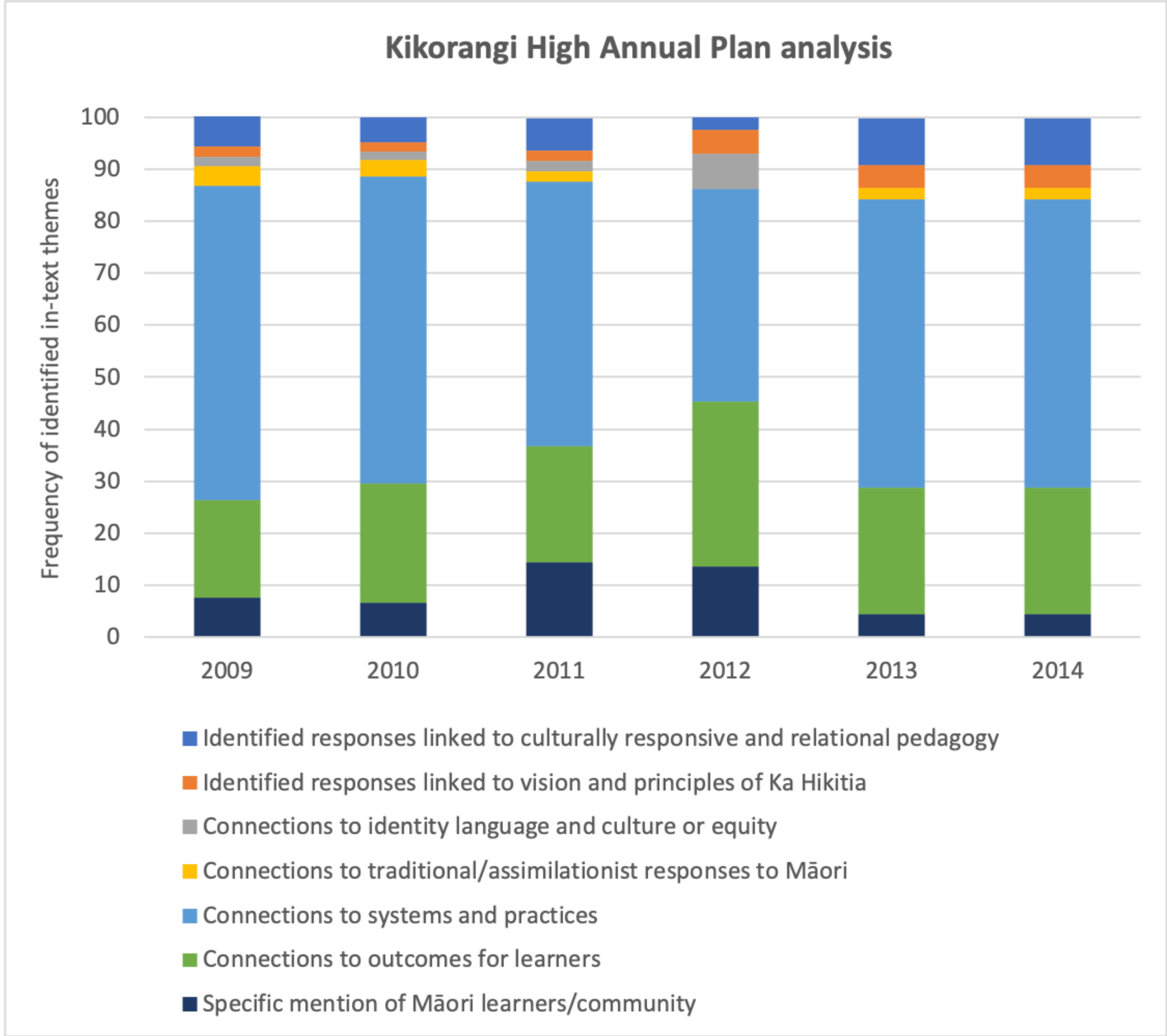
The final section of the school charter identifies annual targets and planned actions to achieve the targets set for each year. There was an expectation that annual planning would be coherent with and aligned to significant policies, planning and programmes within the school. Between 2007 and 2014 the advice for schools over the application of goals, aims and targets evolved as the education system became more focused on evidence, data, and measurable outcomes. Schools and BoTs were required to report annually to the MOE on the progress against their set goals and targets via their analysis of variance (Ministry of Education, 2019b, NAG 8). BoTs set their school targets cautiously on the whole, possibly to make the reporting and analysis of variance easier to manage.

I analysed annual plans and reports for Kikorangi High between 2009 and 2014. There were 20 targets set for the four goals in 2009 as part of the annual planning, with 14 of these connected to the first goal focused on learning and achieving outcomes. In contrast, in the 2014 annual plan, six of the ten targets were linked to this first goal or aim. Unsurprisingly much of the detail in the planning was connected to practices and activities which would support attainment of

the targets, with the majority focused on outcomes for students across the levels. The initial 2009 senior school achievement targets for all students were linked to exceeding national NCEA benchmarks (e.g., percentage achievement for national or decile 6 girls) or incremental increase (five percentage points) on previous results. There was one overall senior achievement target set for Māori students focused on decreasing the gap between Māori and non-Māori student achievement by five percentage points. In the junior school the targets were similarly focused on incremental improvement, five percentage points, on previous results and for Māori a six percentage point improvement. Given the junior achievement evidence from chapter six these targets indicated an expectation of glacial change, a very slow reduction in the achievement gap identified between Māori and non-Māori in Years 9 and 10. Over the course of 2009 a further target was added by the BoT: "*to continue improving Māori student achievement so that by 2011 Māori student and non-Māori student achievement is at the same level*." At the time this target was described by the BoT as audacious and necessary: this was a courageous target to set as it was extremely challenging compared with others, and necessary in that it clearly focused the school on eliminating the achievement gap between Māori and non-Māori students. Previous targets had stepped around this within-school achievement gap, comparing Māori student achievement with national Māori girl's achievement. It was almost unheard of for schools to set such a challenging target, rather school targets were commonly set to be within relatively comfortable reach. I will return to this in the next section considering annual reporting. By 2014 the annual targets were based on the evidence from the previous year and much more focused on specific groups of students or objectives. In the senior school, achievement targets were focused on: Year 11 Māori students and linked to exceeding the Level 1 national Māori girls' achievement rate; excellence endorsements at all three levels of NCEA exceeding national girls' and decile 6 girls' benchmarks. In the junior school the focus was on a particular group of students, rather than all students, exceeding progress in literacy and numeracy by two curriculum sub-levels as measured by e-asTTle (an online assessment tool which was nationally benchmarked). The tighter more focused targets of 2013 and 2014 represented the use of evidence to prioritise attention for specified groups, including identified priority learners, within Kikorangi High, rather than the more generalist and incremental approach of previous years.

Looking across all areas of the annual plans that were provided, the first section outlining targets and actions, responsibilities and expected outcomes connected to learning and achievement, comprised more than half of the total for each of the six documents. The third section, connected to the school's commitment to the principles of the treaty and the place of Māori, was unfailingly brief and exclusively included the implementation of the Te Kotahitanga partnership initiative with the University of Waikato, and the teaching staff developing strategies to continue the lifting of performance of Maori students. Latterly, in 2014, a further objective was added to include the review of Māori and Pacific Island student performance as a focus, identifying benchmarks and reporting on their progress.

Figure 7-4: Annual planning thematic trends



Considering all six annual plans, the analysis of the identified themes, presented in Figure 7-4, showed an expected reliance on or confidence in systemic school-wide practices and focus on

outcomes for learners. There was minimal reference or connection to pedagogy of any type, culturally responsive and relational or otherwise, perhaps because this high-level planning relied on middle leaders and the facilitation team to take responsibility for this detail.

As mentioned above, reference was made to Te Kotahitanga - programme and practices – in general terms. The claim that “we are a Te Kotahitanga school” was a blanket response to any query around Māori education, but it is unclear what was understood by this claim at Kikorangi High. The annual plans for 2009 and 2010 are largely identical, aside from some minor differences in dates. The same is true for the planning of 2013 and 2014. As already mentioned, the BoT elected in May of 2010 was most active in reviewing and updating both the charter introduction and the annual planning sections. There is a clear increase in the focus on Māori students and their community and the *Ka Hikitia* policy between 2011 and 2013. At the same time Kikorangi High’s professional learning focus on developing pedagogies to support Māori student success as Māori, through participation in Te Kotahitanga, was drawing to a close. Perhaps it was assumed that these pedagogies were already embedded. Despite the attention to targets and planning detail, the 2013 and 2014 annual plans follow a similar pattern to those of 2009 and 2010.

Kikorangi High Annual Reporting – analysis of variance

The final step in the school self-review and annual planning and reporting cycle is reporting against the targets set for the year via the analysis of variance, in accordance with NAG 8. Schools are obliged to provide this documentation to the MOE and there is an expectation that it will also be available and shared with the school community. The purposes of this annual reporting were largely threefold: accountability to the MOE; accountability to the school community; and communication with the wider community focused on promoting the school. Such reporting was generally written to provide the most positive view of the school. The data sets used to inform this reporting were carefully chosen, usually at the time of target setting, and often considered in isolation from each other. For example, overall achievement data was considered separately to attendance, with retention data not included, as we saw in chapter six when considering student educational outcomes. For Kikorangi High this annual reporting was framed using an established structure that had undoubtedly proven acceptable to its community in the past.

As with the planning documentation the annual reporting was very similar year on year, especially when the targets set were almost identical as in 2009 and 2010. In considering the section relating to learning and achievement in the senior school, NCEA achievement data presented was based on participation – students who could have achieved the qualification during the year in question – and so did not include all senior students. Second tier courses in the senior school offered fewer opportunities to achieve NCEA credits at levels two and three, and prerequisites were used by subject departments to determine student entry into their first-tier courses (Senior Subject Handbook, School documentation). The NCEA outcome data was not accurately disaggregated so there was no way to compare Māori student achievement with non-Māori or detect the level of disparity. These two practices, effectively excluding some students from the achievement data set and incomplete disaggregation of data, at the time masked existing disparities yet were common across many secondary schools (Boereboom, 2016a, 2016b). NZQA reported statistics related to four different cohorts depending on the purpose, such as student achievement and the quality of assessments, in order to reduce misinterpretation (NZQA, 2013). NZQA provided schools with two sets of reports relating to their school roll cohort and their participating cohort commonly referred to as roll-based data and participation-based data. There is no suggestion that Kikorangi High, along with other secondary schools, intentionally misused such data sets although school leadership teams wanted to present the best picture of their schools in this and other reporting.

Returning to the Kikorangi High annual reporting related to student achievement, there was no attempt to disaggregate the senior NCEA endorsement data by ethnicity, with the target focused on identified "gifted and talented" students. What does this indicate about societal and school expectations for students achieving endorsements? Was that expectation reserved for the elite on this register, and were there Māori students among this group? While achievement data in the junior school was disaggregated over these two years it is noted that Māori performance still lagged behind that of non-Māori, and little was done about it as if this disparity were immutable, expected and part of the status quo. In regard to the board's courageous target for Māori and non-Māori achievement levels, a telling comment was included:

> *All current trends indicate that achieving the Board target of Māori students achieving at the same level as non-Māori is highly unlikely by the stated deadline of 2011. It is interesting to note*

that to do this would be to achieve something that National statistics suggest is extremely challenging. (Annual Report 2009, School Documentation)

Despite the BoT target it appears that school leadership did not believe this was realistic, therefore the school as a whole did not consider this possible, despite the professional learning being provided. This response changed by the 2010 annual reporting phase and with some improved achievement statistics:

Despite not having achieved this goal, certainly a stretch goal for the college, it is pleasing to note that our Māori girls' performance is almost equal to that of girls in decile 6 schools and well above that for Māori girls nationally. It is interesting to note that to have met this goal would have been to achieve something that National statistics suggest is extremely challenging but this is a step towards that possibility. (Annual Report 2010, School Documentation)

Perhaps this was partially due to the whole school focus on Te Kotahitanga professional learning. The report suggested that negative retention may be the reason, with 35 Māori girls leaving school between the end of Year 11 and the end of Year 12 having "some bearing on the statistics". When classroom interactions are briefly mentioned in the 2010 report, the only focus is on positive relationships rather than any connection to learning or pedagogy.

Disaggregation of educational outcomes is necessary to identify the impact of practices, structures, actions and interventions on different groups of students. While disaggregation has always been possible it has not always been recognised as an important part of interrogating evidence and prioritising future focus and action. Perhaps this is related to common discourses of assimilation among educators: I treat all my students the same; what has ethnicity or culture got to do with learning and achievement? In 2009 at Kikorangi High, the practice of data disaggregation by ethnicity was sporadic and highly dependent on the staff member providing the data, setting the targets, and posing the questions.

The annual report artefacts examined show fluctuation in the degree of disaggregation of outcome data and possibly indicate inconsistent expectations of how evidence was presented and used at the level of curriculum departments and school-wide. For senior school outcomes the first accurate disaggregation of data by ethnicity identified was in the 2013 annual report, although from 2010 commentary was apparent:

Year 11 Māori girls' achievement in NCEA Level 1, while showing a marked improvement, is still significantly below that of non-Māori students in Year 11 and mirrors the difference between the National girls' and Māori girls' achievement data. (Annual Report 2010, School Documentation)

It was evident that leadership thinking included disaggregating outcome data by ethnicity and the disparity between Māori and non-Māori was being tracked in some form. Still, Māori student outcomes were compared with national benchmarks rather than with the outcomes of their non-Māori cohort in this school. Such variability in the use of disaggregated data sets, and comparing Māori achievement with national benchmarks rather than within-school data, was also common practice across many secondary schools. In the junior school accurate disaggregation was a feature of the 2009 and 2010 reports but this inclusion in the annual reporting became more variable until 2014.

Figure 7-5: Annual reporting thematic trends

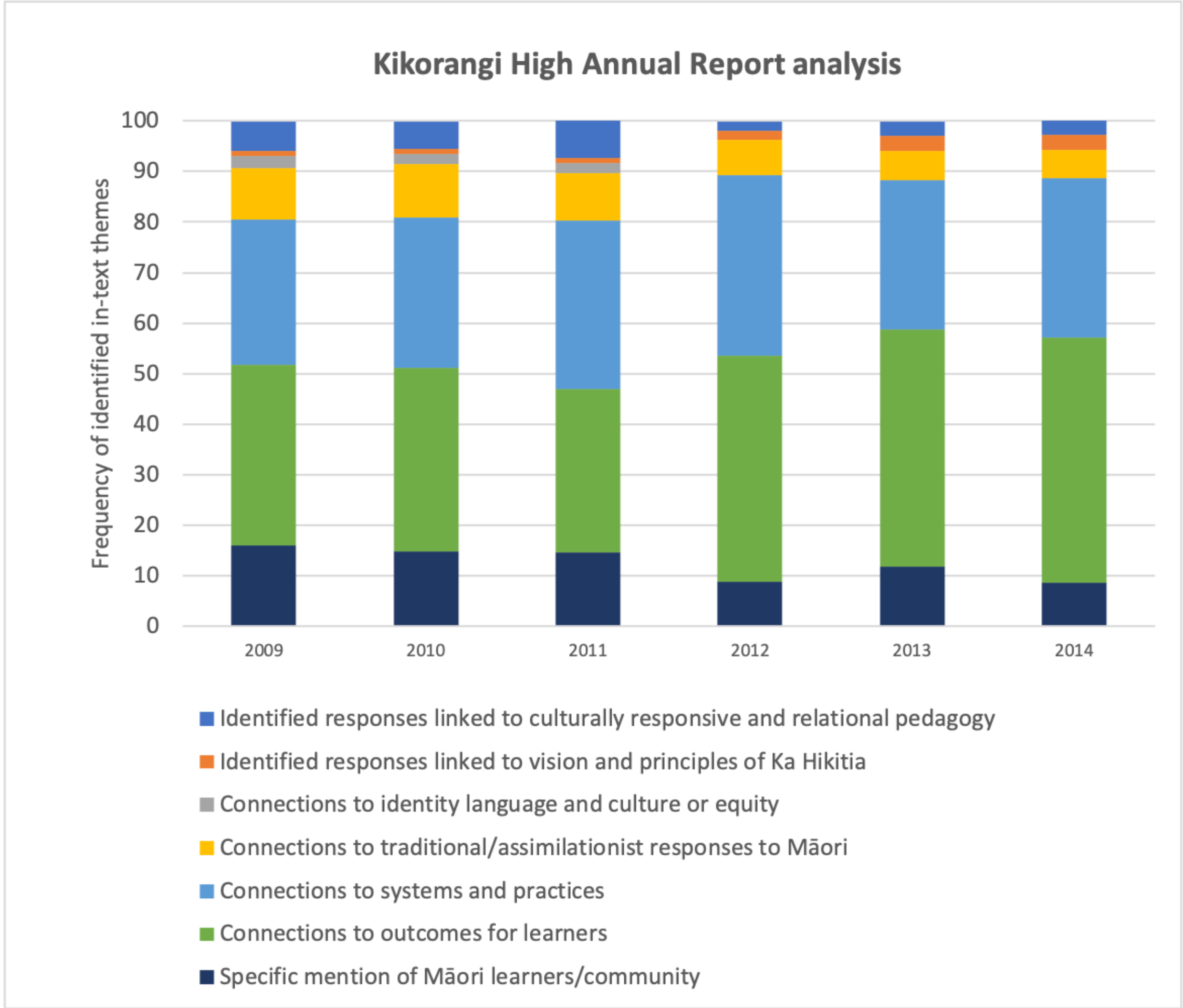


Figure 7-5 demonstrates how these six annual reports are dominated by references to school structures, systems, and practices, as well as educational outcomes for learners. However, the degree to which the outcome evidence presented allows in-depth examination of progress for different groups against the targets is uncertain. Leadership co-construction meetings focused

on leadership practices may have had a greater influence on the school's self-review cycle had they been implemented earlier than the last year of participation in Te Kotahitanga.

The 2012 annual report, the last year of Te Kotahitanga for Kikorangi High, records leadership thinking about the impact of the programme:

> *The academic outcomes for our Māori students continue to lift and the gap between Māori student and other student performance continues to close, providing evidence that the processes of Te Kotahitanga are effective in addressing Māori student performance.* (Annual Report 2012, School Documentation)

The question remains, how much more effective could this professional learning have been if Kikorangi High had embraced a school-wide approach and required all senior school teaching and learning to embed the principles of a culturally responsive pedagogy of relations? Senior leadership teams from other Te Kotahitanga schools engaged in reflecting on their school and leadership structures and practices alongside their teachers' focus on classroom pedagogy. Was this an opportunity missed for Kikorangi High? This aspect is considered further in the discussion in chapter eight.

Annual Faculty reporting

In this section the annual goal setting and reporting of two curriculum areas is discussed in light of the thematic analysis of the documentation provided from 2009 to 2014. As mentioned earlier, one of the subject departments was one of five core or compulsory subjects for all students from Years 9 – 11 while the other was an option subject, one which students could select as part of their learning programme from a wide range of arts, technologies, languages, and business studies. A further important distinction between core and option subject departments was size and scale. Core departments typically had between 10 and 20 staff members, some teaching across multiple departments, responsible for learning across the whole junior school and large numbers of classes operating in the senior school. In contrast, option subject departments comprised between three and six staff responsible for smaller numbers of classes and commonly a larger course load in the senior school. At Kikorangi High there was a well-established cycle of professional learning (see pages 145–146) and review of performance which included goal setting and reporting across the school. Heads of departments played an essential role in this layered approach to development and review. Annual professional goals were set, along with performance criteria, by each staff member,

each subject area and department, and each team (e.g., pastoral, leadership) in consultation with middle and senior leaders. During the year performance against the agreed criteria was reviewed and there was a final reporting process. This section examines the departmental goals and reporting portion of this larger school-wide cycle.

Between 2009 and 2014 all heads of subject departments reported to the principal on an annual cycle, including at least one written annual report. In the absence of a common annual reporting structure or template, the heads of department composed these reports to give an account of the subject department's work for the year. Generally, these reports comprised a review of student and staff achievements within their area of curriculum responsibility, including any extra-curricular engagement or events which came within their departmental sphere of influence. Comment on the progress towards the department goals set at the beginning of each year were also included. There was no mechanism for formal sharing of the processes and practice of goal setting or reporting between heads of departments, so this work was isolated within the subject department.

Department goals

Heads of departments identified their team focus and goals year by year in different ways. Typically, there was some collective discussion among teachers to identify the focus and this was then formulated into, between one and four annual goals. There were different influences at play in this strategic endeavour including student outcomes from previous years, teacher reflection on evidence and performance, and school-wide goals and targets. At times requirements external to the subject department also prompted goal foci, such as changes in school-wide assessment structures in Years 9 and 10, and NZQA requirements impacting the senior school. These goals served to coalesce the efforts and attention of department staff for common teaching and learning endeavours. A noticeable development from 2011 was for these department goals to remain the foci over two or more years, no doubt influenced by the BoT cycle of three-year strategic goal setting, with annual targets. The foci of each department were determined in a siloed manner; however, it was interesting to identify the converging emphasis with the two subject areas under study.

Table 7-1: Summary of department foci and goals over time

	Core Subject	Option Subject
2010	• Differentiation of teaching and learning • Use of ICT • Development of Te Kotahitanga pedagogies • Assessing against curriculum levels for Years 9 and 10	• Improve achievement rates for NCEA Merit and Excellence • Improve student submission rates
2011	• Student motivation • Performance towards high achievement • Differentiation of teaching and learning	• Improve achievement rates for NCEA Merit and Excellence • Improve student submission rates • Implement revised NZQA standards
2012	To assist in improving student achievement • use data to focus teaching and learning • focus on teaching as inquiry with students	• Promote higher level thinking and depth of learning (Years 9 and 10) • Improve delivery and performance at Excellence levels (Years 11 to 13) • Improve performance of Māori students
2013	• Promote basic skills and literacy (Years 9 and 10) • Promote higher level thinking and depth of learning	
2014	• Use effective feedback, feed forward to improve performance in Merit and Excellence (Years 11 to 13) • Improve performance of Māori students	

A summary of the recorded foci from 2010 to 2014 for the two subject departments is represented in Table 7-1. It is important to acknowledge that these are not exclusive but have been identified within the reporting and must be considered as key for these two departments at the time. An obvious difference is the predominant focus on assessment practice and outcomes in the senior school for the option-subject department compared with a wider set of foci on teaching and learning in the core. With the exception of "student motivation" in 2011, the core foci indicated that over time teachers were engaged in collaborative exploration of their practice. This included considering a range of tools, strategies, pedagogies, and the use of evidence with students, both individuals and class groups, to shape teaching and learning practice within classrooms. It seems the option goals concentrate on student performance and outcomes and were closely aligned with the school-wide goals and targets relating to learning and achievement, particularly in the senior school. In contrast the core goals focused teachers

on developing effective practice to address the diverse needs of all learners. Many more core staff were teaching Year 9 to 11 classes, with broad banding of classes into extension, mixed ability or supported learning. The larger numbers of classes afforded teachers the opportunity to learn together and develop more effective practices across the department.

The option department quickly adopted the revised school-wide 2012 goals and targets across three years with the core subject taking on very similar foci 2013 and 2014. Even though these goals were alike, the core department retained the link to fundamental learning including "basic skills and literacy" and maintained a focus on teacher practice "use [of] effective feedback and feed forward" to support the learning that could lead to improved student performance. The influence of school-wide strategic goal and target setting is obvious in this examination of goal setting. One benefit is in serving to align otherwise isolated subject departments, developing more coherence across the school. A possible detriment is the reduced focus on teacher practice, particularly evident within the core department goals, and a spotlight on student performance and outcomes. This section highlighted the intentions and foci of the two departments over time. Next, we consider the annual reporting addressing the impact of department practice and effort, including progress toward the goals set.

Annual reports

The annual reports presented by heads of department were authored to meet multiple purposes and served as an important communication tool as well as an instrument of reporting. Some of the purposes included identifying prioritised resourcing to support learning programmes, signalling course developments as a result of review, and indicating responses and possible solutions to specific challenges. These documents were also used as foundational material for biennial reporting to the BoT, in addition to reporting annual highlights in performance or engagement, both within the learning programmes and extra-curricular activities, for example regional and national competitions and performances associated with the subject area. Heads of department developed their own structure and format for this reporting, including choice and presentation of achievement and outcomes data. In addition to the thematic document analysis of the two sets of reports supplied, I compared the reporting structures and the way outcomes data was used and presented.

Comparisons in structure, format and outcomes data inclusion

Across the eleven reports provided, six from the core and five from the option subject department, there were similarities in emphasis. Each report included the recognition of teaching staff and the courses they taught, the highlights of the year including extra-curricular engagements and achievements, and progress towards the department goals. The differences were largely focused on the way that evidence was presented and used to examine outcomes and identify future foci. All of the core subject documents contained a section reporting on the achievement of Māori students including reflective comments from staff. Its inclusion suggests that this core head of department determined that Māori achievement was an ongoing and important annual focus for each staff member and the department as a whole.

All eleven reports focused on student outcomes data and this varied across the timeframe. The option reports from 2010 and 2011 included senior school NCEA data only, presenting trends in levels of student achievement in detail across each standard and each course. This expanded to incorporate junior school achievement against curriculum levels from 2012. While there was no attempt at disaggregating senior school achievement in the option reports, there was a comparison in the junior school between Māori student achievement levels and those of all students. The core reports from 2009 to 2011 featured a high-level overview of senior and junior achievement including reflective narrative from staff and future foci for courses based on the evidence. From 2012, within the core reporting, there was a greater emphasis on including the year's achievement data, which was disaggregated to present Māori and non-Māori achievement, with a single comparison of National achievement – each course by standard.

As part of the 2012 review cycle in this core subject, each teacher focused on student achievement within their classes and specifically Māori student achievement. The 2012 report included some collective reflection explaining the differences in levels of success among Māori students in their core classes. This core department maintained its focus on developing classroom practice as:

> *staff continue to participate in the Te Kotahitanga programme or are applying the principles in their classroom teaching. The co-construction meeting format on Wednesday mornings is a valuable tool for promoting collegial sharing and development as well as assisting personalised learning strategies for all members of the classes involved. Achievement for Māori students is varied. Whereas we have some very successful students, others continue to fall by the wayside.*

> *Regular attendance and attitude seem to be key factors in success or failure. These are areas we can continue to work on to influence improvements in the future.* (Core-subject report 2012, School Documentation)

There was a degree of shared responsibility for the Māori student outcomes. This comment suggests that these teachers were focused on modifying their practice to better meet the needs of their students and that this was supported and expected within this core subject department. Exactly what those modifications to teacher practice were and how they aligned with a culturally responsive pedagogy of relations is unknown. This commentary seems to allude to an underlying and almost simplistic expectation that if teachers develop their classroom practice, then the positive impact on Māori student achievement will automatically follow.

Within the 2012 core department report the head of department identified the need for some cohesion within an overall reporting and review structure suggesting that, in order to have a coherent focus on Māori student achievement "*it would be useful to have some sort of guideline or formula that could be applied across all subjects to produce some meaningful* [and useful school-wide] *data*." This would suggest that at the level of middle leadership, at least with this leader, there was a recognition of the importance of contributing to a co-ordinated view of educational outcomes for Māori learners. Such a view would be wider than the subject department picture and could facilitate the development of a cohesive and school-wide approach rather than the professional isolation that existed for all departments.

Thematic document analysis

The subject department reports were analysed in the same way as the school annual report documents, using the same identified themes outlined earlier in this chapter. Predictably there was a greater connection to matters of pedagogy within these reports, and in particular culturally responsive and relational pedagogy. Within the core-subject 2009 report, 26 percent of the identified text connected specifically with these Te Kotahitanga pedagogies. This emphasis decreased to 15 percent in 2011 and an average of 11 percent from 2012 to 2014. In contrast the option-subject reports analysis contained an average of a 12 percent focus on these pedagogies. Neither sets of reports made connections to the Ka Hikitia policy although in this time it had been in place, focusing the system on Māori succeeding as Māori in education, and specifically for implementation in schools since 2008. In both sets of reports there was a

consistent and lower-level emphasis on traditional responses to Māori, such as mention of catchup tutorials and concerns relating to perceived lower levels of attendance and motivation: core reporting averaging five percent and option reporting eight percent. Similarly, specific mention of Māori students and community was consistently low level with an average of seven percent of core reporting with the option slightly higher at eleven percent. As with the school annual reports, references to departmental systems, structures and practices, along with outcomes for learners were prominent in both sets of reports averaging between 60 and 70 percent of itemized text.

The emphasis across the school-wide and departmental annual reporting is analogous and predictable. The influence of general expectations at both a school-wide and subject department level can be clearly traced, with reporting practices such as the use and disaggregation of data, emerging since 2012 across the reporting landscape at Kikorangi High. There was a clear association between goals set at the subject department level and the school goals and targets set at the level of leadership and governance. At both department and school-wide levels a narrow range of educational outcomes, particularly student academic achievement, were considered in isolation with no evidence of an attempt to examine the interplay between practice and impact. There was no reporting comment on any interdependence between pedagogical practice, school systems, student attendance and retention and final student achievement, for example. The absence of clear guidelines and an overall structure for reporting at the department level added to the obfuscation of the impact of school and departmental structures, practices and processes on outcomes for different groups of students, including Māori students. The cycle of development, review and reporting could have expanded to include collaboration across the subject departments, providing the opportunity to clarify the school-wide view. Instead, subject department practices, processes and ways of working were effectively isolated, with collaboration occurring at the level of the classroom teacher through co-construction meetings as mentioned earlier. On a positive note, this separation did provide the scope for departmental teams to personalise and to develop more individual subject specific practices. However, middle leaders had little opportunity to collaborate and the reflections and thinking represented within their reporting was only available to the principal and perhaps a liaison deputy principal. An example of this thinking

was reported by the core subject head of department in the 2013 annual report and provides a different discourse:

> *The conclusion drawn that if Māori are retained to Year 13, they do well, is flawed in that the students who currently do stay are those who are motivated to work and that is the reason for their success rather than merely being present in a Year 13 class.* (Core-subject report 2013, School Documentation)

Across the wider middle and senior leadership group there appeared to be little formal support for engaging in any type of discussion that explored school-wide discourses such as these or challenged the school's practices and systems. Open and collaborative consideration of accepted school-wide discourses and practices was not part of the leadership landscape at Kikorangi High. Reporting and accountability were largely one-way processes from classroom and subject department to senior leadership. However, it is important to note that some key purposes of this review and reporting process were to support alignment, accountability and compliance with expectations and requirements.

Education Review Office reporting – an external lens

To outline the importance of ERO Reviews and the review reporting, the principal quoted a section of the 2012 ERO report in her 2012 annual report and address to the school community. She did this to support the view that Kikorangi High systems, structures and practices were coherent, aligned and effective. She quoted:

> *The principal, with the support of other senior leaders, has developed sound organisational structures that ensure a clear alignment between strategic, department goals and teachers' professional learning. She actively encourages the development of leadership capability across the school. Senior leaders, middle managers and teachers are reflective about their practice and focused on continuous improvement. Board members are well informed about their roles, committed to the best interests of students and have developed sound self-review processes that are based on evidence.* (ERO school review report, 2012)

To further understand the school context from an external perspective, I considered the five external school reviews that occurred from 2003 to 2015 via an analysis of the written reports filed. The ERO reviews were conducted on a three-year cycle using the ERO methodology at the time of each review. The reports are structured according to the foci for the school review – the government priorities for education in that period along with areas negotiated and agreed between the BoT and the ERO review team. All five reports included a section which was

focused on the school's effectiveness in promoting educational success for Māori students. While the reports had different structures and were of different lengths, I consistently used the same method of document analysis as was applied to the school documentation, in order to identify the changing external perspective of the school over time. The analysis was undertaken in two parts: firstly, the section focusing on educational success for Māori; secondly the remainder of each report evaluating the school.

How Effectively does Kikorangi High promote educational success for Māori as Māori?

Each school review report contained a section dedicated to reporting on the school's progress and effectiveness in improving educational outcomes for Māori learners, as this remained a government priority, thus a focus for ERO school reviews over time. The section in each report was the first part of this document analysis. Some examples of direct quotations from these reports are included in the following, with page numbers not given to protect the anonymity of the school.

Culturally responsive pedagogy of relations

Prior to 2007 the school introduced a number of initiatives to encourage Māori learners to remain at school, and to engage in learning so as to achieve the highest school leavers qualification as possible. In line with the then current policy of identifying barriers to learning, the 2003 ERO review report noted "*individual teachers need more support to understand barriers to achievement and be assisted to develop and implement relevant strategies to address these."* From 2007, the school participation in Te Kotahitanga was noted and appears in each subsequent ERO school review report for Kikorangi High. There is a clear understanding of the purpose: *"Through the Te Kotahitanga programme… teachers are developing a range of appropriate skills for teaching and learning designed to make learning a more meaningful process for Māori girls"* (ERO school review report 2009).

While progress in the development of effective pedagogies was noted, *"positive and caring relationships among teachers and students and with their peers"*, these were likely connected to approaches used to modify student behaviour, such as those emphasised by the Positive Behaviour for Learning initiative. In 2012 some pedagogical practices were evident but not

widespread, such as *"extending the use of Māori contexts for learning and curriculum content in all areas"* (ERO school review report 2012).

Once Kikorangi High had completed its Te Kotahitanga participation, there was a continued focus on raising Māori achievement through the relational and pedagogical practices and strategies introduced as part of that programme. The school supported *"teachers to provide culturally responsive classroom environments and contexts for learning"* (ERO school review report 2015). While this was an area of focus for the school, it also featured in the ERO recommendations for the future.

Principles of Ka Hikitia

Throughout the 1990s Aotearoa-New Zealand schools and teachers had been focused on identifying the barriers to learning, particularly for their priority learners – those most at risk of not achieving. The national education guidelines specified the obligations schools had to enable all students to realise their full potential, while the administration guidelines for schools required boards to analyse barriers to learning and achievement and develop plans and strategies to overcome these barriers to student learning. While boards and schools were encouraged to consider their own school-wide structures and practices as well as the level of classroom practice, many focused on student characteristics, and home circumstances. Predictably this focus led to schools identifying the barriers to learning as located with the student or with their family circumstances or culture, if it differed from the culture of the majority of students within the school. This gave rise to deficit thinking about the abilities and capacities of students and their families and communities to engage in and support learning. Children with special learning or behavioural needs and those whose home culture was different from the culture of the school were identified as priority learners. This included Māori, students of Pacific Island heritage, students with identified special needs and recent non-European immigrants or refugees.

Ka Hikitia, the Māori education policy, was launched during 2008 "Māori enjoying education success as Māori", and refreshed during 2013 "Māori enjoying and achieving education success as Māori". It bears repeating the four principles of *Ka Hikitia*: Treaty of Waitangi; Māori potential approach; Ako; Identity, language and culture count; and productive partnerships. In addition, two critical factors supporting this strategy were: quality provision, leadership,

teaching and learning, supported by effective governance; and strong engagement and contribution from parents, families and whānau, hapū, iwi, Māori organisations, communities and businesses. ERO reviews focused on the degree of implementation of *Ka Hikitia* including how schools were activating these principles and, in particular, the responsibility to establish and maintain educationally powerful connections with their Māori whānau and community. In this school they contended that:

> *While the board recognises the need to engage with the school's Māori community, this continues to be a challenge... key personnel need to continue to strengthen the links with local iwi, and work with families to affirm their aspirations for their girls in order to establish priorities for Māori education in the school.* (ERO school review report 2009)

As seen in the section above on strategic planning and reporting, the ERO review teams also noted the priority the school set within their planning and reporting documentation: *improving the achievement of Māori students is recognised as a priority in the school's charter and strategic plan"* (ERO school review report 2012). This inclusion within the planning and reporting cycles continued to be mentioned, as better public service targets became a focus for schools (Boereboom, 2016b) and so for ERO school reviews between 2012 and 2017. The ERO review in 2015 noted evidence that *"the school has engaged in a number of initiatives such as…a review of strategic aims and priorities; …strengthening relationships with local iwi and visits to nearby marae"* (ERO school review report 2015). From an external view, this evidences both the intention and actions of school leadership and governance in engaging with *Ka Hikitia*.

Identity, language and culture count

It is interesting to notice how the ERO reviews included this dimension in their evaluation of the school over time. Most references to te reo Māori are made in the context of curriculum provision. *"Māori students have the opportunity to learn te reo Māori and take part in Māori performing and visual arts"* (ERO school review report 2012). The link between the te ao Māori, wellbeing and belonging was also acknowledged, with: *"a group of teachers is working to increase the Māori dimension in the school…*[this] *should allow students and whānau to have a greater sense of belonging in the school"* (ERO school review report 2006). Steps towards a more bicultural school climate were also noted, with: *"recognition* [that] *a Māori cultural identity is reflected in the school environment and protocols"* (ERO school review report 2012).

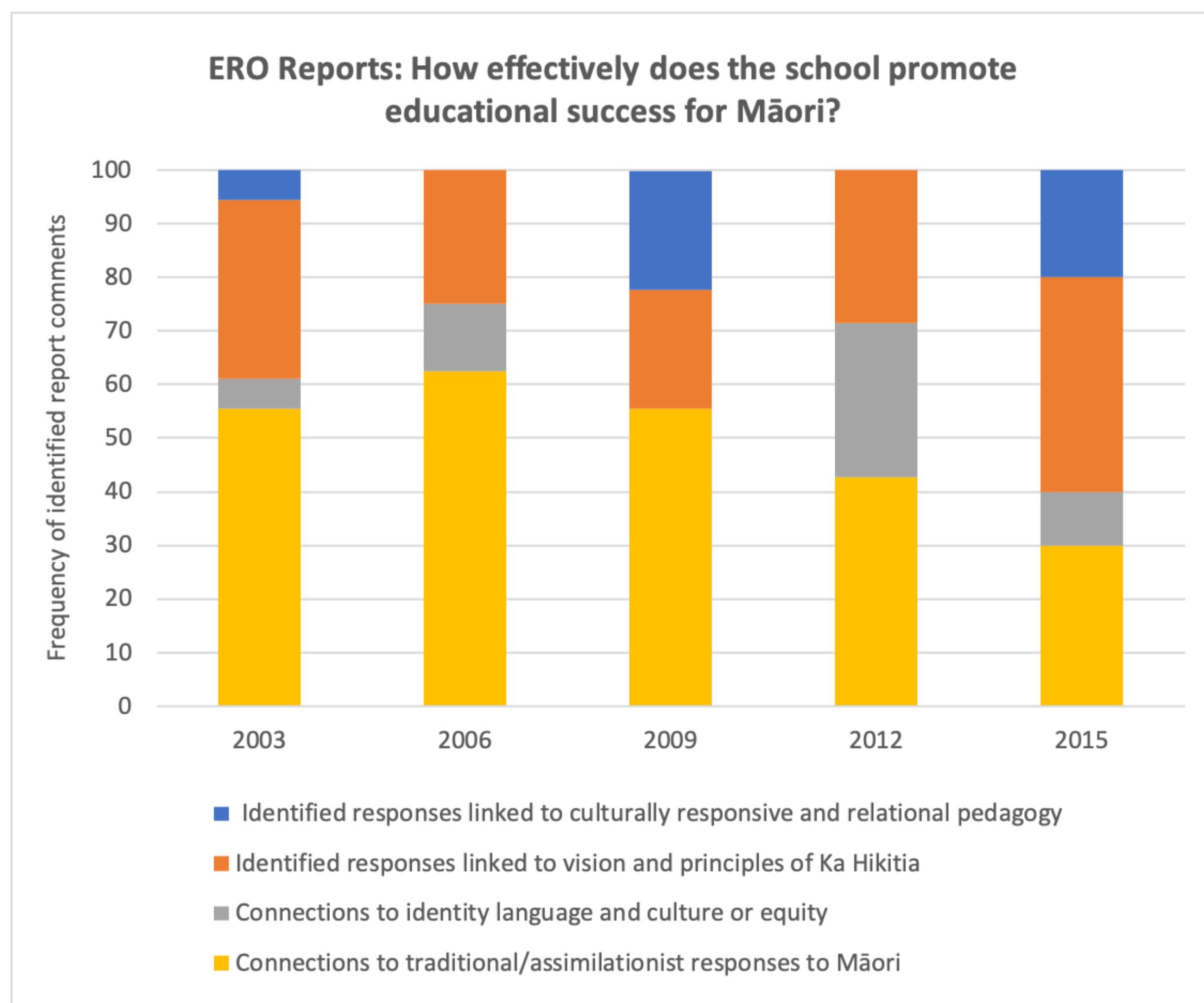
Traditional/assimilationist educational responses to Māori

The ERO review teams reported on their noticing the school's responses to Māori, many of which would fit within the traditional responses to Māori identified at the beginning of this section on document analysis. *"The school is effectively using role models to encourage Māori students to stay at school and consider tertiary education"* (ERO school review report 2003). Using targets and initiatives to support an integrated or assimilationist response, for example, *"initiatives designed to improve the achievement and retention rates of Māori students have been consolidated… including a programme that offers extension to those Māori students recognised as high achievers"* (ERO school review report 2006). The Māori achievers programme was one that identified, elevated and thus separated those Māori students from whānau, peers and classmates who were not recognised in this way. Whether intentional or not, Māori Achievers introduced a level of social isolation and hierarchical thinking which served to divide groups of Māori students from each other. In conjunction with maintaining a school culture that is assimilationist, the governance group *"plans to build a new wharenui on school grounds to better cater for Māori students and whānau"* (ERO school review report 2015). While the intentions are honourable at one level there remained a recognition from the ERO reviewers of the need to "*continue to explore effective strategies to inform and engage parents and whānau in becoming respected and valued partners in their daughter's learning and education"* (ERO school review report 2015).

Over the five review periods this analysis of reports shows a shift in the external perception of Kikorangi High's provision for Māori education as illustrated in Figure 7-7. Traditional responses dominate this section of four of the five reports, with a noticeable decrease in mentions for the 2012 and 2015 review reports. Also worthy of note is the sparse comment (particularly in 2012) relating to a culturally responsive pedagogy of relations. A major school-wide professional learning initiative from 2006 to 2012, Te Kotahitanga, focused on developing these pedagogies among classroom teachers so as to improve outcomes for Māori learners including achievement, engagement and wellbeing. This paucity may be linked to the methodology and requirements ERO review teams worked within during this period, although such comments do appear in the remainder of the reports as we will see in the next section. Interestingly, the two reports which included all four of these elements, 2003 and 2015, show a development over time to a more wide-ranging external perception in terms of the school's effectiveness for

Māori learners. While links to traditional responses declined, responses to Māori relating to Ka Hikitia increased over these periods and featured in the reports.

Figure 7-6: ERO Reviews - Effective provision of Māori education success



Overall ERO evaluation - the remainder of the reports

The second part of the analysis focused on the remaining general report content using a similar set of themes. I used the wider scoping themes which included: institutions and practices; outcomes for learners; and specific mention of Māori learners or the community within this wider evaluation of the school. The purpose of this analysis was to identify school-wide development in line with the professional learning over time from the ERO external perspective.

Culturally responsive pedagogy of relations

ERO reviewers noted a strong focus on:

> *"building positive and respectful relationships… particularly in classrooms where teachers are increasingly embedding strategies promoted through Te Kotahitanga. In these classrooms, ERO observed teachers giving students feedback about their learning, sharing achievement criteria and cooperative group learning."* (ERO school review report 2009)

In the 2012 review, the ERO reviewers observed similar classroom interactions and reported that "*teachers recognise the need to continue to strengthen their shared understanding of, and more consistently implement, the practices derived from the effective teaching profile of Te Kotahitanga."* Evidence observed in classrooms during the 2015 review included "*written formative feedback, interactive activities, competitions, real life scenarios use of peers to support and evaluate each other's work".* This report again indicated that teachers would benefit from *"further opportunities to observe and share these good practices across all learning areas*" (ERO school review report 2015).

Principles of Ka Hikitia

While this theme was sparsely mentioned in the general body of the reports it was evident. For example: in the 2003 review, links were made to "*comprehensive consultation processes* [that] *provides a forum for developing relationship networks with Māori communities*". Connections to quality provision of teaching in 2015 asserted that *"teachers meet regularly and engage in professional learning opportunities and discussion aligned to strategic aims and student needs"* (ERO school review report 2015).

Identity, language and culture

There was minimal content, with some mention of te reo Māori being evident in documentation, particularly within the strategic charter.

Institutions and practices

This theme is strongly present in all five ERO evaluation reports across a range of systems, structures and practices. "*A variety of assessment tools to identify student achievement is common practice across the school"* (ERO school review report 2003). Along with the range of assessment methods was the means of storing, retrieving and utilising the data via *"an extensive electronic database of performance information to track student progress, recognise*

success and report to parents and the board of trustees" (ERO school review report 2006). In order to support the curriculum learning *"strong and effective pastoral care networks are evident"* (ERO school review report 2009). Overall consistency was maintained through *"sound organisational structures ensur*[ing] *…clear alignment between strategic, department goals and teachers' professional learning"* (ERO school review report 2012).

Outcomes for learners

Learner outcomes were represented consistently throughout each review report. These outcomes included: senior school qualifications in NCEA, literacy and numeracy; junior school curriculum levels; sporting achievements; and arts and cultural achievements.

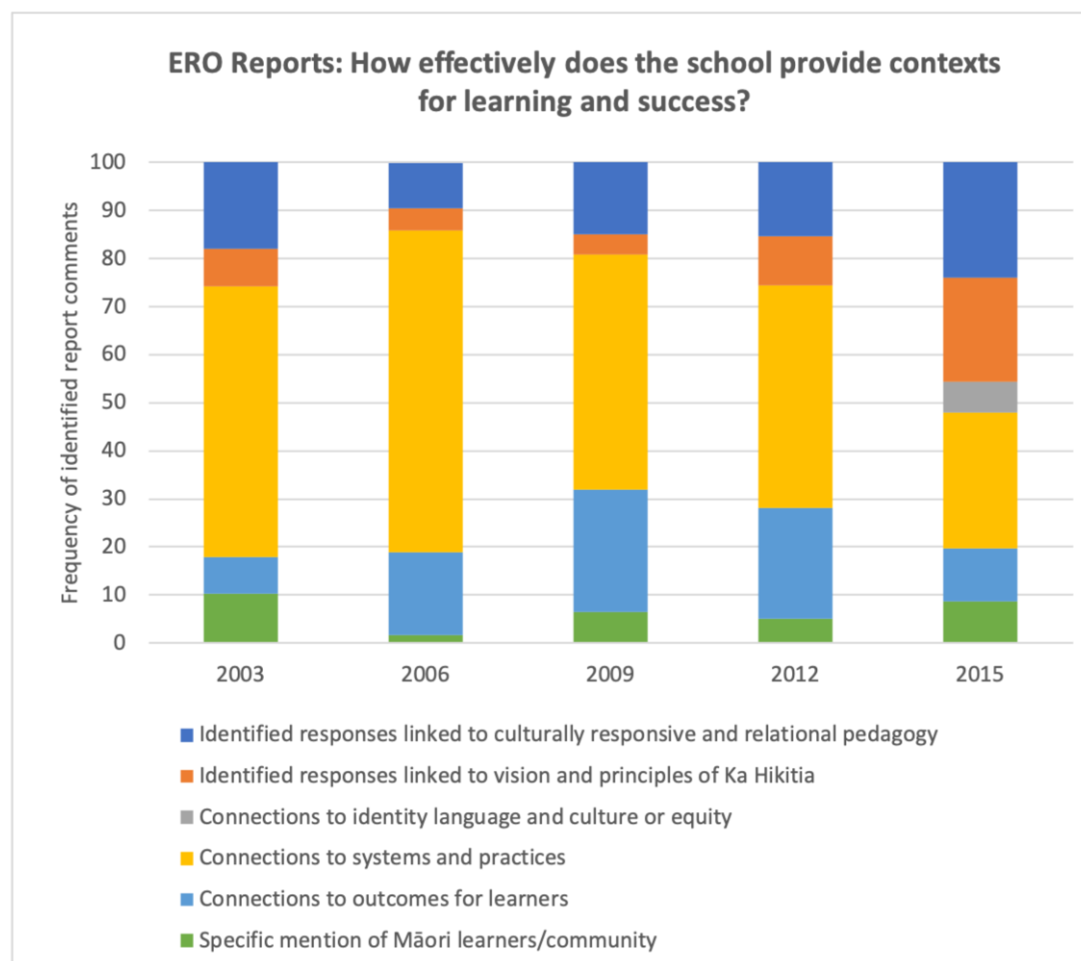
Specific mention of Māori learners or Māori community

Outside the section of each report focused on Māori educational success, most mentions of Māori learners were in outcomes statements where the gap compared to non-Māori was identified. In 2012, the reviewers noted "*some improvement in the achievement of Māori students... data from both NCEA and for students in Years 9 and 10 indicates that the achievement of Māori students overall remains below that of other students*" (ERO school review report 2012). Interestingly in 2015, the reviewers noted "*Māori students who participated in NCEA achieved at or above their Māori peers nationally. At Level 2 the school has closed the gap"* (ERO school review report 2015). Other comments were related to consultation with whānau and the Māori community. A summary statement from 2015 identified that *"the school is increasing its responsiveness to Māori students and whānau."*

When considering the ERO evaluations over the five review periods Figure 7-7 presents a picture of changing emphasis in the external perception of Kikorangi High's provision for learners. Unsurprisingly, comments relating to systems, structures and practices dominate these written evaluations of effectiveness. There is a consistent focus on pedagogical practices over time with pedagogies related to Te Kotahitanga being consistently mentioned. These pedagogies were observed by the reviewers, but not necessarily widespread or embedded. The 2015 review report was noticeably different from those preceding it, where the reviewers connected the triangulation of the school's evidence more explicitly to policy, professional learning, pedagogical practices and connections with the community, while maintaining the focus on evaluating systems, structures and practices across the school. This may have been

due to changing ERO methodology, noticeable development within the school or a combination of factors. Regardless, this analysis does show a changing and more holistic external perception of the school's capacity to provide effective contexts for learning.

Figure 7-7: ERO general evaluation reviews



Along with the external view of the school's capacity to provide effective contexts for learning, Kikorangi High engaged with the Te Kotahitanga R&D team to undertake a review of the practice of a culturally responsive pedagogy of relations across classrooms of Years 9 and 10 students.

Rongohia te Hau outcomes

Rongohia te Hau was developed as a suite of smart tools designed to gather a range of evidence of teachers' implementation of a culturally responsive pedagogy of relations within and across a school's classrooms (Bishop, Berryman & Wearmouth, 2014). The tools included surveys for students, teachers, whānau, and 20-minute walk-through classroom observations along with a

moderation process. The walk-through observations were undertaken over a one-to-two-day period, so as to produce evidence of students' learning experiences across year levels and subjects in an ordinary school day – often referred to as a "slice of time" picture of learning across a school day. A comparison of the perception data for each group from the survey items was used to triangulate the walk-through observation data. This evidence was used by within-school facilitation teams to consider the degree to which this pedagogy was demonstrated to depth in learning contexts, the impact of their facilitation practice with their colleagues, and the implications for their future practice. Schools determined when and largely how Rongohia te Hau was implemented within each context.

Within the research 10-year timeframe, Kikorangi High undertook Rongohia te Hau three times in 2010, 2014 and again in 2015. In each iteration the facilitation and/or senior leadership team wanted to identify evidence of: the pedagogy that students were experiencing day-to-day; perceptions of staff and students (and more latterly whānau) around learning experiences; the impact of professional development on pedagogical practice; and possible next steps for teacher professional learning focused on pedagogy.

Time one - 2010

In May of 2010 the within-school facilitation team at Kikorangi High, supported by Te Kotahitanga professional development team, used the early Rongohia te Hau tools and processes to consider the degree of classroom teachers' implementation of a culturally responsive pedagogy of relations. While other schools surveyed students from all year levels, at Kikorangi High girls from Years 9 and 10 were asked to complete the surveys reflecting the school's bounded focus on Year 9 and 10 classroom pedagogy. The survey asked students about their learning within classrooms based on the ETP, with responses on a five-point scale indicating the frequency of their experiences. For this initial Rongohia te Hau, the teacher survey focused on teachers' experience of the facilitated professional learning using a five-point scale for responses indicating the level of agreement with the professional development. In 2010, surveys were completed by hand and the school facilitation team collated the results using a tally system. As a team they examined the evidence from surveys and classroom walk-through observations, recorded the key points emerging from the evidence, along with the

implications for Māori students, teachers and themselves as the facilitation team. The summary of evidence then informed the first leadership co-construction meeting for the school.

The school was still learning about the process of Rongohia te Hau during this first engagement and recorded a partial data set within the summary of evidence. This first evidence set from Rongohia te Hau at Kikorangi High revealed that 438 students completed the survey: 75 percent of Year 9; 52 percent of Year 10. While the summary did not include consistent reporting of student survey results, the facilitation team focused on the responses from Year 9 students. Why Year 10 responses are not mentioned in the summary is not known, perhaps due to a combination of the analysis timeframe and the sheer number of responses to check manually. The student survey responses were conflated and the percentage of students responding with "Mostly" and "Always" represented for four of the twelve items. Within the implications section of the summary document the facilitation team noted:

> *There are strong matches between all students' perception of how well the teacher listens to, helps and cares for them with students' perception of teachers' knowledge of how to help them learn. Teachers are **not** routinely providing students with the opportunity for ako/reciprocal learning.*

The facilitation team analysis of the teacher survey was represented by conflating the responses and summarising the findings thus:

> *In general, most teachers surveyed were at a tipping point (neutral/agree) as to whether they had acquired new learning, received feedback on their practice, could further develop their practice, had developed greater expertise and developed new skills. A majority strongly agreed that co-construction meetings were a useful forum.*

The classroom observations were designed to provide evidence of a "slice of time" snapshot of students' learning experiences of classroom practice, across subjects and year levels. The in-class observers collaboratively decided specific indicators of a range of behaviours they might have expected to observe on a one-to-five continuum (from 1 there is no evidence of implementation of a culturally responsive pedagogy of relations, to 5 there is full integration of this pedagogy in the classroom practice). These indicators served as a guide for the objective collection (what was seen, heard and could be counted) of teaching and learning behaviours. At Kikorangi High a total of 39 classroom walk-throughs were undertaken at this time across all

year levels. The outcomes indicated that 69 percent of teachers observed were developing their effectiveness at implementing the ETP with 29 percent integrating the ETP into their practice. This first instance of Rongohia te Hau gave the facilitation and leadership teams a stronger basis for understanding how to use the tools, process and the evidence to determine a school response and plan for future action to support pedagogical growth. At this time there was some discussion about utilising the expertise of the high implementing teachers to support other colleagues who were still developing their practice. This likely arose from a determination to support collaborative professional learning and a requirement to effectively meet the professional learning needs of a large staff with a reducing resource. The key focus that emerged from the facilitation team co-construction meeting was for facilitators to develop their own understanding of a culturally responsive pedagogy of relations in order to support their teacher colleagues' professional learning. For this Kikorangi High facilitation team, the focus had been on supporting teachers to implement the ETP in their classroom practice rather than on understanding to depth the theoretical underpinnings of this profile for teaching.

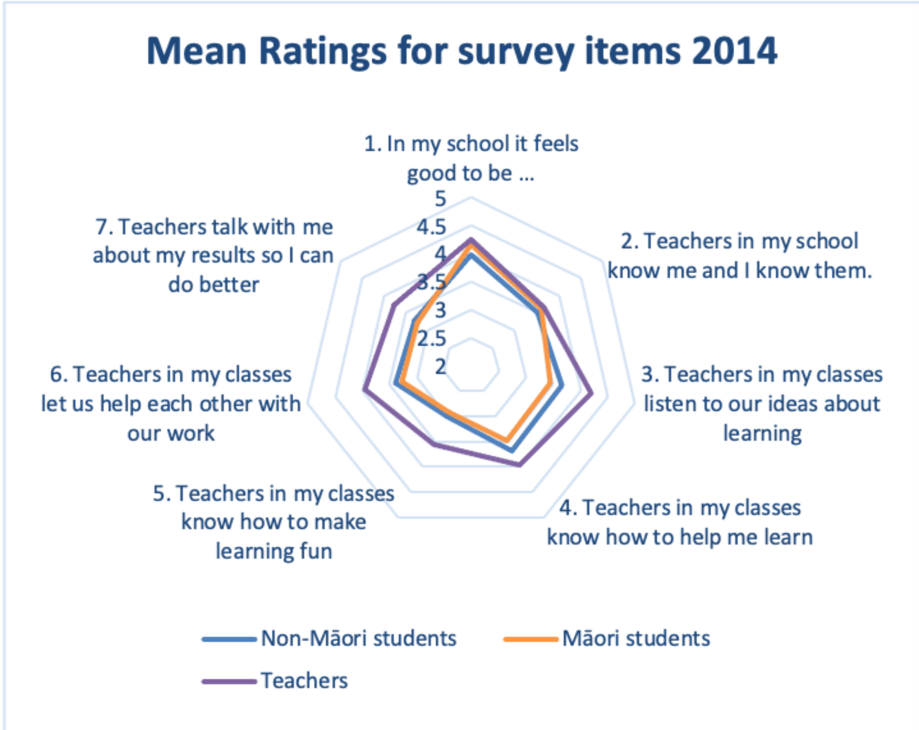
Time two - 2014

Kikorangi High's second use of the Rongohia te Hau tools and process was in April 2014 with an expanded team and using an abbreviated seven question survey set. While the Te Kotahitanga programme had ended, there was still a connection between the University of Waikato team and the school. At this time the student and teacher surveys were electronic and completed online. Both surveys were aligned to provide perspectives of students' experience of learning alongside teachers' views of Māori students' experiences in their classrooms. These perspectives, together with the classroom walk-through observation data, gave an overview of the degree to which a culturally responsive pedagogy of relations was evident in classrooms across the school at that point in time.

In this iteration of Rongohia te Hau all participating schools were asked to survey Year 10 and 11 students and, while some schools chose to survey a wider sample, Kikorangi High surveyed 49 percent of Year 10 students and 44 percent of Year 11. The Kikorangi teacher survey had an 88 percent response rate. Participation in the surveys was voluntary and all student and teacher responses were anonymous. The survey responses were collated and analysed by the University of Waikato team with an electronic copy of both the raw data and analysis returned

to Kikorangi High. The responses for each student survey item were disaggregated by year level for Māori and non-Māori. Mean-ratings (numerical ratings from 1 to 5 derived from averaging the scores) were calculated for the survey items for each of the three groups: Māori students; non-Māori students; and teachers. A comparison was made between the mean ratings for responses for each item, and across the three groups of Māori students, non-Māori students and teachers and is represented in Figure 7-8.

Figure 7-8: Kikorangi High Rongohia te Hau survey perspectives 2014



Considering Figure 7-8, it is interesting to note that the perceptions of learning experiences for Māori and non-Māori students were very similar for all items. Teachers' perspectives on Māori students' experiences were also similar for the first two items that linked to identity and belonging. Students indicated that they were confident in their own identity, but experienced being known and recognised to a lesser extent, and teachers answered similarly. For the five items that related to classroom experiences of culturally responsive pedagogy there is a clear disconnect between what teachers perceived was happening in classrooms and what learners, Māori and non-Māori, experienced. The lowest levels of responses related to students having fun and enjoying their learning and having conversations with their teachers about their learning in order to improve their outcomes. The evidence from classroom walkthrough observations was important in understanding this difference.

The team was supported to undertake classroom walk-throughs across all year levels in a similar way to “time 1”. Thirty-six walk-through observations were made over one day and the outcomes indicated that 22 percent of teachers observed were integrating culturally responsive and relational pedagogy in their day-to-day practice, with 78 percent of teachers still developing their effectiveness at implementing this pedagogy.

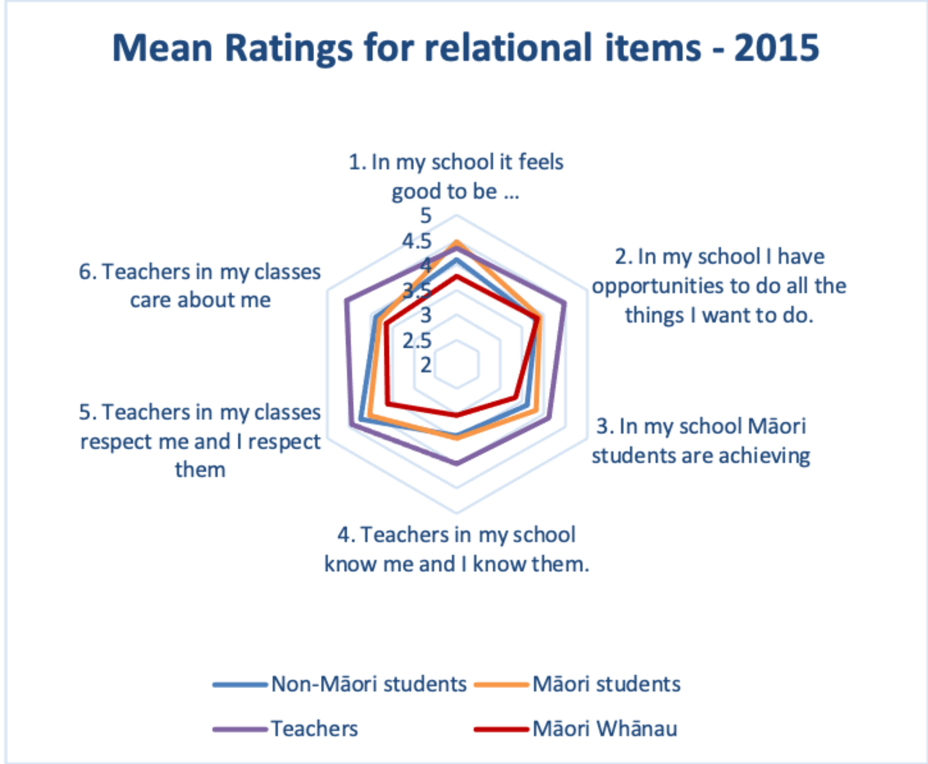
Time three - 2015

In term 4 of the following year a third iteration of Rongohia te Hau for Kikorangi High was undertaken. The whānau survey, with the items aligning with the student and teacher surveys, was part of the suite of smart tools designed to add the perspective of Māori whānau around their children’s experience of learning at school. Generally secondary schools found connecting with whānau problematic and the survey was a way whānau perspectives could be included in the evidence gathering and represented in the review cycle. While a number of schools did not incorporate the whānau survey in their evidence gathering, Kikorangi High did take up this opportunity in this third iteration. The school also determined a focus on Year 9 student perspectives with the student survey completed by 76 percent of Year 9 students and 13 percent of Year 10, with no senior student perspectives sought. The majority of schools sought student voice from all year levels and surveying such a narrow range of students was atypical and the specific reasoning behind this decision is not known. It could have been a result of a return to the earlier junior school focus on classroom pedagogy, or perhaps this formed part of a wider inquiry into Year 9 student experiences at Kikorangi High. Survey responses were collected, collated and analysed in the same way as in 2014, with mean ratings for each item calculated and then a comparison between the four groups (Māori students, non-Māori students, Māori whānau, and teachers). These comparisons are represented in Figures 7-9 and 7-10, with Figure 7-9 denoting relational survey items and Figure 7-10 those survey items focused on pedagogy.

In considering the comparisons between perspectives on the relational survey items represented in Figure 7-9 there is little difference in the perspectives of Māori and non-Māori students. Māori whānau evaluated their and their children’s experience as less frequent than did Māori students for all items except having opportunities and feeling cared for. Teachers’ perspectives on Māori students’ experiences of being secure in their identity, respected and

achieving were similar to those of Māori students. However, Māori students experienced having opportunities, being known, recognised and cared for to a lesser extent than the teachers discerned. The greatest difference in perception was between teacher’s awareness and the whānau view for all six of these items. Perhaps there was a difference between notions of care, being known and having opportunities for these groups. Conceivably teachers intended for students experience to be more frequent, but this was not what the students or whānau conveyed.

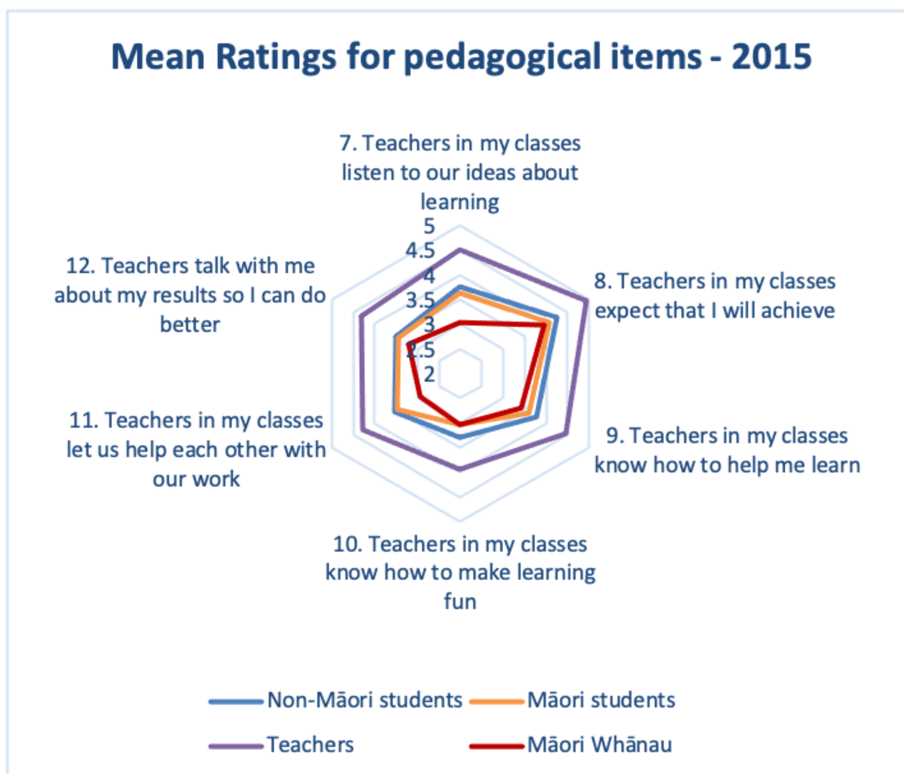
Figure 7-9: Rongohia te Hau 2015 - relational survey items



Regarding Figure 7-10, the focus is on the survey items that directly relate to classroom learning experiences for students and the comparisons between the different group perspectives. Of immediate note is the constancy with which teachers sensed a more frequent positive experience for Māori students across these items than students, Māori and non-Māori, or Māori whānau expressed. This disconnect was more pronounced with these pedagogical items when compared to Figure 7-9 representing responses to the relational survey items. The lowest mean rating across the four groups was connected to students enjoying the learning experiences in the classroom. While there may have been some divergence in perceptions of “fun” between groups, it is interesting to note that teachers recognised that they didn’t always

provide learning experiences and support that Māori students enjoyed. The highest mean rating for the groups was in response to teachers' expectations that learners will achieve, indicating that students, teachers and whānau were all aware that this potential focus was evident in classroom experiences. Interestingly, responses to questions 11, focused on collaborating with others, and 12, feedback and feedforward around work and learning, indicated that students did not experience these types of learning interactions with the frequency to support improved learning and achievement, despite teacher intentions and expectations.

Figure 7-10: Rongohia te Hau 2015 - pedagogical survey items



When we consider these perceptions of classroom experience, there are clear links with the Ka Hikitia policy– Māori students enjoying and achieving education success as Māori. The two items most closely associated with Ka Hikitia are those with the highest and lowest mean ratings amongst all four groups – teacher expectations of achievement (high) and experiencing learning as fun (low). This highlights the difference between intentionality and knowing how to realise the intention within the classroom.

Once again, the in-school team undertook classroom walk-throughs across all year levels in a similar way to "time 1". Thirty-five walk-through observations were carried out and the

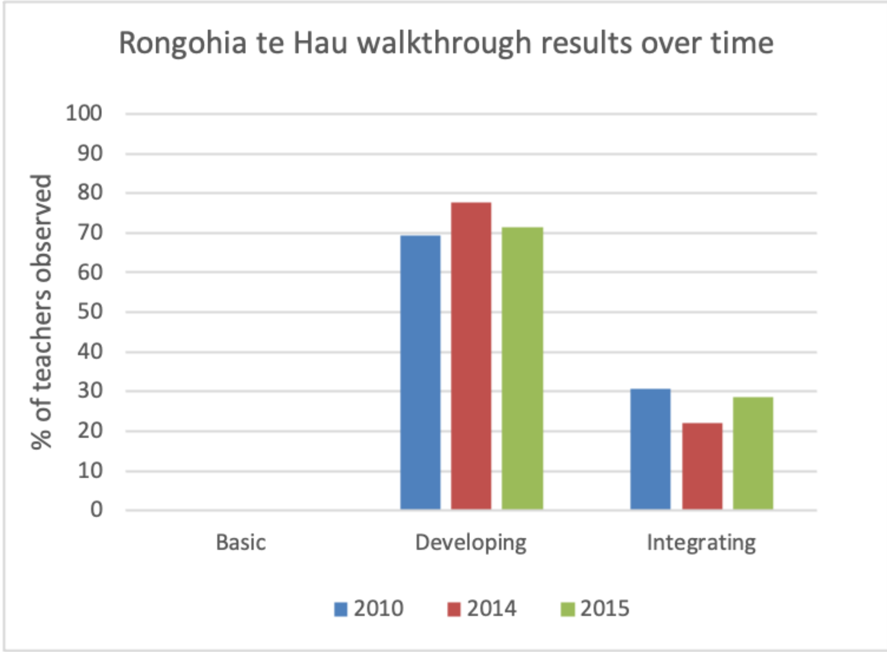
outcomes indicated that 71 percent of observed teachers were still developing their effectiveness at implementing culturally responsive and relational pedagogy, while 29 percent were integrating this pedagogy into their day-to-day practice.

Development of classroom practice

The Rongohia te Hau process at Kikorangi High offers us three windows through which to gauge classroom practice and the learning experiences of Māori and non-Māori students at Kikorangi High. While the perception surveys were undertaken and recorded with some variation over the three points (2010, 2014 and 2015) the walkthrough observations provide a more standard indication of the implementation of culturally responsive pedagogy of relations in classrooms across the school. In each of the three occurrences 36 to 37 percent of teaching staff were observed by a within-school team, using the same process of preparation, observation and moderation of outcomes. Although the personnel on the teams did change, external support through each iteration was provided by the University of Waikato and the outcomes were tested for overall validity and reliability. Bear in mind that the first iteration of Rongohia te Hau in 2010 was undertaken as part of the Te Kotahitanga professional development programme, whereas in 2014 and 2015 there was very little external resourcing for an in-school team with some funding provided by the BoT. Let us now consider the classroom walkthrough observation outcomes over the three time periods shown in Figure 7-11.

In order to demonstrate consistent improvement in the degree to which a culturally responsive pedagogy of relations was demonstrated to depth in classrooms across Kikorangi High, we would expect to see an increase in the proportion of teachers integrating this pedagogy into their daily practice. Figure 7-11 shows a regressive trend in the demonstration of this pedagogy, with a 28 percent decrease in observations, signifying an integration of this pedagogy in 2014 than in 2010. By 2015 the depth of pedagogy observed had nearly returned to the levels seen in 2010. These broad categories of basic, developing and integrating, with regard to results of the walkthrough observations, are consistent and commonly reported over the three iterations, however there was finer-grained walkthrough evidence that may clarify the picture of implementation of this pedagogy further.

Figure 7-11: Rongohia te Hau walkthrough observation outcomes



It is important to understand how the continuum or 5-point scale, mentioned earlier, and the three categories represented in Figure 7-11 are connected.

> **Basic**: Rated as 1 on the 5-point scale. Teachers who were yet to implement the basic aspects of culturally responsive and relational pedagogy.
>
> **Developing**: Rated as 2 and 3 on this scale. Teachers who were developing implementation of culturally responsive and relational pedagogy.
>
> **Integrating**: Rated as 4 and 5 on this scale. Teachers who had integrated culturally responsive and relational pedagogy into their day-to-day practice.

The 5-point scale allowed the observation team to categorise classroom practice where teachers were beginning to develop this pedagogy, rated 2, or beginning to integrate, rated 4, and these ratings were determined by the evidence captured during the classroom walkthroughs. Table 3 presents these finer-grained observation results from 2014 and 2015.

In considering this observation data in Table 7-3 it is immediately apparent that, while there was no evidence of classroom practice that was classified as basic, rated as 1, across the three iterations, in 2014 and 2015 there was also no evidence of classroom practice where this pedagogy was fully integrated, rated as 5. It is not known if there was such evidence in 2010. All evidence from 2014 and 2015 previously categorised as “integrating” was in fact “beginning to integrate” a culturally responsive pedagogy of relations in daily practice. Also of note is that

a teacher may well be progressing with their understanding and demonstration of this pedagogy, ratings changing from 2 to 3, but their practice would still be classified as "developing". The shifts we do see in Table 7-3 are small – at best six of the 35 observations showed a progression of this pedagogical practice. This is not surprising given that between the 2014 and 2015 walkthrough measures there was little individual support available for teachers to focus on implementing culturally responsive and relational pedagogy into daily classroom practice.

Table 7-2: Trends in the implementation of a culturally responsive pedagogy of relations

	1	2	3	4	5	Number of observations
2010: number of teachers	0	27		12		39
2010: % of teachers observed	0%	69.2%		30.8%		
2014: number of teachers	0	10	18	8	0	36
2014: % of teachers observed	0%	27.8%	50.0%	22.2%	0%	
2015: number of teachers	0	6	19	10	0	35
2015: % of teachers observed	0%	17.1%	54.3%	28.6%	0%	
	Basic	**Developing**		**Integrating**		

Let us return to Figures 7-9 and 7-10 and consider the mean ratings for the survey responses in light of this walkthrough evidence from Table 7-3. There is a strong connection between the observed classroom practice and the students' perceived experiences of learning. The preponderance of classroom practice was observed as not yet integrating this pedagogical approach. On the 5-point scale the mean ratings for Māori students' responses to the pedagogical items were between 3.0 and 3.6 with the exception of 4.1 in response to the item

around teachers' expectations of achievement. The mean ratings for teachers' perceptions of Māori students' classroom experiences were between 3.9 and 4.9, perhaps indicating the intention to provide such experiences rather than understanding the impact of practice. Māori students' experiences of learning were corroborated by the observation data.

Summary

This chapter has drawn from a range of evidence that demonstrates the unidirectional and hierarchical reporting of outcomes both within the school, from teachers to HoDs, HoDs to senior leadership, principal to BoT, and to the system via the regional MOE. It also shows the influence on subject departments of aims and targets set at the level of the BoT. The disconnect between the focus of Te Kotahitanga PD – teacher pedagogical development – with the school-wide targets and the strategic view of the school is also clear.

The next chapter will discuss and synthesise these findings along with those from chapters five and six, connecting key themes from the earlier examination of the literature.

Chapter 8: Discussion

Introduction

In this chapter I discuss the main learnings of this study by identifying and connecting key ideas from the literature examined in chapter two, the socio-cultural context of education in Aotearoa-New Zealand in chapter three and the findings chapters five to seven focused on my case study school. Chapter eight also highlights some of the wider implications of equity-focused school reform in terms of recognising and resisting dominant societal discourses, working with Māori whānau, and establishing collective belief and moral purpose to underpin a way forward. Structured in four sections, these threads are drawn together as I discuss the connections and tensions in the Findings that were uncovered while addressing my research questions. The chapter concludes with three main themes that emerged from this study.

This doctoral research sought to understand how leadership is influenced by and influences school-wide professional development focused on pedagogy, the adoption of new and more effective practices for Māori learners, and their impact on teachers and learners. Through the retrospection of a group of leaders via interviews involving stimulated recall, it examines a range of leadership practices in one English-medium school context, including that of the principal, deputy principals and middle leaders, and the pressures and convergence of these in relationship to the professional development provided through Te Kotahitanga.

Central to this thesis is the Te Kotahitanga research and professional development (PD) project that aimed to improve educational outcomes for Māori students in mainstream secondary schools. It did this by providing teachers with opportunities to support their implementation of the Effective Teaching Profile (ETP) in their classrooms. Notwithstanding clearly understood increased expectations of achievement, and teachers' earnest intentions for Māori students' positive experiences of learning at Kikorangi High, the impact of the relationships, interactions, processes and systems within classrooms, in the time of this research, fell short especially for Māori learners. This required both leaders and teachers to understand why this situation had prevailed. Te Kotahitanga provided a professional development programme to disrupt this deficit learning culture and provide a pathway forward.

Disrupting the dominant discourse to effect change

One of the recurring themes throughout this research is the power of the dominant societal discourses that shape our perceptions of self and other, the "order of things", our overall culture: what is acceptable and what is not, in regulating our ways of knowing and informing our conduct. As discussed in the beginning of the Literature review (chapter two), in Aotearoa-New Zealand, as in many other colonised countries, the dominant societal discourse is underpinned by ideologies of white supremacy. For many of the majority culture our histories are whitewashed, we cultivate a culture of pervasive ignorance of our brutal colonial past, we are blind to the racism that is inherent in our societal systems, and we are largely oblivious to how this is reinforced and plays out in our daily interactions with those cultures different to our own. For example, despite Māori students using the terms "racism" and "racist" to describe their experiences at school (Bishop & Berryman, 2006) it was not until the Christchurch massacre opened up a new dialogic space that many adults learned to speak about racism. To illustrate the ongoing pervasive power of such beliefs I present a recent example of how this discourse impacted a minority group within our society.

During the time that I was writing this discussion, Aotearoa-New Zealand was experiencing a covid-19 outbreak and was in "lockdown". The government's exhortations for compliant behaviour centred around the "team of five million" playing our part for the public good and embracing an attitude of kindness to others. Concurrently the covid-19 vaccination rollout was accelerated, with all costs for the process covered by the government - vaccinations were free and available to everyone 12 years and over regardless of citizenship or immigration status. People were only required to give their name and date of birth. In the region where Kikorangi High is located a group of families connected to several Pacific nations were told by health officials they could not enrol for vaccinations unless they provided their passports - an experience reminiscent of the 1970s "Dawn Raids"[2]. In other parts of the country Pacific nations

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[2] In the 1970s Pacific peoples were terrorised by police and immigration officials as they enacted rigorous immigration policies to find, convict and deport 'overstayers'. This racial targeting of Pacific communities saw ruthless and frightening raids on the homes of Pacific families in the very early hours of the morning or late at night. People were required to carry their passports as proof of identity and

communities were identified through news feeds as being at the heart of particular clusters where covid-19 was transmitted through community outbreaks. In the same outbreak other clusters were not identified or described by their ethnicity, church or culture. The Pacific nations communities were understandably anxious about how they were portrayed and how the Aotearoa-New Zealand public might perceive them.

In this example we see the interplay between the systems, mandated by the nationally elected government, imposed by representatives of the district health board and exemplified by the news media, and the individual actors, health officials, journalists and editors, working with those in the system who enacted a differentiated and racialised service that was neither equitable nor equal. The same colonial system of power and privilege for some plays out within the education system in general and within schools in particular. To challenge and resist such racism in schools we need educators with a deep understanding of our shared colonial actions in order to develop a strong personal belief in Māori learners and their whānau. Without this, Māori potential, innate capabilities and cultural advantage is less likely to emerge. From such personal belief, grounded in a profound understanding of our colonial actions over time, comes the moral purpose and determination and hence the will to find ways to transform education for Māori. My first research question seeks to explore the implications of this from within the Kikorangi High context.

Research Question One:

When the focus of professional development is on equity for Māori learners, what implications arise for professional practice within the school community?

There is a fundamental need to disrupt the societal discourse around Māori and other minority groups if we are to achieve equitable outcomes for Māori and all students across schools. Over decades mandated policies and National Education Aims and Goals (see pages 55 & 65–67) intended to lift performance and Māori student achievement have not produced the desired

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immigration status. The New Zealand government has recently apologised for the impact of the harsh mistreatment of peoples of the Pacific through these policies.

results. The dominant discourses identified above are pervasive within schools, the communities they serve and wider Aotearoa-New Zealand society. While the Kikorangi High case is particular to its own context and locality there are parallels with most English-medium secondary schools in terms of an imperious approach to determining what effective education is, how learners gain access to it, and which outcomes are important. This then determines the organisation and structures that sustain professional practices of leadership, professional development, curriculum delivery and pastoral care of students.

School leaders' and teachers' determination of educational success and how to achieve it for Māori have continued to marginalise many Māori learners and their whānau. The findings show that initiatives aimed at engaging Māori were defined by the school with access offered to those Māori students who had met school-determined criteria. Further, Western-centric notions of educational success were imposed on all students where excellence in individual attainment was of primary importance followed by a contribution to the wider culture of the school. In line with Bishop et al. (2011), despite consistent calls from external reviews to include their aspirations in the school's priorities for Māori education, there was no evidence that whānau and mana whenua had any opportunity to contribute their understanding of success. This resonates with recent research into primary and secondary settings (Eley, 2020; Ford, 2020). The seeming paralysis or disregard for connecting with whānau, listening to their views and aspirations for their children, or responding collaboratively, promotes the ongoing practices of settler colonialism on which our education system is founded. School leaders have the power and the professional responsibility to disrupt this status quo and work to establish and nurture educationally powerful and reciprocal relationships with whānau and mana whenua, to ensure that Māori learners can flourish.

The literature examined for this doctorate referenced the work of scholars from Aotearoa-New Zealand who have persistently highlighted the need for educators to appreciate Māori cultural perspectives and understandings if equity for Māori learners is to be realised. In the 1970s Walker (1973) suggested that the reason Pākehā educators disregarded Māori culture was linked to their monocultural stance and view of the world. As kaupapa Māori education developed, G. Smith (1991) highlighted the link between Māori success in these settings and the foundational principles from te ao Māori that permeate these contexts. From their early Te Kotahitanga research Bishop et al. (2003) proposed the wider application of kaupapa Māori

principles in English-medium schooling to address Māori student underachievement, and Alton-Lee (2015) attested to its efficacy.

The imposition of a monocultural system and marginalisation of Māori voices continues to characterise the schooling system in Aotearoa-New Zealand. Disrupting these practices and creating new collaborative possibilities requires school leadership that is inclusive (Ryan, 2006), critical and transformative (Shields & Hesbol, 2020). There is also recognition of the need for this school leadership to bring the indigenous voice to the fore and be decolonising (Ford, 2020; Khalifa et al., 2019; Murfitt, 2019). Professional development that supports the critical examination of school structures and priorities would support this type of leadership.

That leaders were engaged in the PD as junior classroom teachers rather than as leaders minimised and limited the key role of leadership in this potential school-wide transformation. Robinson et al. (2009) identified promoting and participating in professional development as a key dimension of effective school leadership along with ensuring that decisions are informed by a sound knowledge of effective pedagogies. This required leaders and teachers to integrate theory and their core practice to enable deep change, yet leaders had very few opportunities to consider the theoretical underpinnings of culturally responsive and relational pedagogies alongside their leadership practice. The findings showed little evidence to suggest that leaders adjusted conditions to support the PD, such as accommodating elements of the PD cycle within school schedules and prioritising collaborative sharing of effective practice, or created contexts conducive to change for their teams – promoting teacher participation in shadow coaching for example. For school leaders the priorities remained focused on curriculum implementation, teaching, learning, and achievement of NCEA within the senior school. The junior school provided a preparatory pathway to this end for those students and whānau who bought into those cultural expectations.

Restricting the focus of Te Kotahitanga professional development to Year 9 and 10 classroom teaching compromised the scope of teachers' implementation of effective pedagogies for Māori students particularly in the senior school. Timperley et al. (2007) emphasised that a coherent connection between professional development and schools' prioritised and valued student outcomes, was more effective in influencing teacher practice to positively impact those desired outcomes. The findings clearly demonstrate that, while junior school outcomes were

important, it was achievement in Years 12 and 13 that was most highly valued. Therefore, at these levels teachers were encouraged to disconnect from the Te Kotahitanga professional development and maintain the status quo of traditional transmission teaching of reified knowledge. Additionally, even though at first glance disparities in senior school achievement between Māori students and their peers were markedly reduced, low retention rates for Māori indicate that many Māori learners who started at Year 9 were no longer attending the school thus not represented in the achievement statistics. The evidence suggests a lack of cohesion between the high-level strategic goals, the targeted teacher professional development, and the performance expectations for teachers in their front-line task – strong curriculum delivery producing academic excellence in the senior school. When school priorities – in this case maintaining and promoting the school's culture and reputation and raising Māori student achievement – are not clearly connected then there is variation in what individual leaders and teachers regard as important. The result is inconsistent implementation of new learning rather than a shared vision which focuses attention on equity for Māori learners.

Connecting to policy - Ka Hikitia

Ka Hikitia, the Māori education strategy, was given scant attention. The notion of "Māori learners enjoying education success as Māori" pushed back on the colonial and assimilationist agendas that Māori had been experiencing since the signing of the treaty, presented in chapters two and three. The findings show that as an important policy lever for equitable change for Māori learners, *Ka Hikitia* was disconnected from the professional learning, and therefore poorly understood and inadequately enacted.

Even though *Ka Hikitia* appears to have drawn from the research findings of Bishop et al. (2003), the Te Kotahitanga PD programme was not clearly linked to *Ka Hikitia,* albeit strategic approaches of Māori potential and ako were consistent, and the focus on Years 9 and 10 Māori learners was clear. Key priorities were overlooked by the PD programme and by many schools, notably: involving students in decision-making about their futures and improving whānau-school partnerships to focus on engaging rangatahi (youth) in learning. When leaders and teachers finally engaged with *Ka Hikitia,* they grappled with what "as Māori" meant (see pages 132–133) as if, as discussed earlier, this was an addendum to their pre-determined notions of educational success. In contrast, an advisory group to the Office of the Auditor General (2013)

suggested a more holistic view of success in its many forms drawn from a Māori world-view, inclusive of language, culture, identity and relationships, and supported in education contexts. The wider inclusion of Māori culture as a supplement to the curriculum is described in chapter five, although which cultural capital was important, how it was included and for what purpose was still determined by the school with the voices of whānau remaining absent. This omission of, and disregard for, perspectives of mana whenua and whānau is a repeating theme. It is linked to the Western-centric and imperial foundations of schooling discussed in relation to oppressed groups internationally by Freire (1973), and for Māori in Aotearoa-New Zealand by Penetito (2004), and L. Smith (1999). The powerful societal discourses discussed earlier reinforced educators' deficit discourses about Māori learners and their whānau on which Bishop and Glynn (1999) elaborate further. Te Kotahitanga's ETP was informed by the narratives of experience of Māori learners and their whānau (Bishop & Berryman, 2006), yet schools continually failed to connect with their own whānau and Māori communities.

Sidestepping versus confronting racism

Conversations exploring racism were unacceptable to the dominant Pākehā group as there was little inclination to understand systemic racism or to disrupt the status quo of a traditional, monocultural, pre-determined one-size-fits-all approach to education discussed above. There was a discrepancy between what was perceived as racism, it's enactment and the underlying systemic racism in the school. Māori students connecting their schooling experience to racism and using the label "racist" polarised the thinking of many educators. From individual to epistemological levels, Scheurich and Young (1997) outlined how racism both broadens, deepens and becomes more pervasive. Furthermore, a focus on the individual phenomenon of racism obfuscates the machinations of deeper levels of racism embedded in society's systems and structures, including how this sustains the status quo. DiAngelo (2019) agrees and suggests that as our collective understanding of racism develops, this impacts our underlying assumptions and resultant behaviour including transforming our institutions. In Aotearoa-New Zealand our collective understanding of racism is deeply interconnected to our historical colonial narrative.

Te Kotahitanga avoided placing racism front and centre for participants even though students interviewed clearly used the term (Bishop & Berryman, 2006). Instead, the first major

dimension of the ETP identified that effective teachers must “positively and vehemently reject deficit theorising” (p. 273), and the idea of identifying and eliminating pathologising practices (Shields et al., 2005) was introduced. Likely it was deemed that naming and addressing racism was too great a risk at that time, and the focus remained primarily on teacher agency towards effecting change in classroom teaching practice via the ETP. This was in line with *Ka Hikitia*– less focus on deficit views of Māori and more focus on teacher agency. Te Kotahitanga did not confront the dominant societal discourses that reinforced continuing settler colonial practices across society, yet the PD attempted to address these discourses in ways that were less confrontational and more palatable for educators, and linked to their daily classroom practices.

The power of dominant discourse in the community

At Kikorangi High the discourse around school culture was focused on what ultimately would result in middle class Pākehā maintaining power and privilege - dictating terms to ensure that their expectations were met (see pages 56–57) under the guise of maintaining educational standards and the breadth of opportunities for “all” students. The findings show that over time the student population increased in diversity as the roll slowly declined with a possible response being that Kikorangi High’s reputation perhaps became more important in attracting the daughters of Pākehā families. Moreover, the structures, practices and processes, routines and rituals supported individuals, both staff and students, to be respectable and pleasant high achievers. The findings demonstrate this culture of clear expectations of behaviour, participation, levels of expertise and accountabilities espoused by senior and middle leaders. Systems and structures that supported teaching and learning were ostensibly based on notions of egalitarianism and meritocracy, yet elite students were identified at enrolment and their pathways through the school began in exclusive tutor groups. These elite students benefitted from opportunities not available to other students. The school culture was the lens through which school priorities were determined including where attention and resource was focused. When community consultation occurred either formally or informally it was predominantly middle class Pākehā who were heard and whose concerns were more easily addressed. In Aotearoa-New Zealand society there was more tolerance of a focus on Māori if it was not at the expense of Pākehā New Zealanders. For example, a new focus on culturally appropriate or culturally responsive contexts for learning was not seen as additive and benefiting everyone, but thought of in a way Cummins (1996) would call subtractive. At Kikorangi High, attention

had shifted and previous practices, which had suited the dominant group of students and teachers, had changed. I suggest that there were limited understandings of the fundamental difference between a te Tiriti o Waitangi-based notion of biculturalism in Aotearoa-New Zealand (Johnson, 1998) and the more palatable multiculturalism, explained by McLaren (1995) and Tooley (2000), which received greater attention. Multiculturalism maintained the dominant societal Western-centric Pākehā culture by approving and fostering the unique cultural differences of all "other" groups including Māori. It may not have been coincidental that a strong BoT statement was made supporting a multicultural stance once the school's participation in Te Kotahitanga had ended. The unrelenting nature of the focus on Māori learners, their experiences within Kikorangi High and their outcomes ended also.

A major impediment to the sustainability of Te Kotahitanga at Kikorangi High was the widespread assumption among leaders and teachers that this programme was another intervention (see pages 118, 125 & 147) similar to PB4L or integrating ICTs in learning, rather than a fundamental change in vision. Te Kotahitanga was clearly bound so as not to influence the "inviolate" culture of the school in any real way or prompt consequent changes to its practices and structures (see pages 118, 124). Rather the focus was on reducing the disparity, on closing the gap between Māori and other students' achievement and so enhancing the College's standing. Any intervention was expected to support and maintain the school culture and reputation. The findings demonstrate layers of inequities not addressed by measuring success against NCEA pass rates. These include the ongoing and non-critical attention to Māori learners' low retention rates into Years 12 and 13, their presence in second-tier subjects which limited achievement and future prospects, Māori student self-perceptions, and negative views of each other particularly those designated and reified as high achievers. Thus, the opportunity to create a different future for Kikorangi High, by addressing fundamental issues of equity and institutional racism for their Māori community and other minority groups, was missed. Also lost was the opening to recognise and begin to address the education debt, Ladson-Billings' (2006) notion, which Bishop (2010) identified as being owed by Aotearoa-New Zealand to Māori. Bishop et al. (2010) called for courage, determination and urgency from schools, the education system and the nation in addressing this long-term debt.

The extent to which leaders and teachers genuinely believed that it was possible for Māori to achieve success as Māori is unclear. More obvious from the findings is the sense of confusion

over how enjoying and achieving success as Māori could be supported at Kikorangi High, and the hesitancy of staff to own this priority for all learners. The power of the totality of dispositions of over 120 staff limited the scope of those 20 or so leaders and teachers who were committed to bringing about equity for Māori. Overall, Kikorangi High failed to address this idea of equity by applying Te Kotahitanga principles at Year 9 and 10 and maintaining business as usual in the senior school which reinforced the message of what really counted. Via the ETP, Te Kotahitanga gave a way forward by providing contexts within which Māori students could achieve success. However, it failed to maintain a focus on the beliefs and moral purpose at the heart of leadership and teaching practice in terms of equity and power-sharing relationships.

Developing a shared understanding of pedagogical practice

Our Western-framed education system is inexorably linked to the dominant colonial, societal discourses discussed above and as a system it continues to reflect and reinforce the values and beliefs of that social group, Pākehā in the Aotearoa-New Zealand context. These discourses have been foundational to our understanding of educational leadership, management of schools and effective teaching as discussed through the literature in chapter 2 and, despite reform efforts, our current education system maintains firm links to the factory model of schooling upon which it was founded (Callahan, 1962; Eley, 2020; Sleeter, 2015). The marginalisation of Māori and other groups of learners within education along with the continuing disparities in their outcomes within Aotearoa-New Zealand schools have been presented in Chapters 2 and 3 as have sedimented colonial practices and systemic structures in schools. Some leaders and educators have engaged in challenging this status quo in schools and in wider society (Anderson, 2018; Ford, 2020; Murfit, 2019) through alternative and liberatory leadership theories such as transformative leadership and indigenising and decolonising school leadership as outlined in Chapter 2. Providing an alternative discourse in schools also requires a high degree of coherence, a shared moral purpose and commonly held beliefs, values and convictions as discussed by Sergiovani (1992) and Fullan (2003). When these contexts and conditions coalesce in education, leaders, teachers, learners, whānau and the community are provided with the opportunity to influence decisions, practices and policies and to take shared responsibility for the outcomes of their work focused on equity, excellence and belonging for all.

Central to developing coherence around equitable educational outcomes is a deeply held and shared understanding and application of effective pedagogies for Māori learners. My second research question investigates the pedagogical thinking at Kikorangi High and how a shared understanding of this developed.

Research Question Two:

How is a shared understanding of a relational and culturally responsive pedagogy developed within a school?

The theoretical basis of Te Kotahitanga was implicit within the PD programme, however, it was not well understood by the overwhelming majority of participants including school leaders and facilitation teams. This resulted in a more technical approach to developing and applying strategies to engage students in classroom learning. Te Kotahitanga was a theory-based reform with kaupapa Māori models and theoretical positioning prominent although other theories such as socio-cultural and culturalist theories were also evident (see pages 38–40). Critical theories, although understated in the earlier phases of Te Kotahitanga, both challenged and supported Phase 5 schools to explore how power played out within classrooms, learning contexts, school culture and structures, and beyond within the community (see pages 42– 43). Kaupapa Māori theories interrupted the Western-centric perspectives of educators and introduced ontologies and epistemologies that challenged educator discourses and positionalities while opening up new learning possibilities. The professional development prioritised the change in pedagogical practice, and how to accomplish that through the PD cycle, rather than why it was important to do so or exploring the underlying theory.

Engaging with the professional development through the iterative use of learning processes and tools enabled teachers to make sense of the pedagogies both individually and collectively. The findings reveal the concerted efforts of facilitators and teachers involved in the Te Kotahitanga PD to engage themselves in learning, unlearning and relearning (Wink, 2011) about more effective teaching strategies and how to interact differently with Māori students in classrooms. They participated in the PD cycle, introducing new practices that connected with the ETP and relational dimensions of culturally responsive pedagogies. When educators delved into the narratives of experience more deeply, longstanding deficit discourses about Māori

students and their families were disrupted. Whether teachers' fundamental beliefs about Māori learners became more focused on their potentiality, innate capabilities and cultural advantage is perhaps less likely. Te Kotahitanga sought to promote agentic, discursive (re)positioning (Bishop et al., 2007) with teachers in their work attending to Māori students' learning and achievement, as discussed on pages 38–39. However, in this school it was unclear how school leaders, facilitation teams and teachers understood what this meant as they activated their own learning and linked that to their specific roles. Many leaders and teachers understood that "rejecting deficit theorising" was about what they couldn't say about Māori learners and their learning and achievement. The overt interpersonal discourse changed so that in public conversations there was very little deficit theorising about Māori learners (see page 131).

Although deficit theorising about Māori learners was rejected in public discourse, the impact and influence on an individual's underlying assumptions was less clear. Burr (2003) emphasised the importance of the internal dialogue within the intrapersonal domain through which people can make sense of challenges to their beliefs and values, and begin to reposition within alternative discourses. The interplay between this intrapersonal work of critically examining philosophy, beliefs and assumptions and the interpersonal dialogue exploring the implications outlined by Theoharis (2018) is what was required to make any significant and sustainable change to the structures, institutions and pedagogy within the school.

Shared understandings of a culturally responsive pedagogy of relations had developed at Kikorangi High. Teachers did recognise the types of interactions necessary to make a difference for Māori learners although these understandings were less connected to the theoretical underpinnings of effective classroom practice (see pages 209–210). The implementation of this pedagogy and its impact was limited by the specific focus and application within the junior school, making it possible for some teachers to maintain their more habitual transmissive practice in classes on a daily basis. The findings clearly show a positive shift in effective teaching practice across the three teacher cohorts, but their observations (see chapter 7 pages 192–194) show it was with inconsistent application. As discussed earlier, in many senior school classes, teaching was transmissive, learning focused on the individual assessment and achieving qualifications. The school prioritised Year 13 academic programmes and achievement rates followed by those of Year 12, while generally students who remained at school for four or five

years left with the qualifications to participate in further learning or employment. It was this status quo that fed the discourse that Māori students who stayed at school achieved success with little explicit concern evident for the Māori students who had not stayed at school, or teachers' professional responsibility or agency in keeping them there.

School leaders had little opportunity to develop their understanding of culturally responsive and relational pedagogy including how it could be realised through their leadership practice. The findings point to a belated focus on leadership within the Te Kotahitanga PD, and at Kikorangi High this remained with the senior leadership team rather than being inclusive of other layers of leadership. While the interdependence between leadership and teaching practice was recognised, Kikorangi High was in the closing stages of the PD programme when consideration was given to the wider implications of school reform and its impact on Māori student educational outcomes (see pages 125–128). Contemporary research had identified how to make a bigger difference to valued outcomes for diverse learners in compulsory education. Robinson et al. (2009) identified that deliberate practice integrating key dimensions of school leadership is required to improve diverse students' outcomes. Timperley et al. (2007) similarly distinguished the important components of effective teacher PD, and Alton-Lee (2003) the characteristics of quality teaching. The Best Evidence Synthesis (BES) team had synthesised the key learnings from these studies and examined the interdependence of leading, professional development, quality teaching, and the influence of communities and families with respect to children's and young people's valued educational outcomes. The BES project created a powerful agenda that points in new directions, and in the updated international foreword in April 2015, Fullan issued a challenge for it to be used specifically to launch new actions in the reform of schooling (Robinson et al., 2015).

Te Kotahitanga applied the ETP across schools through the PD cycle. At Kikorangi High the focus was on enacting the different elements of the PD cycle rather than simultaneously fostering a comprehensive understanding of culturally responsive and relational pedagogy across the school community. This represented a missed opportunity to develop a coherent approach to improving Māori students' learning experiences across the school through cohesive and focused pedagogical leadership. Nevertheless, to maintain momentum the initial success with effective teaching and later leadership practice needed to be embedded, sustained and normalised across the school.

Sustaining and normalising relational and culturally responsive pedagogy

In order to raise Māori student achievement and reduce educational disparities between Māori and non-Māori students the pedagogical innovation proved to be an effective start. However, to normalise and continue these gains in the long term at Kikorangi High this pedagogical intervention needed to be supported by appropriate structural and cultural reform (see pages 36–37, 43, 137). Connected to a shared theoretical foundation, the (re)establishment of values and norms of practice were necessary to guide decision-making and to provide a sense of coherence and ownership to reliably sustain culturally responsive and relational praxis across the school.

Research Question Three:

How does the practice of a relational and culturally responsive pedagogy become the normal course of activity in the communities within and across a school?

Classroom pedagogical practice

The Te Kotahitanga PD cycle was designed to assist teachers to implement a culturally responsive pedagogy of relations that would more effectively engage and support Māori students in their learning. Based on Māori models of learning a variety of interactions were promoted that included relational and dialogic interactions alongside the more usual traditional and transmissive practices. The relational qualities of these interactions were emphasised so that teachers were more explicit about demonstrating their belief in the potential and capabilities of their Māori students. Additionally, the PD supported teachers to provide engaging learning contexts (see pages 192–194) that were connected to the students' lived experiences, language and cultural capital (Berryman, 2011).

Focused and courageous pedagogical leadership is required to support educators in a school community to "stay the course" with professional development designed to enable deep and equitable change. One key aspect of leadership practice focuses on decision-making, informed by knowledge about effective pedagogies and their theoretical foundations, to support identified priorities such as the professional development programme. The findings show inconsistent adherence across the PD cycle with different trajectories for co-construction

meetings and shadow coaching, two elements of the cycle particularly impacted by leadership practice.

A form of co-construction meeting was instituted as normalised collegial practice in the school. These meetings supported and formalised a collaborative inquiry among a group of teachers focused on improving the learning and achievement of their shared group of students. School leaders conveyed high expectations of teacher engagement in co-construction meetings from the inception of the PD programme, although structural support in the form of scheduled meeting times came much later. Teachers valued this cross curricular action-oriented inquiry, determining what was shared and how their classroom practice was modulated. Over time senior school leaders broadened the focus from Māori student learning to include other school priorities. These school priorities could have overtaken the specific focus on the evidence of Māori students' outcomes as a result of changing pedagogical practices.

A key element of the Te Kotahitanga PD cycle, shadow coaching, was not prioritised early in the programme. Shadow coaching was an intensive facilitator-teacher learning inquiry, focused on improving an identified facet of the teacher's classroom practice. However, at Kikorangi High there were no explicit school expectations of teacher participation in shadow coaching, nor were support mechanisms such as time-release allocation, collegial endorsement or the means to share progress put in place. This inaction rendered shadow coaching inconsequential at Kikorangi High and it was perceived as an optional extra rather than an integral part of the PD programme.

The findings show that the action and inaction of school leaders has an impact on teacher learning and through teacher practice on the outcomes for students. Via deliberate leadership practice at multiple levels, co-construction meetings were learning opportunities that were made easy for teachers to take up and difficult to refuse. For shadow coaching the opposite occurred.

Co-construction meetings and shadow coaching were important contexts within the professional development because they enabled teachers to explore and theorise the new pedagogies with others (Timperley et al., 2007). A further consequence of the decisions leaders and teachers made around shadow coaching was to reduce the collegial support available to practise the implementation of these pedagogies. The desired outcomes of teacher PD are linked to knowledge attainment, skill development and the implementation of new practice in

classrooms. Joyce and Showers (2002) found that while the knowledge and skills of educators was increased with instruction, modelling new practice and feedback on practising new pedagogies through peer coaching was the most influential in the transfer and implementation of the new learning. Ongoing in-context support in terms of an assessing and assisting approach was also an important part of Te Kotahitanga PD, and this facilitation practice is also highlighted by Hall and Hord (2006). In this context a facilitator or coach assessing a teacher's progress in adopting the new pedagogies would include identifying specific needs and then provide assistance to meet those needs – the basis of shadow coaching.

For professional development to be effective, Timperley et al. (2007) suggested educators need multiple opportunities to learn and to apply their learning, with ongoing support required to routinise new practice and Louis et al. (2017) agree. The perception at Kikorangi High that shadow coaching was almost a remedial measure which most teachers did not need, uncovers some of the underlying assumptions about teacher expertise, expected performance and attitudes towards professional development. For leaders and teachers, it would seem that changing pedagogy was a simple matter of learning about and applying different strategies in the classroom to engage students in their curriculum-based learning – akin to Freire's (2010) impression of a traditional banking model of education. In contrast is the perception of human "becoming" and "unfinishedness" recognisable in the theorising of Freire (2010), Vygotsky (1978), Bruner (1996) and hooks (1994). Professional learning interactions generated through ako (Pere, 1994), based in teachers' own experience and reading of the world, demonstrate the collaborative and critical reflection prioritised by Bishop et al. (2003). This influence on learning, back-and-forth between interpersonal and intrapersonal, and the spiralling nature of such learning allows for theory and practice to be integrated and previous understandings to develop further. For leaders and teachers this includes re-examining long-held beliefs and assumptions about teaching and learning – a fundamentally difficult process. Some teachers at Kikorangi High engaged in the PD cycle using a collaborative inquiry and knowledge-building approach (Timperley et al., 2007) and they were more likely to believe they should and could make a difference for their Māori students. For others, elements of the PD cycle were disconnected occurrences (see page 125), some involving the tweaking of or interruption to their existing teaching practice which they believed had served them and their students well.

With long-term support through iterations of the PD cycle, most teachers adopted some new strategies and practices, broadening their classroom repertoires (page 131). Many teachers understood that they were doing things differently for Year 9 and 10 Māori learners in their classrooms but did not consider that the relational dimensions of the ETP were relevant (pages 122–123) in all areas of leadership and teacher practice with all learners, whānau, colleagues and the wider community. From the findings it is clear that these pedagogical practices became more evident in Year 9 and 10 classrooms, as evidenced by external school reviews. Chapter 7 outlines the changes in classroom interactions over time and a picture of normalised pedagogical practice emerges. While demonstrating relationships of care and respect for Māori learners sat well with teachers at Kikorangi High and was evident in classrooms, changing how power played out in classroom interactions and learning contexts was less apparent. The irregular inclusion of culturally appropriate or culturally responsive learning contexts may have been due to teacher uncertainty about what constituted these contexts and their own perceived limited cultural competency. Such partial implementation of the ETP further supported the growing national educator discourse that making a difference for Māori learners is "all about relationships" (Alcorn & Thrupp, 2012). What sat beneath this discourse was far less clear, nonetheless Māori students' experiences of their learning contexts connecting to their own identities and lives were still sporadic.

The targeted professional development focused on implementing "the way" - what effective pedagogies looked like in the classroom and how to scaffold teachers into integrating them into regular practice. This assumed that leaders and teachers shared a commitment to improving the learning experiences for Māori and other diverse students and the perseverance to realise this pedagogy in their classrooms and across the school. Teachers' perspectives of their implementation of a culturally responsive pedagogy of relations demonstrated high intentionality yet point to over-assimilation, whereas evidence from their students' perspectives (Chapter 7 pages 225, 228) suggested they experienced a culturally responsive pedagogy occasionally or intermittently.

Timperley (2011) proposed that when teachers' prior knowledge and beliefs are not engaged in professional development, they interpret new learning from their existing frameworks and believe they are implementing new practices when instead they have made superficial changes to existing practice. This phenomenon is referred to as over-assimilation (Hammerness et al.,

2005). Further, Timperley et al. (2007) asserted that dissonance is created when new theorising challenges understandings, beliefs and values developed through teachers' previous experiences, requiring reconstruction of current professional knowledge, which Stoll et al. (2005) and others (e.g., Wink, 2011) refer to as unlearning and relearning. Thus, leaders and teachers determine their response to PD experiences which can range from ignoring or rejecting new theorising, selecting and adapting learning to match current practice, to implementing and applying new learning for ongoing improvement.

By and large, teachers at Kikorangi High were still developing these pedagogical interactions or at best beginning to integrate them into their theorising and classroom practice. The findings suggest that over-assimilation or selecting and adapting was the most common response among teachers, given the dissonance that the Te Kotahitanga focus on Māori student success roused at multiple levels of teacher practice, professional knowledge and societal discourse. The integration of new and innovative pedagogies at Kikorangi was impeded by the limitations of focussing only on the junior school and the implicit expectation that embedded transmission practice in the senior school would continue as somehow more valued for "real learning". This made the unlearning of a heavy reliance on less effective and traditional classroom practice all the more challenging for teachers. Beyond the facilitation team, scant attention was paid to fostering a shared commitment across the staff to improving learning experiences particularly focused for Māori students, although the rhetoric was clearly evident. The expectation of raising Māori student achievement was well understood by all staff, while a shared moral purpose, leading to cohesive school-wide pedagogical practice, founded on the strong individual and collective belief in Māori learners was seldom articulated or universally owned.

Leadership at the interface of change

The landscape of leadership in schools is complex and although there are general patterns that are recognisable across schools, how leadership is operationalised and the impact of its influence is often context specific. What leaders actually do, both formally and informally, and how they influence within and beyond their school communities varies considerably.

Leadership emerges in a relational space as people engage and interact with each other (Spillane, 2006; Western, 2013). This emergent leadership focused on equity for Māori learners at school was evident at Kikorangi High, for example, within Te Waiora and the Te Kotahitanga

facilitation team (see pages 112–113, 123), and was driven by a shared sense of moral purpose and a quest for social justice (chapter 2, pages 26–29). While the facilitation of professional development was peer-to-peer rather than hierarchical, power played out in facilitators' use of Te Kotahitanga tools and processes and in their interactions and dialogue with colleagues in ways that ranged from participatory to impositional (pages 122–123). The degree to which facilitators and teachers reflected on their own discursive positioning around facilitation, teaching and learning of Māori students is not known. However, there were signs of repositioning such as the integration of new learning and practice discussed above and challenges made to some of the systems and structures within the school that perpetuated inequity for Māori learners.

Collaborative, co-ordinated and coherent learning processes, and shared norms within and across teams support a school's capacity for learning and distributes the leadership of learning for equity. Such an approach builds upon the work of professional development and reinforces a shared ownership of the goal of achieving greater equity and success for Māori learners.

The findings show that at Kikorangi High, well-established curriculum and pastoral teams were separate from each other and from the PD, yet the perception was that school-wide change happened through these teams. The separatist protocol concentrated the efforts of educators and supported group practices, whether they were curriculum or pastorally focused. The findings demonstrate that the group goals and aims were determined by team leaders with some input from team members, and connected to the school's high level strategic goals. This approach was more likely to re-enforce established practices of the group along with the discourses held by educators about learner success, and Māori learner success in particular, and less likely to promote a learner-centred, culturally responsive pedagogy of relations. There was no mechanism to share learning or effective change practices between these groups or within the curriculum leaders' group.

In his work on social learning, Wenger (1998) suggested that communities of practice were the social fabric of learning. Further fostering their establishment, development and the connectivity between them, enables an organisation to learn and transform. Wenger et al. (2002) highlighted the challenges and opportunities of working within constellations of practice and suggested three important leadership levels: within the community to develop effective

practice; at the boundaries of communities so they remain open; and organisational leadership which provides a supportive and challenging environment within which teams or communities learn. According to Louis et al. (2017) a school's capacity for learning depends on the presence of common learning processes as well as shared norms such as teamwork, reflection, and collective risk-taking. De Jong et al. (2019) agreed and pointed to the intersection of cultural and structural supports at the school level with individual experiences and beliefs determining what teachers and leaders were willing to learn.

At Kikorangi High, whether teachers belonged to more than one team or community depended on their assigned roles. Curriculum teams as communities of practice were most distinct and teachers negotiated these boundaries determining how to position themselves within each group according to experience and the receptivity of the groups to consider different perspectives and innovations on practice. There was no evidence of opportunity for team leaders to share learning focused on pedagogical leadership with their peers or to collaborate over puzzles of practice within the curriculum leaders' group. While Te Kotahitanga PD had a varied impact on classroom practice for individual teachers there was little influence on the well-established norms of practice of curriculum and pastoral teams and an opportunity was lost.

While there was a greater focus on using a broader range of evidence to inform decision-making, the school-wide decision-making itself was still relatively privatised, hierarchical and largely in the realm of senior leadership. The senior leadership team had a collective sense of alignment between, and prioritisation of, the different work streams and initiatives that each deputy principal had responsibility for. This was not shared by the wider staff. While student and community voice were occasionally sought, there was no opportunity for wider participation in decision-making that supported teaching and learning. The opportunity to work interdependently, with a shared theoretical approach and to create a level of coherence across the school was lost for staff, students and the wider school community, although it was clear that the dominant discourse of the wider community was still able to influence what the school prioritised and for whom. Academic achievement and gaining the national qualifications with endorsements was still prioritised highly.

The deeply embedded attitudes and practices discussed above served to maintain the hierarchies of power and the status quo in the classrooms, faculty rooms and the school. Protection of power, privilege and advantage for the school, staff and community eclipsed the transformative potential arising from the discomfort of individuals recognising their own privilege and part in perpetuating inequity. While “the way” was clearly visible, “the will”, encompassing a shared moral purpose and commitment to create a different reality, was lacking. A collective belief in the potential of Māori students and their whānau was not shared steadfastly across the school and its wider community. This is borne out when we consider educational outcomes for Kikorangi High students.

Reconnecting with educational outcomes

There is a myriad of possible measures and evidence of educational success in a secondary school context. Schools that participated in the Te Kotahitanga programme were encouraged to focus on a range of these, including attendance, retention, engagement and achievement, in order to consider their impact as they developed a shared implementation of a culturally responsive pedagogy of relations.

Research Question Four:

What impact does the shared understanding and practice of a relational and culturally responsive pedagogy have on the educational outcomes for Māori students?

Kikorangi High collected a range of student outcome data and celebrated individual excellence alongside progress and improvement. A key aim of Te Kotahitanga professional development was to engage Māori learners, particularly focused at years 9 and 10 for this school, and there was a clear expectation from school leadership and the BoT that Māori student achievement and outcome measures would improve across the school.

Outcomes in the Junior School

The findings in chapter 6 show that, despite a MOE prioritised focus on improving school attendance in Year 9 and 10, at Kikorangi High, attendance for Māori and non-Māori learners alike remained largely unchanged. There were gains made in progress and achievement for junior Māori students compared with non-Māori for the school-wide participation and

achievement measures within the Kikorangi High Junior Diploma system. These improvements cannot be explained by an increase in attendance, so clearly there was something else at play which benefitted Māori student engagement and learning. Given the particular focus of Te Kotahitanga PD on teacher classroom practice for Year 9 and 10 students, there is an obvious positive impact on outcomes for Māori students in the junior school. However, the school was not able to eliminate inequitable outcomes completely.

The Kikorangi Junior Diploma had been designed by the staff to focus junior students in developing their capacity for lifelong learning, including achieving in curriculum areas and participating and contributing to the wider life of the school. Despite the intent of this Junior Diploma some groups of students would not or could not engage particularly with school-wide participation – perhaps for some "playing the game" was buying into the school's clear focus on academic success and achievement. The findings show that Māori students were disproportionately represented in these groups. Possibly these groups of students were disconnected from the school, and, rather than encouraging a sense of belonging to the school community, the Junior Diploma system may have accentuated and contributed to the disconnect of particular groups of students. This situation could have been symptomatic of the sense of disconnection or a response to the messages students received about their identity and worth as learners. While the school had made gains in reducing the disparity in outcomes between Māori and non-Māori students, significant inequities remained – one of the hallmarks of systemic and institutional racism highlighted by Scheurich and Young (1997) and Bishop and Glynn (1999).

Outcomes in the Senior School

Moving our attention to the senior student outcomes as indicators of impact of practice, it is important to consider the retention of students into the senior school. In chapter six the findings demonstrate that the disparity between Māori and non-Māori retention into the senior school is stark. Low retention for Māori students is an important consideration when discussing attainment in the senior school and considering impact of practice.

At first glance, outcomes for Years 12 and 13 seem to support the discourse from teachers and leaders that "if Māori girls remain into the senior school, they do very well at Kikorangi High". But what does "very well" mean? The indicators or measures of "very well" for Māori and non-

Māori were not the same considering school goals and targets, which students were in the top and bottom banded classes, first and second tier subject lines and who benefitted from the gatekeeping via prerequisites for entry into senior school subjects. The notion of success in a school with an increasingly diverse student population must move beyond a Western-centric educators' view of academic achievement, participation in arts and sports at regional and national levels, and service to the school. Yet these outcomes remained the measure for success at Kikorangi High and were those recognised and celebrated within the school community.

Student attainment of NCEA at the three levels were consistent targets at Kikorangi High but the question remains, cohort by cohort, who was benefitting overall? Depending on the particular measure used it could appear that by Year 12 in NCEA Level 2 outcomes approached equity for Māori and non-Māori (see pages 181–182), with that continuing into Year 13 with NCEA Level 3 (page 185). Nonetheless, with a closer examination of levels of endorsements and University Entrance, this impression is dispelled (see pages 183–184, 186–187). Gains for Māori were made at a greater rate than for non-Māori in some outcome measures but inequities persisted. When retention is overlaid with NCEA attainment across all measures it becomes very clear that Kikorangi High lost the opportunity to influence outcomes of national importance for sizeable proportions of learners and disproportionately Māori learners. Of those students who did remain at school into Years 12 and 13 too many students were funnelled into second-tier programmes where course structures and assessment saw them meet the national requirements and goals but limited their attainment and further opportunities immediately beyond school. Overall non-Māori students were still benefitting more than Māori students.

Another discourse prevalent among some staff at Kikorangi High was the match between the school culture and different groups of students – "they are a good fit with us". This "fit" equated with engagement in academic learning and the wider life of the school, compliance with school expectations, and performing well so as to contribute to the school's reputation rather than detracting from it. This match was for students who accepted the school's culture and determination of success. Students who did not measure up to the school's indicators of success or for whom the school culture was incongruent, as discussed above, are more likely to experience dissonance at school and leave school as soon as they are able. The

disproportionate impact on retention for Māori students is demonstrated in Figure 6-14. For many Māori who remained at school into years 12 and 13 the price was assimilation into a Pākehā world which didn't connect with whanaungatanga, tangata whenuatanga (affirming Māori as Māori) or te ao Māori – a world in which they never fully belong. Māori are not the only group impacted in this way by our education system, but the range of synthesised evidence shows that they were the largest group at Kikorangi High who were most poorly served.

Emerging themes

There are three major themes that emerge from this study as interdependent. The first is the power of the dominant societal discourses to maintain the status quo of an entrenched colonial system of power and privilege for the descendants of settlers and other immigrants like them, at the expense of Māori and diverse others. In this case in education. Even though this school focused on equity these underlying discourses were left unexamined and therefore went largely unchallenged. Traditionally professional development programmes for schools have not engaged with the discourses that support institutional and systemic racism. Consequently, they offer no assistance to schools to critically examine the systems and structures that maintain and perpetuate the status quo, including racism, or the role schools could have in promoting equity and inclusion for our shared humanity.

The second recurring theme is the continuing omission of, and disregard for, the perspectives of mana whenua and whānau in the education of their children in Aotearoa-New Zealand. Māori students and their whānau continue to be seen in deficit terms, their engagement and outcomes continue to be explained away, their participation in schooling is disproportionally mediated through a second-tier curriculum and lower streamed classes in English-medium school communities. Many are marginalised if they are not prepared to be assimilated or integrated into the largely monocultural contexts of these schools, and subsequently they are silenced. Many Māori students and their whānau have little if any opportunity to contribute their aspirations for their futures or their perceptions around success and how to achieve it. This highlights the negligence of English-medium schooling in prioritising opportunities to connect with and listen to Māori learners and their whānau, so that Māori learners can leave schooling with real choices for future wellbeing. *Ka Hikitia* has consistently presented the vision of an education system focused on Māori potential, ako and reinforced by educationally

powerful partnerships with whānau and the community. As yet this remains a vision that has been mandated by the Crown but comes with little support to realise and enact this appropriately in schools or in the schools' wider communities.

The third theme is the interdependence of belief, will and way and the importance of attending to all three if we are to address equity for Māori, and other marginalised groups, in education in Aotearoa-New Zealand. Professional development provided to schools generally presents a way to achieve proposed outcomes, but omits engagement with educators in reinforcing shared moral purpose (the will), much less examining our shared history that has promoted the individual and shared attitudes and beliefs that drive individual and collective norms of practice. There is little support for leaders to understand the foundations of education provided by the Crown or to activate their own agency, and less still in mobilising teams and groups within a school, focused on the education priorities of equity and inclusion.

Summary

This chapter summarised the influence that leaders at Kikorangi High had on the outcomes of Te Kotahitanga professional development for teachers and the impact for Māori learners. It raises the importance of critically understanding the education system developed by the Crown in order to engage with pervasive dominant societal discourses in relation to educators' beliefs and positioning around Māori potential so as to support school reform focused on equity. That Māori learners, whānau and Māori communities have both a right and a vital contribution to make in such reform is noted, as is the negligence of this and other schools to connect with Māori in educationally powerful ways. It highlights the essential role leadership has at all levels of the school to reinforce the organisational learning that supports such school reform.

The next chapter will discuss the implications of these findings for school leaders, governors, policy makers, professional development providers and teachers to consider.

Chapter 9: Conclusion

Introduction

A schooling experience where some learners don't fit in, where some have always had to adjust their identities and ways of being in order to access learning, is a high price for any young person to pay for part of the success promised to all learners in our education system. These promises are made to school communities through the school prospectus, the school charter and goals, education policy and te Tiriti o Waitangi. However, the more effectively Māori and diverse learners are assimilated into this state schooling sector, where learning is accessed predominantly in English, the more likely it is perceived by this sector that their success will ensue. Historically and intergenerationally, this is an education system where I, tangata tiriti the non-Māori treaty partner, have continued to be disproportionately privileged. If Māori students learn to "play this game" of schooling, often in unfamiliar environments and without whanaungatanga support systems, despite any accolades they may receive, do they really consider themselves successful? Furthermore, how do schools support Māori students to strive for and achieve success "as Māori"?

This chapter discusses how, despite the best of intentions, this school and its community continued to support the intergenerational status quo of disparity for Māori. It presents a model of Aotearoa-New Zealand's educational status quo, predicated on colonial ideologies, including how power plays out for different groups within schools and across the system. Importantly, a second model of an alternative educational approach is submitted and implications for practice and policy are engaged with. I also suggest what could support a more equitable and humanising system of education such that all members of wider school communities, tangata whenua and tangata tiriti, could contribute more effectively to our children's learning and the future wellbeing of our nation.

In the 1970s, and likely emerging as a response to the Hunn Report (1961), Walker (1973) raised concerns about the monocultural and monolingual nature of education in Aotearoa-New Zealand. Firstly, the single, cultural frame of Pākehā teachers that prevented them from responding to and engaging Māori learners effectively; and secondly the structure of the education system which perpetuates a Western-centric tradition that privileges Pākehā

because they experience a greater degree of cultural continuity between home and school. This status quo in education has continued and the explanations offered by educators and officials for Māori under-achievement continue to blame Māori students and their whānau. Thus, the educational status quo relies on these deficit discourses rather than consider the historical power relations and interactions between a dominant cultural majority and a subordinate cultural minority group. These power relations and interactions between dominant and subordinate groups continue to play out within education and within wider society to this day (Bishop & Berryman, 2006; Bishop & Glynn, 1999; Penetito, 2004) – the continuing influence of the colonial matrix of power.

The dominance of colonisation and the subjugation of Māori following the signing of te Tiriti o Waitangi continues today despite the Crown's intentional movement to recognise te Tiriti in legislation and policy beginning in the 1980s. This recognition continues on terms determined by the Crown, enshrined in acts of parliament such as in the current Education and Training Act (2020) which recognises the Crown's, and its entities', responsibility to give effect to te Tiriti o Waitangi (s. 9) and regulates how this will be accomplished. This governing of how education enacts te Tiriti is received variably across the system and each school's defined response then potentially visited upon its Māori communities with little collaborative endeavour. Chapter five provided examples of how Kikorangi High determined how Māori students, their whānau, and communities contributed to the culture of the school and on whose terms. For example, the cultural processes of pōwhiri to welcome new staff and students at the beginning of a school year (see page 114) were modified and adapted to fit with the school's schedule and purposes. From a Māori perspective, this resulted in incorrect or minimal shared understanding of the tikanga. The school's intention to be inclusive was possibly a first lesson in acculturation or cultural transgression for those young Māori learners beginning their secondary schooling journey and their whānau.

Aotearoa-New Zealand's educational status quo

This doctoral study raises the importance of understanding the foundational notions of colonial power and privilege that are entrenched within our education system and evident in the ongoing disparity in outcomes for Māori and Pākehā learners over generations. In chapters two and three I presented the impact of assimilation policies on Māori learners but also in the

influence of educator's deficit views of Māori at all levels of the education system. Once outcomes evidence was disaggregated at Kikorangi High, regardless of the outcome measure, the disparity that Māori learners experienced alongside their non-Māori peers was highlighted. This data was subsequently used by the school to formulate aims, goals, and targets aimed at putting this problem to rights. Māori students and their families were to be identified, supported and fixed but there was little focus on identifying the structures and practices which upheld the level of institutionalised racialised systems that continued to reproduce such unbalanced outcomes. This impositional, monocultural and monolingual structural system originates from a colonial view of education which continues to perpetuate structures that reinforce a culture that problematises Māori learners and their whānau yet asserts to improve their performance within education through initiatives of remediation. Remedial programmes, predicated on the factory model of schooling that all children must learn at the same age and stage in a linear and hierarchical way (Kelly & Rigney, 2021), continue to reinforce the belief that the problem is inherent in the learners therefore it is the learner who needs to be fixed up. This view of education positions Māori as both the target and the recipients of strategies conceived of from a fundamentally colonial perspective in a Western-framed understanding of the world and its peoples, including who is in most need of remediation (see pages 16–18, 66–67).

The Crown and its entities

With regards to education, the government directs its entities via a paternalistic drive from the top. Notwithstanding the contribution advisory groups, educational practice and research make in informing policy development, ultimately it is the Crown, through Ministry of Education policies and strategies, that determines what is best for Māori in the state schooling sector. While the responsibility for delivering on these policies rests largely with self-managing schools, which are Crown entities in themselves, the Crown set up entities with specific roles to compel the system to enact education policy. In chapter three the evolution of this structural system was traced, and key functions include NZQA, ensuring a robust and credible system of qualifications which includes administering secondary school assessment, and ERO, mandated to review and report but also intending its evaluation processes to be used as levers for system change. Mechanisms, such as NEGs, NAGs, strategic planning and analysis of variance reporting, the professional code and standards for teachers and school leaders through the

Teaching Council, and ERO's evaluation indicators for schools, further drive the policy expectations, priorities and mandates for our self-managing schools. In the case of the first iteration of the Māori education strategy *Ka Hikitia*, the system failed to make progress in delivery, yet the Crown, its Education Ministry and its entities failed to take responsibility or act with urgency or to support the enactment of their own policy.

If we were ever in any doubt about its positioning, in 2021 the Crown describes itself in contractual documents as "the Sovereign in right of New Zealand acting by and through the Ministry of Education". As such the Crown maintains power as the dominant treaty partner and is able to perpetuate the dehumanising ideologies within the Doctrines of Discovery, through which indigenous peoples were treated as merely part of the exotic flora and fauna to be found in the colonies, and therefore less than the coloniser. Today it would seem, that while asserting to equity and excellence for all, both the structure of education and the stance taken by the Crown continues to reinforce wider racialised societal discourses and is in turn reinforced by them.

The school community

Whether we like it or not, it appears that the wider societal discourses evident in our communities are underpinned by racialised colonial ideologies which have been systematised in education and which have begun to be experienced by some, including many Māori rangatahi, as racist (Berryman & Eley, 2017; New Zealand School Trustees Association and Office of the Children's Commissioner, 2018). It is through this layer or filter of intergenerational societal discourses by many Pākehā, that education policy must travel and yet these fundamental and hugely influential discourses are largely ignored by the Crown, the MOE and by schools. This disregard of racialised colonial ideologies, and dehumanising of Māori and other diverse peoples has aided and abetted the epistemologies of silence fundamental to white supremacy today (Jackson, 2019a). There is an underlying ignorance, a failure to talk about how these discourses are manifest in our interpersonal exchanges, schools and society (Shields et al., 2005) because it cuts too close to the core beliefs of many Pākehā New Zealanders. These beliefs are also shared by other communities, including some Māori, especially those of dual heritage, who aspire to be more acceptable to the majority community. These beliefs are powerfully fed by social media and continue to be reinforced by negative

stereotypes of Māori such as being unreliable and having no drive for success - incapable or unwilling to work hard and make something of themselves. It is what is in our hearts and minds, our personal beliefs that influence how we engage with our world, including how we think about, relate to, interact with and respond to other people, and how we as teachers act toward our learners. If our personal consciousness is not disrupted and challenged then these beliefs and values remain tacit, unspoken and foundational to the biases we implicitly perpetrate on those with whom we interact.

Schools as educational entities

Schools are complex social and educational ecosystems. Each school can maintain its own structure and simultaneously operates within a wider systematised structure that builds and drives through the current education policy. Adding to this complexity are the individuals – social beings – who drive the culture of a school and the culture of our education system. Through earlier neoliberal education reform and legislation, schools are set up to be autonomous and self-managing with each BoT an individual Crown entity having legal obligations and requirements of compliance and public accountability. While Māori were understood by the initial Tomorrow's Schools reform as essential to the makeup of BoTs, individuals being voted by communities on to BoTs has resulted in a lack of Māori representation. This has seen the majority of BoTs continue to be influenced and led by society's largely monocultural power base able to define what is in their perceived best interests for the school. Subsequently, the BoT are representatives, often professionals, elected by their community to govern and influence their school, further reinforcing the status quo set up by the Crown. This has played out as schools resembling autonomous islands, informing their community about decision making (Tomorrow's Schools Independent Taskforce, 2019), as in the imperious approach at Kikorangi High, rather than involving the community as a whole in determining the decision-making process. The determination of what constituted educational success at Kikorangi High illustrates this point, prioritising individual achievement and excellence in academic qualifications within a largely monocultural context and ignoring or disregarding perspectives and voices of rangatahi Māori and whānau.

As elected representatives of their school's community the BoT continues to influence and determine which policies are enacted, and the degree to which this portrayal is influential in

modulating the school culture and structures. While this influence includes minor acts of reform, such as school uniform, it also includes major reform such as compliance to transformative change for social justice. At Kikorangi High as the BoT changed through the election cycles it appeared that there was a change of influence at the level of strategic thinking from a direct bicultural focus, with what for some might seem like audacious targets, to more generalised multicultural influences, with an expectation of almost glacial change for Māori (see pages 201, 204–205). Without a determined focus on equity, belonging and our shared humanity, schools appear more likely to perpetuate the intergenerational status quo for Māori and for Pākehā learners. As a microcosm of wider society, a school's existing culture and structure strongly determines how power plays out in terms of influence, discourse and control of what is deemed acceptable and possible for its community. There is a complex interplay between BoT, principals, leaders, teachers, staff, students, collections of families and whānau, tangata tiriti and tangata whenua inside and outside of the wider school community. In the case of Kikorangi High opportunities for Māori students, whānau and Māori collectives to share their aspirations for the future was limited. Contributions by Māori were largely reduced to ceremonial aspects and at the school's invitation and direction. Māori participation in this situation might have indicated their belief that some Māori culture was better than none and perhaps this might lead to greater acceptance and uptake in order to benefit their children within the school. Whatever the case, it is clear that Māori were disproportionately served by the enactment of education policies and strategies, despite the Ministry's clear focus of the *Ka Hikitia* Māori strategy on improving outcomes for Māori throughout the duration of this period of study.

School Leaders

Schools experience multiple demands and foci some of which are determined by the school and its community whereas others are regulated and imposed by the Crown via the MoE. The role of school leaders is to respond through the BoT to the Crown and its agencies such as MoE, and ERO, in order to set the structure of the school to meet these obligations and demands in line with the structure of the education system itself. Not only is the school accountable to the MoE, their student outcomes are measured and reported by NZQA and their own systems and structures are evaluated by ERO with both outcome measures and evaluations open to the public. NZQA qualifications summaries comparing results from a range of local schools are

published on an annual basis. Often these are presented in national and local newspapers and websites. A brief synopsis of each school review report is prepared by the ERO review team and provided to schools and also made available online. Schools seldom report directly to their own community, and rarely in particular to their Māori community. Accountability is first and foremost to the Crown via the MOE school's planning and reporting cycles, with school compliance a statutory requirement including making these official documents available to the public, more recently via the school's website. These ascending accountabilities were demonstrated at Kikorangi High through the strategic planning, reporting and review cycles outlined in chapter seven, from curriculum and team leaders to the principal, from the principal via the BoT to the regional MOE. Modified excerpts of particular sections of this school reporting were used in general communications and addresses, but there was no deliberate and determined accountability to different groups within the school community, particularly not to the Māori community. This, despite the continuing school focus on raising Māori student achievement. At times, because it is often perceived that families will not understand the reports provided for system requirements, schools modify information about outcomes and reporting for general public consumption and promotional purposes, as was the case at Kikorangi High.

As schools focus on a particular outcome, shaped by their goals and targets, we recognise the possibility of reducing and eliminating achievement gaps between groups of students. The analysis of the Kikorangi High data showed, that as one gap seemed to close another inequity comes into focus. Durie (2008) might describe this whole school focus on particular achievement measures as akin to centripetal thinking, where there is intense concentration on students' performances against a specific outcome. This focus on "the gap" distracts school leaders from considering a more centrifugal view in a critical way, how the interrelationships between their own school structures, systems and practices are fundamentally supporting the dehumanising colonial discourse and reinforcing systemic and institutional racism. It promotes tinkering around the edges of school institutions to close a particular gap in performance rather than continually working to decolonise school structures and resist oppressive norms leading to substantive and transformative change (Ladson-Billings, 2006).

Teachers and students

This doctoral research shows that teaching and learning at Kikorangi High was predominantly focussed on senior school academic outcomes and external NCEA examination results in particular. As we have seen with leaders, if teachers are focused solely on particular academic outcomes, they are less likely to consider their own positioning and the underlying attitudes that shape their practice on a daily basis. The focus on curriculum content, what they teach rather than how it is taught and to whom, reinforces the legitimation of particular traditional bodies of knowledge and transactional pedagogies. Senior teachers at Kikorangi High needed to be seen as curriculum experts, adept at transferring skills and knowledge, their value measured through the qualifications their students gained. Despite participating in Te Kotahitanga PD, a majority of teachers in this study continued to believe that the emphasis on learning in the senior school, using traditional pedagogies equally applied across all students, would best serve them all. This reinforced the status quo – Pākehā students whose culture is privileged within the existing system and who do well on national qualifications, and Māori students whose culture is marginalised and who subsequently do not succeed as well as their peers. Those students who master the school curriculum and gain the higher levels of school qualifications are advantaged upon leaving compulsory schooling yet they are in danger of engaging with the world from the same monocultural, monolingual perspective they experienced in schooling. Without paying attention to and learning from the perspectives of tangata whenua, our treaty Partner, without understanding our own shared histories, the ideologies behind colonisation and how they have become systematised within our current society, the students will grow up to replicate the status quo and perpetuate the same culture as the majority of their teachers have done.

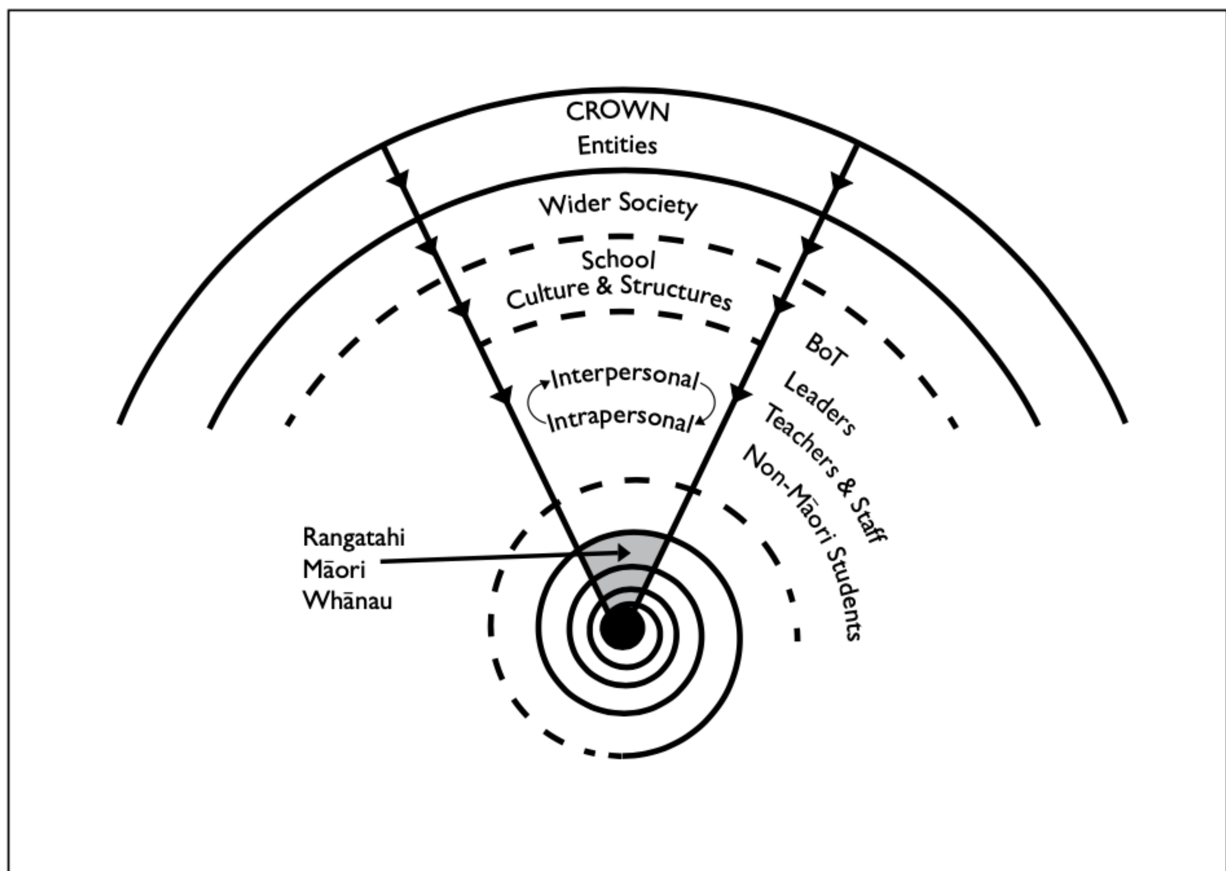
For Māori and other diverse students there is a continued expectation that assimilation within our schooling system is what is needed. Many teachers are likely unconscious that this expectation is what sits behind the discourse espoused by the staff at this school "if Māori students stay into the senior school they do very well" which perhaps includes "*and become more like us"*. Many of these students choose to disconnect from learning - not realising the level of assimilation they are subjected to throughout their compulsory education may well be why they feel they do not belong. Instead, taking on this feeling of not belonging as a problem that somehow must be a part of what makes them who they are (Berryman & Eley, 2019). At

Kikorangi High the Māori Achievers' group (see pages 111, 218) reinforced this because those Māori students who were part of this group were encouraged not only to assimilate, but to be better than other Māori students who did not share their same aspirations or experiences of schooling. Raising oneself up and leaving others behind, or working independently runs contrary to cultural relationships of interdependence from te ao Māori such as expressed in metaphors of mahi tahi (working together as one) and kotahitanga. For both groups, this situation can produce a "them and us" mentality thereby risking the unbalancing and damaging of Māori learners, their whānau and the communities to whom they belong.

In this research there was dialogue among Māori students and their whānau that focused on their experiences of marginalisation and racism at Kikorangi High. This dialogue was joined by individual leaders and teachers who recognised that the school was systemically failing many Māori and wanted to address the school culture and structures that maintained the contexts of inequity and subjugation that were evident. However, the power, privilege and concerns of the dominant majority overwhelmed any consideration of transformative change. A lack of intentional listening, and responding accordingly, meant that the voices of many Māori students, their whānau and some teachers calling for change, were silenced and went unheeded.

Figure 9-1 represents the status quo within the education system for Kikorangi High and its school community from 2005 to 2015, explored through the findings and discussion of this doctorate. Māori learners and their whānau are central to this picture as they are the focus of the MOE policy and strategy in terms of achieving and enjoying educational success as Māori. Furthermore, raising Māori student achievement was a key aim of the Te Kotahitanga professional development and a consistent school-wide goal at Kikorangi High. The government of the time narrowed the focus via the better public service targets to a specific expectation that 85 percent of all 18-year-olds, including 85 percent of rangatahi Māori, would be achieving NCEA Level 2 by 2018. This government target further reinforced the powerful downward drive to have Māori achieve the success criteria determined by the system, and the national political drive at the time was that this would be at whatever the cost.

Figure 9-1: Education system status quo



The kōringoringo or double spiral at the centre of Figure 9-1 represents the dialogue focused on Māori students' and their families' experiences mentioned above, underpinned by the Māori community as informed by their own epistemologies and ontologies. Emanating from and embedded within tangata whenua, the discourses of some Māori students and their whānau, were joined at times by individual teachers, leaders and non-Māori students. At Kikorangi High this dialogue had negligible impact to influence change within the school and the wider system. The unshaded area at the centre of the wedge represents Māori learners in this school who were potentially largely unaffected by the PD or policy expectations. The shaded area at this same point represents those Māori students who remained at Kikorangi High to the end of formal schooling and their whānau. Because they remained at school, these Māori students were the minority with many of their Māori peers, friends or whānau members leaving the school system or being forced out, even before they were legally permitted to do so (see pages 176–177). Through the perspectives of a range of participants there was clear indication that senior Māori students increasingly experienced a more traditional transactional

delivery of content rather than the culturally responsive pedagogy of relations that had become more common in their junior years through the school's participation in Te Kotahitanga.

In the interchanges between people, whether navigated through individuals, groups, organisations, structures, cultures or discourses, we continually engage in learning and as we do, we develop our understanding of our world and our place within it. Vygotsky (1978) described such social learning interactions as taking place on the interpersonal plane in the relations between people, and the internalisation of that learning on the intrapersonal plane within the mind. The design of the Te Kotahitanga PD programme, and in particular the PD cycle, incorporated multiple opportunities to activate this interpersonal – intrapersonal learning cycle for educators. This reciprocal learning is focused on relationships and pedagogical practices and the discourses within which teachers and leaders are positioned and become conscious of the possibility of discursive repositioning. Examples of such PD include using the narratives of experience to consider different perspectives and discourses around how Māori students and their whānau experienced schooling, using evidence of practice and learning as the basis of a dialogue about the integration of the ETP in classroom pedagogy throughout the phases of the PD cycle (see pages 40–42, 118–119, 121–122). At Kikorangi High the facilitation team were deliberate and intentional in providing multiple opportunities for colleagues to engage with and learn within the Te Kotahitanga PD cycle.

At the same time both the senior leadership team and curriculum leaders clearly indicated the annual schedule and flow of activities relating to the culture and structures of the school continued. These were supported by the well-established systems and practices of the traditional subject departments, pastoral teams and timetables around which the school's structures and culture are designed. The findings were relatively cohesive around the leadership involvement in and support of the PD. While team leaders at Kikorangi High were focused on meeting school goals and expectations, the school leaders simultaneously supported and constrained the Te Kotahitanga PD. Building the capacity for groups of teachers to integrate a culturally responsive pedagogy of relations into their day-to-day practice was not meant to be time-bound or restricted to Years 9 and 10, but be spread and owned across all members of the school and its community (Bishop et al., 2010). However, it is apparent that many teachers at Kikorangi High required ongoing support to make those shifts in both their professional positioning and classroom practice. There was a clear indication that, when the

complexities of collegial interactions were considered, the failure to balance and spread interpersonal and intrapersonal learning to teachers, learners and to others in the system was maintaining the powerful status quo.

A school's ethnocentric systems, structures and practices steeped in its own culture, combined with the unexamined positioning, attitudes and beliefs of leaders, teachers and others can be a toxic mix for many students and their families whose lives are shaped by different values that emanate from a different world view. When this situation is able to maintain power, schooling can be a dehumanising experience for many learners who come from different or diverse backgrounds including Māori of bicultural heritage (Ngaamo, 2019). Some students and their whānau disengage with education while remaining at school, others, including teachers, disconnect and walk away to preserve their identity and sense of self, along with their dignity and their belief in humanity.

Important questions to consider at this point, at both a personal and societal level, are: do we want to continue with this educational status quo when it means a sector of our society are treated as less than others, where the downward drive of power through the system continues to be oppressive? Do we want to continue to participate in a system that perpetuates dehumanising others in the name of education, or should we be considering different more emancipatory possibilities?

The promise of te Tiriti o Waitangi

When the two signatories of te Tiriti, tangata whenua and tangata tiriti, are respectful of and uphold each other's mana, then relationships of interdependence can flourish, as can a nation based on the celebration of our shared humanity. The promise of te Tiriti for both parties intended a relationship of mutual benefit for a harmonious and peaceful future together, each accepting the obligations to nurture the other yet respecting the right of both to self-determination – a profound and visionary basis on which to build a nation (Henare, 2003; Jackson, 2017). Through deliberate acts of colonisation, the Crown denied that promise resorting instead to using their positioning of political and economic power to subjugate Māori, as it had with other indigenous groups around the world. Chapters two and three show how education was used as a colonising tool to deliberately assimilate Māori through the belittlement of Māori knowledge, language, and the cultural practices of iwi, hapū and whānau.

Thus, these deliberate acts of colonisation through education exacerbated the intergenerational trauma resulting from the alienation of land and resources (Durie, 1998; G. Smith, 2000). Even though enacting the principles of the treaty has been a legal obligation in state education (Education Act, 1989; Ministry of Education, 2007; Ministry of Education, 2012b; Education and Training Act, 2020) this doctoral research shows that, at Kikorangi High, it was the school that determined if, when and how Māori knowledge, language and cultural practices were included in the life of the school. Furthermore, this school's selection of what to include was made to fit within the existing school structures and practices at that time. However, ongoing national statistics for Māori student participation and achievement would show that this school is not an isolated case (Education Counts, 2021) and that this is a status quo at the system level.

Glynn et al. (2001) proposed a parallel to relationships such as this, between a dominant majority and marginalised indigenous cultures, to those of domineering personal life relationships. In both cases the weaker partners experience powerlessness and the erosion of identity and self-esteem, as the dominant partners determine what is best for them – the promise of a better future or retribution often ensuring compliance. For many indigenous peoples, colonisation has proven to be the ultimate abusive relationship. Honouring the partnership formalised in 1840 by te Tiriti o Waitangi requires us as two peoples to address the power imbalance and restore and rebuild our relationship. If this future between tangata whenua and tangata tiriti is to be effective then it is incumbent upon the dominant and controlling partner to change. Tangata tiriti could begin by acknowledging that the language, culture, epistemologies and ontologies of tangata whenua are still rendered invisible or theorised in deficit terms, within our state schooling and so within society in general (Berryman, 2008). This responsibility to change power relations involves individuals and groups engaging in active listening to tangata whenua and developing the capacity and ability to respond in ways that recognise and uphold the mana of individuals and collectives, whānau, hapū and iwi.

Our education system will not be transformed from a continuing colonial state until we change the hearts of people (Jackson, 2017). Through dialogue, where we can talk respectfully with each other, we may be better positioned to begin the process of change in people's hearts. Conversations such as these are rare within schools and education circles, however, Kikorangi High's early Hui Whakarewa, when a new cohort of teachers stayed on the marae and became

part of a different cultural experience, disrupted the usual teacher focused talk. A cultural narrative from te ao Māori was introduced that was new to most and created space for different conversations about discourses, beliefs and the possibility of change to flourish. It is from these kinds of extended cultural interchanges that we can generate the new cultural and critical conversations that will begin to influence our people, our schools, the wider education system and so our society.

An alternative educational future

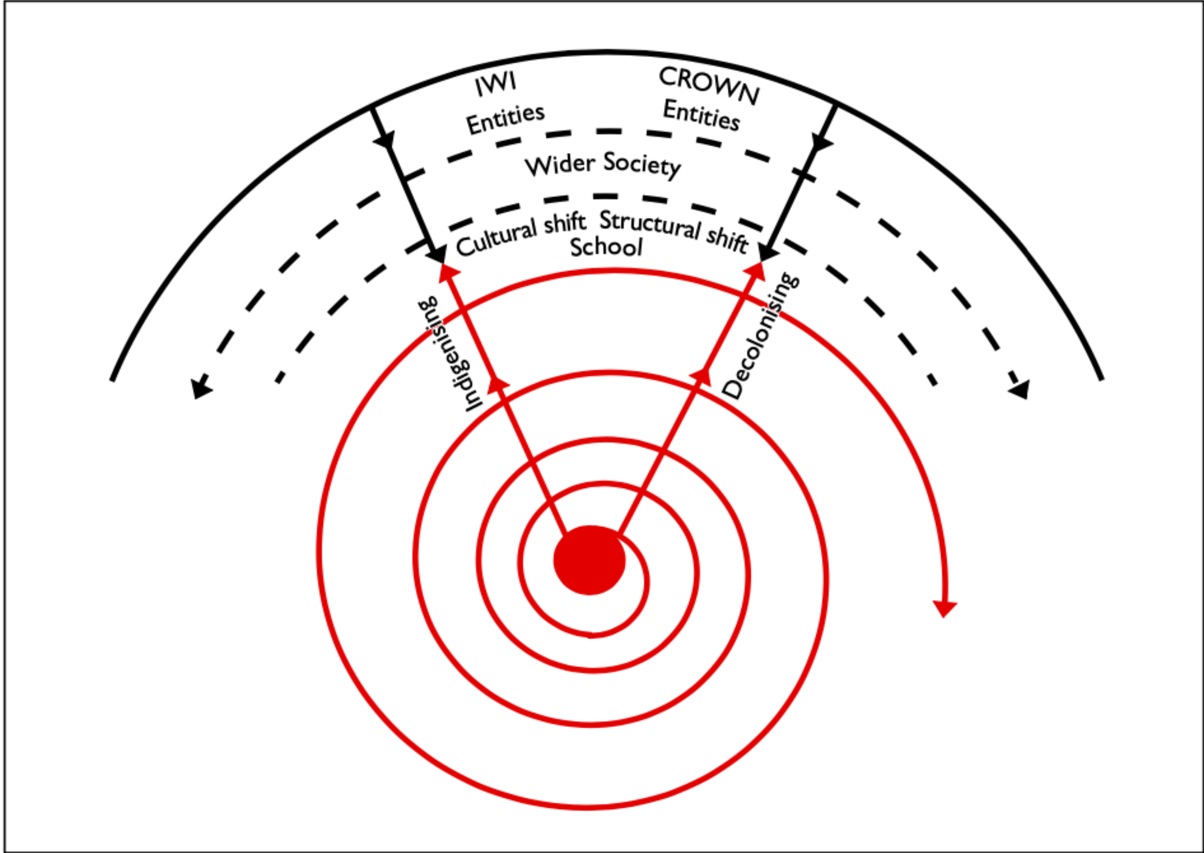
Findings from this doctoral research indicate that in order to visualise a different educational approach in Aotearoa-New Zealand we must first understand our roles through an equity lens and in relation to upholding our shared humanity. We need to engage in restorative relationship building as we seek to reform the culture and structure of our schools and our system such that education becomes a truly humanising experience for everyone. "We" encompasses all who have a stake in education including students, collections of families and whānau, teachers and staff, PD providers and facilitators, leaders and principals, BoT governors, officials from government agencies. Hereafter, "we" refers to these stakeholders who are tangata tiriti and tangata whenua inside and outside of the wider school community.

There is a groundswell of change, beginning with our children and young people, Māori and non-Māori, who are pushing back on the dehumanising messages, instructions and demands they and their peers receive from schooling and from wider society. In the introduction we met Kheelan Thomson-Tonga, and there are many others like her, who not only pushed back on a teacher's instruction she determined was not right, but also used the experience as an opportunity to encourage her peers and her teachers to unlearn the pervasive discourses and begin a process of new learning. Young people are using the opportunities available to them to spread their responses to the downward drive of power, such as performances in arts and speech, slam poetry, and a myriad of social media platforms. People such as these are forming alliances, promoting the humanising groundswell within their families, schools and communities, locally, nationally and globally.

A model for equity, inclusivity and shared humanity

Rather than the hierarchical and powerful downward drive of the previous model to ensure that schools implement policy and deliver results, as suggested by these findings, Figure 9-2 represents an alternative humanising approach for education that emanates from the ground up, and as determined from within the Māori community. This indigenising model is predicated on a deeply held human respect between two peoples, tangata whenua and tangata tiriti, that recognises our treaty obligations to uphold each other's independence and right to be self-determining and our responsibility to relate and act interdependently. This model for equity, inclusivity and shared humanity is the new learning that has come out of this doctoral research.

Figure 9-2: An education model for equity, inclusivity and shared humanity



At the centre of Figure 9-2 is a red kōringoringo (double spiral) emanating from tangata whenua in self-determining and interdependent relationship with tangata tiriti. Rather than being systemically suppressed as in the previous model, this represents the dialogic and interactive space of learning within a wider school community in which all participants are at times actively contributing, at times quiescently attentive – respectfully building reciprocal relationships of

self-determination and interdependence. As this understanding and interdependence develops within relationships of respect, it continues to spread and encompass more individuals and groups within the community in acts of indigenisation influencing at the same time acts of decolonisation. Through such acts, school leaders and teachers are more likely to recognise, understand and respond to the most fundamental connection they have to tangata whenua through Māori students with whom they engage and their whānau collectives. Often, for it to be most effective this happens alongside authentic relationships with kaumātua. At Kikorangi High a kernel of this type of relationship was recognised by the school leadership and kaumātua (see pages 149–151), but the school was yet to understand its fundamental significance to the wider picture. Within this model determined acts of leadership and participation support multiple opportunities for people to engage with and learn from and with each other. This is a point at which a school may well need a form of external assistance, such as professional development, to support them to see the wider implications of such relational collaborations. Schools often need support to appreciate that the challenges they face, and opportunities presented, in supporting a mana ōrite relational approach within their communities, are those associated with cross-cultural understandings and fundamental differences in ontologies and epistemologies.

The kōringoringo at the centre of Figure 9-2 also depicts how we must prioritise learning from and with Māori students and their whānau, many of whom the system may have previously side-lined, thus creating contexts where we listen to their experiences, histories, aspirations, perspectives, understandings and hopes for the future. Through the development of the Māori prizegiving at Kikorangi High (see pages 140–142) tentative steps toward such dialogue were made as the school listened to the perspectives and aspirations of kaumātua and were redirected in terms of focus. However, when it came to categorising and defining identity and success, clearly there was a need for learning interdependently. This model suggests that it is in learning together that we honour varied perspectives and ways of being in the world, seeking and supporting each other's independence and self-determination while working interdependently. We look to work with our communities to face the challenges and nurture the possibilities for our children's education. This concurrent autonomy and interdependence has the potential to grow each other's respect and dignity through deeper relational learning that rejects the more traditional deficit views. This situation is capable of upholding and

strengthening our mana. Critical alliances can form between students, between students and teachers, teachers and whānau, whānau and leaders, between teachers and leaders and beyond. It is through these multiple alliances and the resulting shared learning that people enjoy a different cultural experience, one that exemplifies mana ōrite and celebrates the richness that diversity brings, one that gives effect to te Tiriti o Waitangi. These are the processes through which people's hearts are changed.

These ongoing dialogic interchanges between people, individuals and collectives, begin to promote a different relational cultural experience from those customarily faced in education (Bishop & Berryman, 2006) and we begin to normalise a different cultural reality. The kernel of such interchanges were exemplified within the Hui Whakarewa mentioned earlier. As alliances continue to develop these dialogic and cultural experiences spread to include more teachers, leaders, Māori and non-Māori students and their whānau. These are engagements led by tangata whenua that can fundamentally shift the cultural experience of education and advance the indigenisation of education structures that can be of benefit for everyone. Aware of their (re)positioning as a result of different experiences, school leaders and teachers respond by examining their own practices and systems to determine how best to support the decolonisation of their school structures in a determined and unrelenting focus on institutional equity. The red outline and arrows depict a collective response from the flax roots to the downward colonial power drive, with the strengthening of interdependence and celebration of our shared humanity "influencing up". Flax roots is a term used in the same way as 'grass roots' in the context of Aotearoa-New Zealand. Referring to flax rather than grass localises the expression and holds significance to both indigenous and non-indigenous New Zealanders.

With the engagement of more people from the school community in this kaupapa of mana ōrite, equity and the centrality of our shared relational humanity in education, the spread of this common focus can increase along with the school community's ownership of it. The shared cultural experiences also begin to change the culture of the school because, as the upward influence grows and becomes stronger, there is a collaborative indigenous "speaking back to" the more traditional impositional and colonial culture of the school and the education system. When the culture of a school begins to change to authentically value equity, inclusivity and our shared humanity, then school practices and structures can also begin to shift and change to sustain the new cultural shift, thus normalising a new status quo.

The general structure of the education system's status quo (see Figure 9-1) is the current reality for many educators and school leaders in Aotearoa-New Zealand who must stay cognisant of the legislated obligations and accountabilities setting clear guidelines for the work of schools. However, this environment of self-managing schools can also be understood as providing opportunities for growth rather than parameters within which educators, leaders and schools must work. Recent research has highlighted examples where school leaders, teachers and whānau have activated their agency with tangata whenua in ways that are treaty honouring (Ford, 2020; Murfitt, 2019) and equity focused using a determined bicultural approach. In these studies school leaders have worked alongside tangata whenua in a determined way to normalise and support sharing knowledge bases and cultural practices for the benefit of all. Promoting cultural continuity between home and school promotes and values engagement in connected and authentic learning experiences for children and young people. The learning is supported by practices and pedagogies that both respond to and sustain the diverse cultures of Māori students and others who were previously poorly served through an education system that has largely demanded acts of assimilation of diverse learners and their families.

Elements of sustainable education reform (Bishop et al., 2010) are present within this model. In particular ownership and spread of the fundamental aims of the reform across the school community are highlighted. In the case of Kikorangi High, there was a clear indication through the perspectives of a range of participants that the aim of equity for Māori was neither understood nor owned widely across the school community. A shared belief in the possibility of equity, especially for Māori, was lacking, and while participants consistently indicated a common moral purpose to improve outcomes for Māori this did not reliably inform the leadership decisions and actions with respect to reinforcing pedagogical development and transforming the experiences of all learners.

A new feature in this humanising model of education present in the outer layer is iwi assuming their rightful place alongside the Crown in matters of common and constitutional concern, a promised inherent in te Tiriti o Waitangi (Henare, 2003; Jackson, 2017). It is at this level of government alongside the Crown that iwi engage in conceptualising and planning for their own tino rangatiratanga and mana motuhake into the future. It also means understanding the intergenerational path of tangata whenua and tangata tiriti, past, present and future. The long-term consequences of widening inequities for Aotearoa-New Zealand society, and the benefits

of addressing them, are clear (Schulze & Green, 2017). While there are accountabilities to Crown and Iwi entities within this model, the ultimate accountability for schools is to their communities, whānau collectives, whānau, children and young people they are employed as leaders and teachers to serve. With iwi entities influencing at a governing and constitutional level and an authentically bicultural approach influencing up from the flax roots within communities, our education system can be better positioned to travel into the future in ways that will be more meaningfully and widely owned. With a focus on equity and upholding our shared obligations to each other we move from a system determined by power to one that nurtures humanity into a shared interdependent future.

Implications for practice and policy

Schools, such as Kikorangi High, enact education guidelines, mandates and policies from a position of autonomy, seemingly disconnected from many groups in their wider communities, because this is what the education system has set them up to do. Schools determine what is prioritised and to what degree these directives are enacted, or not.

A system-wide focus on closing achievement gaps obfuscates an urgently needed focus on equity. Schools are neither adequately funded nor supported, through effective PLD for leaders and educators for example, to deliver on equity and access despite the policy imperative to enact te Tiriti o Waitangi. The focus is on a symptom, intergenerational failure, rather than the underlying cause – the dysfunctional relationship between Māori and the Crown, between tangata whenua and tangata tiriti as it plays out in society and in state sector education. While the evidence of the condition of the relationships between the school, education system and Māori students, whānau and community is readily available, its importance in terms of self-review and development must be recognised and prioritised.

Towards bicultural practice – in Aotearoa-New Zealand today as Pākehā, I have a choice to become bicultural; Māori do not. Pākehā need to intentionally address their whiteness or white privilege, that normalises their own cultural standards and ways of functioning, and challenge the idea that te Tiriti o Waitangi and biculturalism are Māori problems or issues. The bicultural relationship will only flourish if the dominant treaty partner (Pākehā and Tauiwi – tangata tiriti) changes their stance, challenges the invisibility and power of their own privilege, learns to be present in te ao Māori and is willing to be led by Māori. This at all levels: personal, interpersonal,

and institutional (schools, other Crown entities) including in the practices of professional learning and facilitation.

Deliberate and focused spread and ownership of schooling reform is not just for leaders and the principal but a shared work across the wider school community and the system. External support is required to take a broader view, introduce different perspectives, hear marginalised voices, and challenge the thinking about relational power and subsequent positioning of many educators and officials. If we believe and think we can effect transformative and systemic change for Māori and for all learners, then we will find the multiple ways forward through the landscape of education. To address our present crises in Aotearoa-New Zealand solutions have failed to emerge for Māori since the inception of the formal education system. Therefore, it is probably safe to say that new ways of being together won't come from a Pākehā or Western view of the world or from elsewhere in our global community. Rather, Pākehā like me need to become critical allies by working collaboratively alongside our indigenous whānau (tangata whenua, mana whenua), learn from te ao Māori, listen carefully to perspectives, aspirations, and together generate an education system that is effective for all learners. In looking to Māori futures in Aotearoa-New Zealand, Durie (2003) contends that:

> Collaboration needs to be distinguished from a takeover bid or the exploitation of one group over another. It can only bring positive results if it is associated with a genuine and mutual respect for the autonomy and integrity of the other. (p. 208)

Limitations

While this study examined and synthesised a variety of evidence ranging from interviews with leaders, strategic school documents, external reviews, analysis of teacher practice, and a variety of student outcomes data, the voices of Māori students and their whānau were largely absent. Only the Rongohia te Hau survey data included direct perspectives and experiences of Māori. That the voices of Māori were minimal within the evidence provided by the school and examined in this thesis serves to highlight the continuing marginalisation of Māori from positions of influence within this school and the education system, and the importance of addressing their continuing omission. Ensuring opportunities to include tangata whenua and whānau perspectives in further studies will be important in promoting relationships of

interdependence and collaborative solution seeking to the challenge of achieving equity for Māori.

A second limiting factor is that, while a single case gave the opportunity to create a rich picture of the context in all its complexities, studies of different contexts for example co-educational secondary, primary and middle schools would be beneficial in identifying parallels and variations. Such studies could help determine similarities and differences in how leadership and professional learning interface and influence each other in schools. This would also provide a broader view of complementary approaches to the urgent focus on equity for Māori learners.

Nurturing our shared humanity

Over more than a century a Crown led education system founded on colonial ideologies has reproduced intergenerational disparity and a social hierarchy while perpetuating societal racism, by normalising the marginalisation and belittlement of Māori learners and their whānau. This intractable situation highlights the need for greater opportunities for Māori led transformation of our perceptions and practice of education towards equity, inclusivity and an appreciation of our shared humanity. It is time to focus on the potentiality of our efforts, te ao Māori guiding collaboration with te ao Pākehā, to restore interdependence and positively influence our relationships and path into the future, tangata whenua and tangata tiriti.

'He aha te mea nui o te ao?
Māku e kī atu, he tangata, he tangata, he tangata'

What is the most important thing in this world? It is people, it is people,
it is people

Abbreviations

BES	Best Evidence Synthesis
BoT	Board of Trustees
CEO	Chief Executive Officer
DCU	Data Collection Unit of the Ministry of Education
DP	Deputy principal
ERO	Education Review Office
ETP	Effective Teaching Profile
GPILSEO	A model for sustaining and spreading educational reform at the levels of classrooms, schools and the education system – an acronym for essential reform elements: goals, pedagogy, institutionalising, leadership, spread, evidence, ownership
ICT	Information and communication technology
ID	Identification
IDSL	Indigenous, decolonising school leadership
MOE	Ministry of Education
NACME	National Advisory Committee on Māori Education
NAGs	National Administration Guidelines
NCEA	National Certificate in Educational Achievement
NEGs	National Education Goals
NZARE	New Zealand Association for Educational Research

NZC	New Zealand Curriculum
NZCER	New Zealand Council for Educational Research
NZEI	New Zealand Education Institute
NZQA	New Zealand Qualifications Authority
PB4L	Positive Behaviour for Learning
PD	Professional development
PLC	Professional learning cycle
PLD	Professional learning and development
PPTA	Post Primary Teachers Association
PTC	Practicing Teacher Criteria, an early version of the Professional Standards for teachers
R&D	Research and development
SLT	Senior leadership team
SMS	Student Management System
SR	Stimulated Recall
SSC	State Services Commission
TQM	Total Quality Management
TSIT	Tomorrow's Schools Independent Taskforce
UE	University Entrance
UoW	University of Waikato

Glossary of Māori terms

Ako	to learn, teach, advise
Aotearoa	Land of the long white cloud, a name linked to Kupe's discovery of this land - New Zealand
Haka	posture dance, with rhythmic actions
Hapū	Sub-tribe
Hīkoi	Walk, march
Hui	Gathering, meeting
Iwi	Tribe
Ka Hāpaitia	Take up, support, shoulder
Ka Hikitia	Lift up and step up; also, the Māori education policy initiated in 2008
Kai	Food
Kanohi kitea	Being present or seen, literally the face that is seen
Kapa haka	Cultural group, songs, movement and/or dance
Karakia	chant used to state or make effective a ritual activity
Kaumatua	Elder either male or female
Kaumātua	Elders, both male and female (the macron denotes the plural)
Kaupapa	Common purpose or agenda, guideline
Kaupapa Māori	Māori approach and ideology incorporating the knowledge, skills, attitudes and values of Māori society
Kawanatanga	Governance
Kingitanga	Māori king movement
Kōhunga Reo	Māori medium pre-schools, language nest
Koringoringo	Double spiral

Korunga	interconnected spiral
Kotahitanga	Unity of purpose, collaboration
Kuia	Respected female elder
Kura	School
Kura Kaupapa Māori	Māori medium primary schools; schools designed by Māori for Māori to uphold and present authentic values and beliefs
Mahi tahi	Working together as one
Mana	Ascribed prestige, power and authority
Manaakitanga	Commitment and care
Mana Motuhake	Separate identity, autonomy and independence
Mana ōrite	Upholding the mana of different groups, particularly treaty partners
Mana whenua	Customary guardianship exercised by iwi or hapū over a defined area, authority or rights from the land
Marae	Traditional tribal meeting place, community meeting place
Māori	Normal, usual, ordinary. Collectivising term for the indigenous peoples of Aotearoa-New Zeaand
Mauri	Life force or principle, spiritual essence
Mihi	acknowledgement, greeting
Mihimihi	greeting, introduction at the beginning of a process
Mihi whakatau	Processes of welcome, introductions, openings that take place off a marae
Ngāti	Prefix for tribal group names
Nu Tireni	Māori transliteration of New Zealand
Ōritetanga	Equity and reciprocal respect
Pākehā	Collectivising term for people of European descent

Powhiri	Formal rituals of encounter
Rangatahi	Youth, young people
Rangatira	Tribal leaders, hereditary chiefs
Reo	Language
Rongohia te Hau	Sensing the wind; also, a process of determining the extent to which a culturally responsive pedagogy of relations is implemented within an education context
Taha Māori	the Māori dimension; also, a policy from the 1970s which advocated the inclusion of Māoritanga in the school curriculum
Tamariki	Children
Tangata	a person
Tangata tiriti	collectivising term for non-Māori treaty partners
Tangata whenua	First peoples of the land; pre-colonial term for Māori; collectivising term for Māori treaty partners
Tangata whenuatanga	affirming Māori as Māori, where the language, identity and culture of Māori learners and their whānau is affirmed
Tangihana	Rites and practices of mourning
Taonga	Treasures; all that is held precious
Taonga tuku iho	heirloom, cultural heritage
Tapu	Sacred, revered, protected by the spiritual dimension, set apart
Tātaiako	Set the learning context in order
Tauiwi	Foreigner, European, non-Māori
Te ao Māori	The Māori worldview
Te ao Pākehā	The Western or Pākehā worldview
Te reo Māori	Māori language

Te Tiriti o Waitangi	The Māori version of the treaty made at Waitangi
Te Whakaputanga	Declaration of Independence
Tikanga	Cultural beliefs and practices
Tino rangatiratanga	Self-determination, authority power and chieftainship
Tupuna	Ancestors
Waiata	Song, to sing
Waiora	Waters of wellbeing, health, soundness
Whakapiringatanga	To sustain a secure environment
Whakarewa	To launch, to set in motion
Whānau	Immediate and or extended family
Whanaungatanga	Relationship, kinship, sense of family connection
Whare	Building, house
Wharenui	Meeting house

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Appendix 1 – The Te Kotahitanga Effective Teaching Profile:

The Effective Teaching Profile identifies effective teachers as those who create a culturally appropriate and responsive context for learning in their classrooms. In doing this they:

a. positively and vehemently reject deficit theorizing as a means of explaining Māori students' educational achievement levels (and professional development projects need to ensure that this happens); and
b. know and understand how to bring about change in Māori students' educational achievement and are professionally committed to doing so (and professional development projects need to ensure that this happens).

They do this in the following observable ways:

1. Manaakitanga: They care for the students as culturally-located human beings above all else.

   Mana refers to authority and akiaki, the task of urging someone to act. It refers to the task of building and nurturing a supportive environment.

2. Mana motuhake: They care for the performance of their students.

   In modern times mana has taken on various meanings such as legitimation and authority and can also relate to an individual's or a group's ability to participate at the local and global level. Mana motuhake involves the development of personal or group identity and independence.

3. Whakapiringatanga: They are able to create a secure, well-managed learning environment.

   Whakapiringatanga is a process wherein specific individual roles and responsibilities are required to achieve individual and group outcomes.

4. Wānanga: They are able to engage in effective teaching interactions with Māori students as Māori.

   As well as being known as Māori centres of learning wānanga as a learning forum involves a rich and dynamic sharing of knowledge. With this exchange of views ideas are given life and spirit through dialogue, debate and careful consideration in order to reshape and accommodate new knowledge.

5. Ako: They can use a range of strategies that promote effective teaching interactions and relationships with their learners.

   Ako means to learn as well as to teach. It is both the acquisition of knowledge and the processing and imparting of knowledge. More importantly ako is a teaching-learning practice that is culturally specific and appropriate to Māori pedagogy.

6. Kotahitanga: They promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students.

   Kotahitanga is a collaborative response towards a commonly held vision, goal or other such purpose or outcome.

Source: Bishop et al., 2003

Appendix 2 – Interview information sheet

Theorising our practice: developing a culturally responsive and relational whole-school culture **Researcher:** Margaret Egan

1. This project is part of a Doctoral thesis being undertaken in the Faculty of Education at the University of Waikato. This research project has also been approved by the Human Research Ethics Committee of the Faculty of Education.

2. Ongoing concerns about Māori student achievement have prompted the Ministry of Education to extend Ka Hikitia, the Māori education strategy, and work alongside the New Zealand Teachers Council to support the continuing development of cultural competencies of teachers and school leaders. I am interested in pursuing research that investigates how mainstream secondary school leaders like yourselves develop practices that are culturally responsive and relational, alongside those of classroom teachers, and the impact of these practices. I would like to conduct my research in your school. This would involve carrying out observations and interviews with up to six school staff who hold a range of leadership positions. I would also like to view and analyse school documents that relate to leadership practices and data of student educational outcomes including achievement data.

3. I would like to audio record the interviews so that I have an accurate record of what you share. You will have control over how long or short you want the observation and interview to be, and can choose to end the observation or interview whenever you think appropriate. Both observations and follow up interviews can vary in length, with the interviews usually taking at least an hour. Typically, there is no set time limit, but this may be something that you might wish to consider before the interview takes place.

4. When I am not using them, the recordings and any written excerpts or quotes taken from it will be stored in a password protected computer, or a locked filing cabinet at my home. No-one apart from myself and my supervisors will have access to them. They will be stored for the duration of the research after which they will either be archived in a location of your choosing, or destroyed if you so choose.

5. The name and location of your school will not be disclosed and you will also remain anonymous in this research project.

6. An electronic copy of the thesis will become widely available, as Masters and PhD theses are required to be lodged in the Australasian Digital Thesis (ADT) database.

7. I would like to use the data collected in this research in presentations at academic conferences, as the central data for my Doctoral thesis. I also hope to publish in academic journals from this thesis in the future.

8. Your interviews will be individual and can be performed in the environment of your choice such as your school, or a mutually agreed location. The quality of sound is always an important issue in this respect, and also the need to be free from distractions.

9. It is hoped that the interview will give you the opportunity to share your experiences and understandings of culturally responsive and relational leadership practices and their impact on your school culture. This means that I will try to keep my questions as open as possible to allow you to direct the interview in a way that feels comfortable for you.

10. A copy of the recording will be made for you, and the master copy will be kept in my office during the project, and on completion at a location also of your choosing. You will have an opportunity to verify, amend and approve your individual transcripts and your contributions to the focus group interviews.

11. You will be given the choice as to what access you will allow to the recordings after this research project has been completed. Options will be outlined in more detail in the consent form that you will need to sign before the recordings can be placed in an archive.

12. If there is anyone else that you think I should be consulting with I would welcome your suggestions.

13. If you agree to take part in this study, you have the following rights:
    a. To withdraw from the research at any stage, and data,up until transcripts have been approved
    b. To refuse to answer any particular question, and to terminate the observation or interview at any time
    c. To ask any further questions about the observation, interview or research project that occurs to you, either during the interview or at any other time
    d. To remain anonymous - anything that might identify you will not be included in conference papers, academic articles or any other report about the findings of the research
    e. To take any complaints that you have about the interview or the research project, in the first instance to my supervisors Mere Berryman or Nigel Calder.

I will contact you in the next week (to two weeks) to see if you might be willing to take part in this project. If you are, then we can discuss how his will be done. If you have any queries, please feel free to contact either myself or my supervisors via the contact details listed below.

Margaret Egan: m.egan@waikato.ac.nz
Work Ph: 0277049720 Home Ph: (07) 544 2348

Chief Supervisor: Associate Professor Mere Berryman: mere@waikato.ac.nz
Second Supervisor: Associate Professor Nigel Calder: nigel.calder@waikato.ac.nz

Appendix 3 – Letter to potential participants

11 Anchorage Grove
Maungatapu
Tauranga

Tēnā koe,

My name is Margaret Egan and I am currently undertaking research to complete my Doctoral thesis at the University of Waikato. As part of this project, I would like to ask your school to participate in my study. This would involve carrying out observations and interviews with yourself and up to five other school staff who hold a range of leadership positions.

The focus of the study relates to some of the leadership practices of the participants and the understandings they have of why they "do things this way", with particular regard to Māori students. I would also like to analyse school documents that relate to leadership practices and data of student educational outcomes including achievement data. Accompanying this introductory letter is an "Information Sheet" which will give you some basic information about the project and what would be involved if you decided to participate. Please take time to read it so that you will be comfortable with and aware of the process and the details of the research. I am happy to answer any questions you may have to help clarify the process or any issues you are unsure of.

The overall aim of this research is to collect and record how school leaders in mainstream secondary school settings develop practices that are culturally responsive and relational, alongside those of classroom teachers, and the impact of these practices. You will have control over how long or short you want the observation and interview to be, and can choose to end the observation or interview whenever you think appropriate. Both observations and follow up interviews can vary in length, with the interviews usually taking at least an hour. Typically there is no set time limit, but this may be something that you might wish to consider before the interview takes place.

I hope that the participation in the research will prove to be a useful experience for you as it is my intention to provide research that will support schools in their endeavours to support the continuing development of cultural competencies of school leaders and teachers, to improve the educational achievement of Māori students. I really appreciate that you might be willing to give your time and energy to assist with this research. I will contact you to arrange a suitable time and date for the interviews, and also to discuss any other questions or concerns you may have.

In the meantime, if you have any pressing concerns, please feel free to contact me or my supervisors.

Sincerely,

Margaret Egan
Margaret Egan: m.egan@waikato.ac.nz
Work Ph: 0277049720 Home Ph: (07) 544 2348
Chief Supervisor: Associate Professor Mere Berryman: mere@waikato.ac.nz
Second Supervisor: Associate Professor Nigel Calder: nigel.calder@waikato.ac.nz

Appendix 4 – Consent form

Please sign this form to protect your privacy and interests

NAME OF PROJECT: Developing a culturally responsive and relational whole-school culture

FULL NAME OF INTERVIEWEE……………………………………………………………………………………………..

ADDRESS OF INTERVIEWEE……………………………………………………………………………………………..

DATE OF INTERVIEW……………………………………………………………………………………………………..

OBSERVER/INTERVIEWER: Margaret Egan

1. PLACEMENT

…………………………………. of …………………….. born on …………………… agree that the audio recording of my interview and accompanying material will be held in a password protected computer, or a locked filing cabinet in the home of the interviewer, Margaret Egan during the course of the project. On completion of the project, I require that the recording be archived, or destroyed, subject to the conditions I have indicated in section 4 of this consent form.

2. ACCESS
I agree that the recording of my interview and accompanying material will be made available to researcher conducting this study for the purpose of her doctoral study and that she may use the analysis in conference presentations and any resulting publications.

3. PUBLICATION
I agree that the recording of my interview and accompanying material may be quoted or shown in full or in part in published work and/or broadcasts subject to the conditions I have indicated in section 4 of this form. Broadcasts include filmed interviews the researcher may participate in to share and discuss the research findings.

4. CONDITIONS

a) My written permission is required before any access is allowed to the recording/s of my interview and before the recording/s are quoted in full or in part.

YES **NO** (Please circle your choice)

b) I wish to remain anonymous and any information that may identify me be excluded from any published work and/or broadcast resulting from the interview.

YES **NO** (Please circle your choice)

If the answer to 4 b) was YES: It has been explained to me that it may not be possible to guarantee my anonymity and I am satisfied with the interviewer's explanation of what she will do to try and secure my confidentiality, and the confidentiality of other participants in the focus groups will be honoured.

YES **NO** (Please circle your choice)

c) I require that the interview recording be archived at the archive of my choosing (identified in section 2) on completion of the project.

YES **NO** (Please circle your choice)

d) I require that the interview recording and copies be destroyed on completion of the project.

YES **NO** (Please circle your choice)

5. PRIVACY ACT

I understand that under the terms of the Privacy Act 1993 I may have access to this interview and request amendment of any information about me contained within it.

6. COMMENTS

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Interviewee: **Interviewer:**

Date: **Date:**

This research project has been approved by the Human Research Ethics Committee of the Faculty of Education, University of Waikato. Any questions about the ethical conduct of this research may be sent to Mere Berryman mere@waikato.ac.nz or to Nigel Calder nigel.calder@waikato.ac.nz