Relational Responsive Pedagogy

Teachers and Māori students Listening and Learning from each other

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CHRISANDRA ITIRANA JOYCE

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To my babies

Those that are here and those who are yet to come

You are the reason I do what I do

ABSTRACT

This thesis examines the culturally responsive and relational pedagogical practices of a group of teachers in one Phase four Te Kotahitanga school. It then considers the influences of these pedagogies on four Māori students.

The thesis begins by seeking to understand the two different worldviews in Aotearoa/New Zealand (a Western worldview and a Māori worldview) and some of the discourses that have emerged in the shared Māori and colonial history of this country. It examines kaupapa Māori as both a movement of resistance to the dominant Western worldview that came with colonisation; and a movement of revitalisation to Māori ways of knowing and understanding the world that began to be lost at the same time. It focuses on Te Kotahitanga as a kaupapa Māori response in secondary schools.

The collaborative storying of teachers and Māori students in a Te Kotahitanga school alongside their data of practice and achievement are discussed and examined. Shifts across three levels of the school are identified and understood alongside the Te Kotahitanga professional development cycle. These understandings are discussed in relation to Māori metaphors. The overall implications of Māori metaphors in relation to the research questions are then considered.

This thesis concludes with considerations and implications for others in addressing the on-going educational disparities of Māori students in mainstream educational settings in New Zealand.

ACKNOWLEDGEMENTS

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INTRODUCTION

This thesis contends that New Zealand society could benefit from a better understanding of the reasons behind the historical educational disparities that exist between Māori students and their non-Māori classmates. These disparities continue to be perpetuated by mainstream English medium education. This situation continues to marginalise Māori students in education and result in their education failure (Bishop & Glynn, 1999). Rather than continuing to blame Māori students (a deficit position) and their home communities for these circumstances, educators need to focus on what they can do to rectify this situation themselves (an agentic position). A collaborative, agentic response would be more in line with the Treaty of Waitangi and provide greater potential and stability for our combined future.

This thesis is located within a school in Te Kotahitanga (Bishop, Berryman, Tiakiwai & Richardson, 2003). The professional development in this project focuses on changing teacher pedagogy to align with the Te Kotahitanga Effective Teaching Profile. Implementation of the Effective Teaching Profile begins with participants in Te Kotahitanga schools seeking to understand their own discursive position in relation to the task of raising Māori students' achievement. That is, are teachers' theorising and practices of a deficit or agentic nature? In response to teachers' change in pedagogy, on-going evidence of Māori student participation and academic achievement is used formatively to promote further change, and summatively, as one of the indicators of change over time.

Te Kotahitanga has shown, that in regard to Māori students, teachers who position themselves within agentic discourses can become more effective (Bishop, Berryman, Wearmouth, Peter & Clapham, 2012) in their work to realise the potential of Māori students. Teachers who implement the Effective Teaching Profile have resulted in Māori students taking their rightful place in Māoridom, in New Zealand society, and in the global community (Durie, 2001, 2003, 2004).

I have been involved in Te Kotahitanga in various roles for over seven years. These roles began as a parent of a son in a Te Kotahitanga school, then as a teacher in the same school. My role has since developed into roles where I have

worked closely with teachers contributing to their Te Kotahitanga professional development. During the time that I have worked within Te Kotahitanga I have seen shifts in teachers' discursive positioning that have resulted in changes to the types of relationships teachers have with Māori students and the types of pedagogical practices that have begun to be implemented in their classrooms. These practices began mainly from a position of traditional professional relationships and transmission teaching interactions but they have now changed. They now include closer more respectful relationships and increased opportunities to engage with learners using more dialogic interactions that include the co-construction of new knowledge with students. These improved relationships and the wider range of pedagogical interactions promoted by their teachers, have begun to influence Māori students' confidence and academic achievement. I have seen Māori students' confidence, aspirations and self-esteem as learners shift as a result.

Accordingly, my research question is:

What are some of the associated changes that are evident in Māori students' participation and engagement, as four effective teachers in one Te Kotahitanga school implement the Effective Teaching Profile?

In order to do this I have posed four additional process or sub questions, these being:

1. Who are the teachers in this school who show a high level of implementation of the Te Kotahitanga Effective Teaching Profile and therefore may become the focus of this study?
2. How will they be identified and their participation sought?
3. Who are the Māori students in these classrooms who have shown increased participation and achievement and therefore may also become the secondary focus of this study?
4. How will they be identified and their participation sought?

This thesis contributes further understandings about what can happen when teachers work with facilitator support to fully understand the relationship between their own discursive positioning and Māori student's participation and

achievement. This thesis explores a specific group of teachers and their implementation of the Effective Teaching Profile, alongside some of the associated changes that have become evident in Māori students' participation and engagement. Learning opportunities that arise from these contexts have the potential to open up meaningful dialogue for teaching and learning in other settings. This study presents information of teachers' pedagogical experiences as they develop both caring and learning relationships with students and shift from traditional to dialogical interactions. Teachers' experiences are then considered against changes in the participation and achievement of a selected group of Māori students.

This thesis is organised as an introduction and five chapters. In the introduction, I introduce the study and pose my research questions. In Chapter 1, I review relevant literature from national and international sources to establish a theoretical base for my research. In Chapter 2, I explain the methodology and methods for data collection and analysis. I also explain the ethical considerations of the study; introduce my participants and explain my research process. In Chapter 3, I present the research findings. In Chapter 4, I discuss these findings in relation to the research questions and, in Chapter 5 I conclude with a summary of the findings and explain the wider implications and recommendations of this study.

CHAPTER 1: LITERATURE REVIEW

1.1 Introduction

This chapter seeks to understand the coming together of two different worldviews (a Western worldview and a Māori worldview), and some of the pervasive discourses and disparities that have emerged. These discourses began when Tāngata Whenua started to relate and interact with the European coloniser who came to Aotearoa seeking to claim the lands over which Tāngata Whenua already held tribal guardianship. It examines Kaupapa Māori as both a movement of resistance to the dominant Western worldview that came with colonisation; and a movement of revitalisation to Māori ways of knowing and understanding the world that began to be lost at the same time. Finally it seeks to understand this in terms of a kaupapa Māori response to the on-going education disparity between Māori and non-Māori in mainstream schooling. This response is a school wide secondary school reform programme known as Te Kotahitanga.

Epistemology and Worldviews

Narrowly defined, epistemologies are a branch of philosophy based on understandings of how knowledge is defined and the truths that sit within that view of knowledge. Epistemology generates questions around what is knowledge; how knowledge is acquired; how knowledge is defined; and who has the right to define knowledge (Stanfield, 1985). One's worldview are the overall perspectives, handed down from one generation to another, from which individuals and groups come to know and understand the world in which they live and how they relate and interact with others. However, what is considered as knowledge and how it is acquired by one group may not be considered to be the "truth" by another group (Berryman, 2008). In cases such as this, when different groups can bring their own understandings to dominate another group over hundreds of years, through for example colonisation, these new understandings and how they have been acquired become so embedded and entrenched that they are seen as the new "truths", and they become the new "normal" (Stanfield, 1985).

Hegemony is understood when these new truths are taken up by the colonised group and are perpetuated as their own view of the world, often to the detriment

of their own people or previously held cultural practices. Hegemony occurs when oppressed groups take on the colonisers' thinking, and put that into practice, even though at times they may be contributing to their own oppression. As Gramsci (1971) suggests:

> 'Hegemony' in this case means the success of the dominant classes in presenting their definition of reality, their view of the world, in such a way that it is accepted by other classes as 'common sense'. The general 'consensus' is that it is the *only* sensible way of seeing the world. Any groups who present an alternative view are therefore marginalized (p. 215).

Epistemology does not stand on its own. Closely connected are ontologies. If epistemologies are the way we understand the world and the knowledge within that world, then ontology is the way we make sense, understand and interpret our worldview. It is the way we engage and act through our own understandings.

Colonisation brought with it a Western view of knowledge within which, amongst other things, it maintained beliefs of supremacy over the existing groups that already lived in the territories it sought to acquire and colonise. This happened to Māori in Aotearoa New Zealand as it happened to Indigenous peoples and/or peoples of colour in many other countries that were colonised. Of concern are the power imbalances between the coloniser and peoples of colour, such as Māori, that have been perpetuated to this day. This situation was reinforced through colonial education practices that taught students not to resist the colonial view of knowledge but to understand where their own place within that view of the world would be (Bishop & Glynn, 1999). Textbooks, for example, have played a major part in shaping what constitutes legitimate knowledge and epistemologies. One only has to look at social studies textbooks used over time to see how the history of Māori was understood and portrayed in classrooms. For example a social studies textbook from 1926, used in schools by both a Māori mother and then by her son, says the following of Māori:

> Years ago, in the mystic isle of Hawaiki, there dwelt a laughing brown-skinned race of people. In the waters of the great Pacific they bathed and fished; in the earth they planted their crops of taro and yam, and always

they were careful to keep their fires burning, for they had neither matches nor flint and steel, and could kindle a fresh flame only by the troublesome method of rubbing two sticks together (cited in Bishop & Glynn 1999, p. 21).

In this text it appears, that Māori were somewhat romanticised yet primitive, they could only survive by rubbing two sticks together. The demeaning, patronising tone in relation to Māori continues to be a theme through this and subsequent textbooks (Bishop & Glynn, 1999). Is it any wonder that the education of the day did little more than prepare Māori boys to be labourers and field hands, and Māori girls to be home-makers? This representation is an example of the many misrepresentations of Māori, which have been perpetuated and fed by colonial epistemologies.

In addition, Western research practices have further perpetuated a Western view of the world, so much so, that many researched groups who have been re-storied and 'Othered' would no doubt agree with renown kaupapa Māori researcher and academic, Linda Smith (1999) who argues that the word *research is:*

> [O]ne of the dirtiest words in the indigenous world's vocabulary. When mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful. It is so powerful that indigenous people even write poetry about research (p. 1).

West (1993) suggests that, "social practices…are best understood and explained… by situating them within…cultural traditions" (p. 267). Scheurich and Young (1997) warn that, "epistemologies we use in research may be racially based" (p. 4). This is very important given that epistemologies and ontologies provide the glue for the way in which we think and the discourses we use to make sense of our world. Scheurich and Young (1977) assert that the way we theorise, explain, rationalise, practice and celebrate operates at an individual, societal, institutional and civilizational level. They go on to suggest that when our theorising and practices perpetuate injustices and inequalities we are practicing a form of racism.

Racism

The word racism originates from the word race, however, today racism may also be based on other things including gender, disability, sexuality, and hair colour.

The notion of race originated in the European era of exploration and colonisation. Europeans like Christopher Columbus travelled overseas and encountered and colonised people in Africa, Asia and the Americas. These people looked, acted and talked differently from the colonisers. Explorers and scientists classified these people who were different, into systems that became the foundation for the notion of race (Feagin, 2000).

It is my contention that the notion of race still affects us today. Deeply held assumptions about race and enduring stereotypes might make us think that the gaps in wealth, housing, employment and education are normal or to be expected. It might be seen by some that the privileges that some have are denied to others because of their skin colour. Another assumption is that those who have nothing need to try to work a little harder or bring a better attitude. Whatever the case, the dominant view of race has fostered inequality and discrimination for centuries. Depending on where we position ourselves, it influences the very way that we relate to each other as human beings. A recent article in the New Zealand Waikato Times, interviewed a High School principal who spoke about a school reform programme called Te Kotahitanga which focusses on raising Māori student achievement. One of the responses to the article included:

> Māori can achieve just like everyone else if they put their mind to it, hand holding and using excuses for their lazy attitudes is over the top. If funding is required to keep on this racist past, get Māori to pay for it, they have had enough pay-outs from taxpayers in the past to fund their own programmes. This is stupid, ignorant, racist attitude from middle class morons, continues to help no one (25 August, 2012).

Racism is a form of oppression based on beliefs of superiority and power. Members of marginalised groups generally have less power than more privileged groups. Those in power rarely want to relinquish their positions of power (Glynn, Berryman, Walker, Reweti & O'Brien, 2001). Their discourses and practices for

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the most part, seek to benefit their privilege and maintain their status quo. Auckland University academic Margaret Mutu speaking on television 3News asserted, "[r]acism is definitely associated with power and using power to deprive another group. Māori are not in a position of power in this country and therefore cannot deprive Pākehā" (7 September, 2011).

Scheurich and Young (1997) provide another view of racism, they have identified five categories of racism. I have shown these categories as a set of concentric circles beginning in the centre with individual racism. Each circle shows a separate category nested in the next and so forth, finishing with the largest overall category, epistemological racism (see Figure 1 below).

Individual racism
Overt or Covert

Institutional racism

Societal racism

Civilisational racism

Epistemological racism
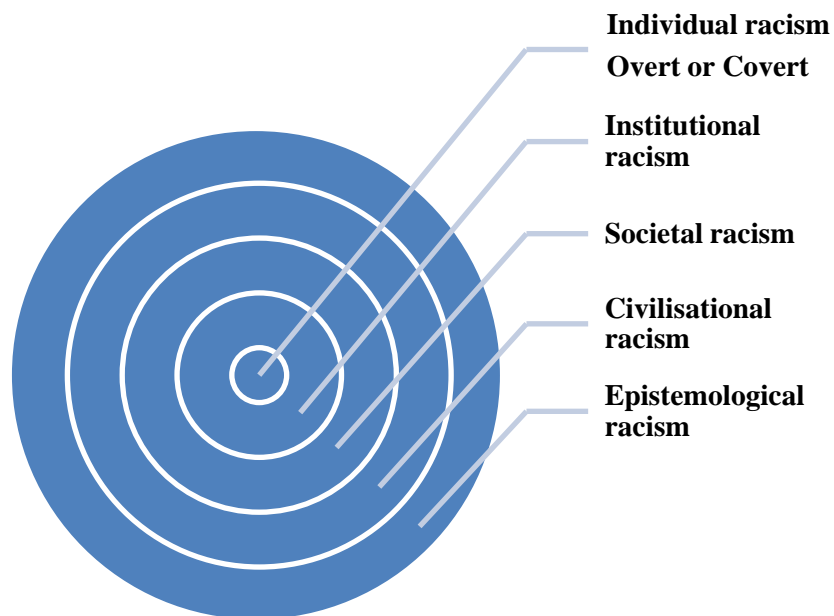
Figure 1.1: Scheurich and Young's five categories of epistemological racism

The first two central categories, "overt racism" and "covert racism", are defined as operating at the individual level. Overt racism involves explicit acts in which a person intends to offend or cause damage to another because of their race. An example of overt racism might be exemplified in derogatory cultural or racist slurs made about an individual. Covert racism is not explicit and not public. It operates undercover. Covert racism may be implicitly excluding someone in a team because of their colour or ethnicity.

Institutional racism and societal racism are organisational and social categories, which create the environment for individual racism. An example of institutional racism is not to promote someone because of their race, gender, sexuality or physical ability, yet they may be the best person for the job. An example of societal racism is grouping people into communities based on socio-economic status. Societal racism has a dominoes affect in these communities, and can play out in educational settings with the banding or streaming of classes and decile ratings across schools, or the location of buildings such as the Māori unit. It can deprive one group and benefit another of resources, access and opportunities.

The fifth type of racism discussed by Scheurich and Young is "civilizational racism" which creates the possibilities for the previous four categories. In many societies they have become embedded as norms. This category represents the dominant group's knowledge, acts and truths as normal. They become the foundation of traditions that then get passed on and become reinforced and embedded as "truths".

Furthermore, speaking about America, Scheurich and Young (1997) contend that:

> All of the epistemologies currently legitimated in education arise exclusively out of the social history of the dominant White race. They do not arise out of the social history of African Americans, Hispanic Americans, Native Americans, Asian Americans or other racial/cultural groups – social histories that are much different than that of the dominant race (p. 8).

Likewise, I would suggest that in New Zealand the epistemologies currently legitimated in mainstream/ English medium education do not arise out of the social history of Māori. Epistemological racism is the widest type of racism within which all others fit. It creates a condition of negative consequences for cultures with different epistemologies. The results of epistemological racism can be seen when one group appears across the range of social indices as disadvantaged, for example, disparities in life expectancy, illnesses, imprisonment, employment and education to mention a few. This situation is seen by many people of colour and Indigenous peoples, including Māori in New Zealand. Importantly, the epistemologies to which we adhere perpetuate the way

in which we continue to define our world. When we view people as less than, we start to define them in deficit terms through the discourses that we use. In order to understand this further the next section defines discourses and explains their use in greater detail.

Discourses

Discourses are sets of ideas and opinions that have been adopted and embedded over time. Bishop et al., (2007) define discourse as, "…sets of ideas, influenced by historical events, that in turn, influence one's practices and actions and thus how one relates and interacts with others and then understands and explains those experiences" (p. 9).

Dominant discourses perpetuate the status quo, gaining momentum with each telling and becoming more entrenched and embedded. These discourses become "truths" that individuals or groups hold onto and then pass on from one generation to the next (Foucault, 1972; Hall & Hord, 2006). The "truths" associated with any particular discourse are dependent upon the regard with which the proponents of the field of knowledge are held.

The fundamental basis of discourse is power (Burr, 1995). When the dominant discourse is overpowering, the minority discourse is seen as inferior (Berryman, 2008). This is the way that many Māori have been portrayed; marginalised by discourses that have been born out of deeply held assumptions of racial superiority. However, while discourses can be viewed in deficit terms they can also be viewed as agentic.

Deficit discourses

Deficit discourses are a way of theorising the inadequacies, the lack of ability or resources of a minority group. These theories blame the minority group and see the problems as located or aligned within the minority culture. Deficit discourses originate from Western colonial epistemologies that explain or classify minority groups in deficit terms. Deficit discourses are based on power imbalances and limit our ability to find solutions other than those that will continue to overpower and marginalise those who are viewed in deficit terms (Bishop et al., 2003).

Agentic discourses

An agentic discourse is focussed on one's own agency to make a difference. It is a position in which you reject deficit theorising as a means of explaining perceived deficiencies of a minority or other group and focus on your own agency. One is able to theorise agentically and take responsibility for moving forwards, being solutions focussed and taking responsibility for what you are able to contribute, not on one's perception of what the other cannot or may not be able to contribute (Berryman, 2008).

Discursive positioning and re-positioning

The discourses we position ourselves in, can either have a negative or positive outcome, for example, being positioned in a space of blaming the "other", can have a negative outcome through covert or overt blaming. This position can limit our potential to offer up solutions for future actions. If we are agentically positioned, we take responsibility and are solutions focussed. We have the ability to re-position from deficit discourses into discourses of agency. This position is not static or linear, it is active and can allow us to constantly challenge or continue to examine our own discourses. Examining our own agency challenges us to find solutions to previous negative issues in order to benefit those who are least served. It challenges dominant discourses of deficit thinking and theorising. Discursive re-positioning has the power to disrupt the status quo. Berryman (2011) reinforces this by saying:

> Discursive positioning has major implications for leaders when attempting to bring about change. Deficit theorisers put themselves in these positions and engage with discourses of blame. ..Unless discursive positioning is addressed from the outset, very little change may occur as deficit theorisers can themselves create or perpetuate a self-fulfilling prophecy of failure (p. 5).

In this chapter I now move to discuss some of the discourses that have emerged from two worldviews over the years New Zealand was settled by the Tāngata Whenua, then by the colonisers and up to the present day. I begin with the arrival of Tāngata Whenua and their settlement in Aotearoa.

1.2 Tāngata Whenua arrival and settlement in Aotearoa

The journey that Tāngata Whenua experienced from Hawaiki to Aotearoa suggests that in order to survive and succeed in this new and vastly different land, a number of skills, and knowledge were required. For example, observations of the moon, stars, and the sea were needed in order to be able to navigate and read the conditions of the sea and weather. These early navigators would have required amongst other things, resilience, stamina, knowledge and respect for the environment, trust and the ability to use the sea for survival along the way. According to the literature of Walker (1990), Bishop and Glynn (1999) and Consedine and Consedine (2005), before Europeans arrived in Aotearoa, Tāngata Whenua had demonstrated the resilience to develop a respectful holistic relationship with their environment. The relationships they developed with this new land acknowledged their own creators/gods of the resources that contributed to sustaining the tribe and enabled further production for the next generations (Berryman, 2008). They maintained complex skills and traditions that would enable groups to live and thrive in conditions that would benefit the collective and provide opportunities where new skills would be developed (King, 1997; Lewis, 1980; Orbell, 1985). Tāngata Whenua developed new skills and displayed a vast array of attributes that would enable them to become established in this new land and prosper in their surroundings and their new environment. Furthermore King (2001) also acknowledges that, Tāngata Whenua were resilient and prospered in this environment and had their own economy and commercial enterprises that benefitted the tribe.

Social System

Tāngata Whenua lived inter-dependently in this new environment and organised themselves into iwi (tribes) hapū (sub-groups) and whānau (family groups) based on whakapapa (geneology). Prior to European arrival in Aotearoa, Consedine and Consedine (2005) suggest that Tāngata Whenua had:

> [e]stablished social systems to ensure their survival and development as tribal peoples. Each hapū operated independently and practiced their own customs, which were maintained through a rigorously enforced and

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sophisticated oral system. The sovereignty of each hapū was grounded in a system of law based on custom (p. 80).

Tāngata Whenua attachment to land was based on whakapapa and tradition. Each generation was bonded through their relationship of guardianship to the land at birth. When a child was born the afterbirth (whenua) and the umbilical cord (pito) were buried in the earth. The Māori word for land is also whenua. When generations pass into the next life, they too are buried in the same sacred places. These traditions symbolise the connection to land, and the identity of a group of people (whānau, hapū, iwi) (Mead, 2003; Walker, 1990). These traditions remain for many Māori to this day.

Economic System

Whānau, hapū and iwi lived in their own groups or village settlements. They had their own gardens, hunting areas and fishing grounds. The whānau provided their own workforce and were self-sufficient. The economy of pre-European Tāngata Whenua was mainly based on agriculture, fishing and hunting. This form of economy and production enabled Tāngata Whenua to have a healthy and physically strong living standard. Salmond, (1993) accounts by Cook noted that "Māori were strong fit active and healthy...the men are of the size of the larger Europeans, stout, clean limbed and active"(p. 270).

Education System

Within the Tāngata Whenua whānau system, children were used to receiving teaching and learning practices with care and affection from a number of people besides their parents or direct whānau group. While each group had a significant role to play, Nepe (1991) extends that tipuna whaea/tipuna matua – mokopuna (grandparents – grandchildren), were the most "intimately bonded"(p. 30). Tipuna whaea and tipuna matua were respected for their wisdom and were valued for their contribution in teaching and mentoring the children. Tāngata Whenua had their own traditions, language and customs that they passed on orally to each generation. They grew capability and capacity within each iwi, hapū and whānau, particularly in the area of educating the ongoing generations. Smith (1995)

explains what the historical teaching and learning practices for Tāngata Whenua around this time entailed:

> a complex oral tradition and a dynamic ability to respond to new challenges and changing needs. The traditional system of education, while complex and diverse, was also fully integrated in that skills, teaching and learning were rationalised and sanctioned through a highly intricate knowledge base. The linking of skills, rationale and knowledge was often mediated through the use of specific rituals (p. 34).

Tāngata Whenua traditional practices and values regarding teaching and learning were valued and reciprocal. These practices were based on the individual and group's prior experiences and skills that they passed on to the next generations. These specific skills and talents were nutured and developed to support the tribe.

In line with Hemara (2000), Berryman (2008) suggests:

> that traditionally the Tāngata Whenua clearly understood the centrality of students and teachers within the learning process and promoted the importance of life-long intergenerational learning and knowledge. Learning was based upon previous experiences and built on the students' strengths. Giftedness and special skills were identified early and nutured specifically. Small student numbers and one-to-one interactions, grounded in lived experiences, were important and curricula were mixed and complimentary (p. 12).

The literature about the arrival and settlement of the Tāngata Whenua suggests that deficit discourses at this time would have been limited. The Tāngata whenua were the only ones in existence in Aotearoa, and given that they were able to adapt and thrive in this new land suggests evidence of their agentic positioning.

Table 01.01: Tāngata Whenua arrival and settlement in Aotearoa

What was happening
- Tāngata Whenua arrival in new land   - Adapted to new lands and resources   - Developed their own gardens, hunting areas and fishing spots.
Māori Worldview
- Whakapapa (geneology) to organise iwi, hapū and whānau   - Whānaungatanga to set up systems and structures to support the collective   - Ako embedded in familial relationships in order to transmit and maintain Māori knowledge   - Kaitiakitanga (guardians) Guardians of this land. If we look after this land the land will look after us

These discourses of whakapapa, whanaungatanga, ako and kaitiakitanga are embedded in a Māori worldview and are still practiced today in everyday Māori cultural events.

1.3 Early European arrival, 1642 to 1800

Tāngata Whenua had been in occupation in Aotearoa, and were living and thriving in their own social, economic and educational systems (Bishop & Glynn 1999).This way of living had been productive for at least 800 years until the first documented European explorer, Abel Tasman arrived on 13th December, 1642 (Walker, 1990; King, 2001). As a result of this first encounter, four of his crewmen were killed and consequenly Tāngata Whenua were seen by these visitors as murderers and savages. This incident would have continued to reinforce the dominant view of savage, brown skin races of the world by the time that Europeans first settled in this new land, which has been perpetuated over time. Captain James Cook reached New Zealand on the 19th April, 1770, on the first of his three voyages.

From the late 18th century, the country was regularly visited by explorers and other sailors, missionaries, traders and adventurers. Whalers and sealers were also to play a major part in the trading business. Tribes who were located in areas that were easily acessible by sea benefitted and prospered by supplying ships with meat, vegetables, fish, flax and timber, much of which was shipped back to

England. However they also lost as a result of developing these relationships. Lives were lost through the introduction of new diseases and their land began to be acquired.

Tangata Whenua had been living and thriving in this new environment for centuries before the arrival of whalers, sealers and explorers, who helped contribute to trade, but also contributed to loss of lives and land.

Table 01.02: Early European arrival 1642 to 1800

What was happening	
• Abel Tasman – three crewmen killed • Whalers, sealers and others accessing resources to take back to England • Majority of the population is Māori	
Tāngata Whenua Worldview	**European Worldview**
• Ako, access to new technologies and the potential for trade, intermarriage • Manaakitanga Share resources with this new group of people	• Race of people are less civilised, 'noble savage' • Availability of unused land and resources going to waste(potential wealth)

Along with the early European arrival came new and differing discourses. Two groups of people living in the same land that looked, spoke and acted differently. Early Europeans seeing the other as 'savages' with resources going to waste while Tāngata Whenua seeing the potential for trade, intermarriage and access to new technologies.

1.4 The impact of increasing European settlement and population from 1800 to 1835

Missionaries

The next important group to arrive came in 1814 introducing Christianity into New Zealand. They built churches and mission schools and preached and taught the Christian gospel. They also played a major role in land acquisition. For example, individual missionaries bought substantial estates for themselves and their descendants. Walker (1990) notes:

Some of the largest estates claimed between 1814 and 1838 belonged to George Clarke (7,600 hectares), Henry Williams (8,800 hectares) and Richard Taylor (20,000 hectares). Out of thirty five missionaries cited by John Grace, only thirteen did not indulge in land-buying (p. 87).

Over the preceding years tens of thousands of hectares were also claimed by other settlers and land speculators.

It is important to note, that little of this land was ever returned to Tāngata Whenua. The land was later resold to settlers at a profit to provide for further operations. During this time, many settlers, who consisted of missionaries, sealers and whalers, convicts and traders, began to become financially established in New Zealand as a result of the dubious land acquisition. These settlers along with Christianity played a major role in entrenching a European economic and legal system that contributed strongly to the colonisation process (Walker 1990).

Land Acquisition

Land acquisition and the rich resources Aotearoa had to offer, created opportunities for people who wanted to settle in this new land. Consedine and Consedine (2005) estimate that:

a thousand ships visited the Bay of Islands area during the 1830s. By the end of the decade Pākehā living in New Zealand totalled around 2000. Estimates of the Māori population at this time vary. Some are as high as 200,000, but a census of 1874 and that of 1857-58 established an estimated figure of 70,000 – 90,000. This would mean that in 1840 Māori probably outnumbered Europeans by about 50 to one (p. 85).

During this time, the word 'Māori' was introduced in order for European settlers to group the indigenous populations (iwi) and to distinguish them from the colonial population. This renaming of Tāngata Whenua was done for the convenience of the coloniser (Berryman, 2008).

The impact of the European population explosion continued to have detrimental effects on Māori including the on-going introduction of diseases from Europe, and the land wars. "Land grabbing", along with embedding the colonial economic

and legal system, led to land passing from Māori to colonial ownership, and subsequently this began to affect the impoverishment of Māori.

As the situation of increasing European numbers developed, potential settlers from France and the United States were also showing a deep interest in colonising New Zealand. Specific groups and in particular, iwi and hapū, were pleading for the British government to intervene and to do something about the deteriorating situation in New Zealand. These situations consisted mainly of colonial lawlessness involving alcohol and prostitution. In addition Consedine and Consedine (2005) wrote:

> As the decade wore on there was mounting pressure on Britain to respond to the situation in New Zealand, in particular to concerns about law and order, interest from other nations (France and the United States), continuing discussions within Māori society about establishing a national form of governance to unite the tribes, and the successful participation by Māori in international and local trading and other areas of European life (p. 85).

Declaration of Independence

Their response was to appoint James Busby who was a British resident as the consular representative. In March 1832, Busby went to the Bay of Islands and his duties were to protect British commerce and control. He also mediated between the unruly Pākehā settlers and Māori. However, he was not provided with any resources to impose this authority.

In 1835, Busby learned that Baron Charles Phillippe Hippolyte de Thierry, a Frenchman, was proposing to declare French sovereignty over New Zealand. He drafted the Declaration of the Independence of New Zealand and was instrumental in organising an important meeting of approximately 34 chiefs from Northland down to the Hauraki Gulf to sign this document. Durie (1998) goes so far as to say:

> there might never have been a Treaty at all were it not for the Declaration of Independence signed five years earlier in 1835.Having recognised

Māori sovereignty and independence then, Britain needed a mechanism to justify imposing its own will on Māori (p. 176).

As Pākehā became more established in New Zealand, the effects of the Western epistemological beliefs about different peoples of the world or as Scheurich and Young (1997) define, epistemological racism began to generate deficit discourses about the indigenous people of Aotearoa. Between Māori and Pākehā these discourses gained momentum and became entrenched as "truths" held by each, about the other (Metge & Kinloch, 1978).

Table 1.03: The impact of increasing European settlement and population 1800 to 1835

What was happening
• Colonisation and settlement • Renaming Tāngata Whenua to Māori • Arrival of Missionaries along with Christiantiy • Tribal Wars • Declaration of Independence

Māori Worldview	European Worldview
• Whānau, hapū and iwi identity • Creation stories • Whenua, familial connections and kaitiakitanga connections to the land	• Remaining of Tāngata Whenua tribes as Māori for the convenience of the coloniser • The one and only God. Māori pagan worshippers many gods. A need to save Māori and their souls • Land to be owned

The impact of a growing European population had a major influence on both worldviews. European epistemologies about religion based on one god and Māori epistemologies of ngā Atua based on creation stories, whenua connections and tribal identities. Both worldviews colliding.

1.5 The Treaty of Waitangi 1835 to 1840

In 1837 William Hobson sailed to the Bay of Islands from Australia, in response to a request for help from James Busby, who felt threatened by wars between Māori tribes. Hobson arrived on the 26th of May 1837 and helped to reduce the tensions. At the time, the British government recognised the sovereignty of the

Māori people, as represented in the Declaration of Independence of New Zealand (Orange, 1987).

In 1839, William Hobson was appointed as a consul representing the Crown. The Colonial Office gave Hobson specific instructions. His primary task according to Consedine and Consedine, (2005) was to:

> ...secure sovereignty for Britain, but only if Māori were willing to cede it, by negotiating a treaty that would be understood fully by both sides and with the 'free and intelligent consent of chiefs'; he was to obtain land, but on the condition that Māori retained enough for their own purposes and would not be disadvantaged (p. 87).

Hobson helped draft the Treaty of Waitangi, with his secretary James Freeman and Busby. One version was written in English and one in Māori. The different interpretations of each posed conflicting views. According to Claudia Orange (1987) in an analysis of the Treaty of Waitangi, three main factors had to be considered, "the legal status of the country, humanitarian concern for Māori welfare, the need to convince the Māori population that further British intrusion should be accepted" (p. 32).

From the outset, there have been discrepancies and disparities around the two conflicting versions of the Treaty. The following are the English version of the treaty and the Māori interpretation. The differences between the two versions as outlined by Orange (1989) are:

Article 1 – the treaty in English, Māori leaders gave the Queen 'all the rights and power of sovereignty' over their land. The treaty in Māori, gave the Queen 'te kawanatanga katoa' – the complete governance over their land.

Article 2 – the treaty in English, Māori leaders and people, collectively and individually, were confirmed in and guaranteed "exclusive and undisturbed possession of their lands and estates, forests and fisheries, and other properties". The treaty in Māori, they were guaranteed "te tino rangatiratanga" – the unqualified exercise of their chieftainship over their lands, villages, and all their treasures (p. 30).

Article 3 – held the promise by both that Māori would share all the rights and privileges of British Subjects.

The Māori text was eventually signed by 512 Māori leaders over a seven-month period. Most did not see or sign the English version of the Treaty. Inevitably both sides had different understandings; they were operating from different texts and different world views. Consedine and Consedine (2005) extend this further:

> In May the following year the Letters Patent established New Zealand as an independent colony of Britain. Hobson then took the oath of office for his new position as governor. It was at this point that the Crown formally subsumed the powers of governance and sovereignty from Māori – without a single Māori signature in sight. And still with no Māori mandate for this sovereignty to be extended to cover Māori (p. 91).

Within Māori traditional practices, no matter what position one has within the tribe, they do not have the authority, the right or are in a position to cede sovereignty or give away any land over to the British Crown, without acceptance by the iwi, hapū or whānau (Walker, 1990).

Over the decades there has been confusion, disappointment, hope, optimism and on-going debate over the misunderstandings generated by which of the two versions is legitimate. The colonial history of Aotearoa since the signing of the Treaty has been one where broken promises, greed, theft and unwarranted confiscation of Māori land, has led to warfare and the on-going marginalisation and impoverishment of Māori at every turn. However, at every turn, Māori have also resisted and continue to display their rights of tino rangatiratanga or self-determination (Bishop & Glynn, 1999).

As a result of the signing of the Treaty, colonisation moved rapidly and even larger numbers of settlers began to arrive. The Māori population continued to decline as a result of disease and by 1858 the Pākehā population equalled the Māori population. As the Pākehā population was increasing, so was the demand for land. Legislation had to be put into place so the acquisition and ownership of land could be attained by political means. This situation is still being fought in the courts and by the media in the 21st century.

Through the period of the signing of the Treaty of Waitangi, some discourses were becoming entrenched and were starting to play out in the environments that Māori and Pākehā lived. The mainstream colonial discourse was dominating, with the privileges and rights of one group, not being represented in the life of the other group.

Table 0.4: The Treaty of Waitangi 1835 to 1840

What was happening	
- Treaty of Waitangi - Land Wars - Land confiscation - Acquisition of land - British imposition and sovereignty /Rangatiratanga	
Māori Worldview	**Pākehā Worldview**
- Rangatiratanga, self-determination of principles and practices - Kawa and tikanga, already have long established processes and guidelines that are adhered to	- Land acquisition - English rules, laws and social hierarchy

Misunderstanding and miscommunication occurs when groups interpret words or actions based on their own but differing understandings (Metge & Kinloch, 1978). While Māori were calling for self-determination and the right to follow their own cultural principles and practices, Pākehā were acquiring more land and ensuring that English rules and practices were becoming embedded in the fabric of New Zealand society.

1.6 The Constitution Act and Native Schooling 1840 -1918

Education Ordinance

In 1847 in support of the settlement process George Grey, the Governor of New Zealand introduced his Education Ordinance that promoted the beginning of a process of government policy of assimilation. The Act accelerated the process of settlement, to establish and strengthen colonial institutions, and to encourage assimilation of Māori into the colonial way of living.

The Act also offered subsidies for Māori to attend boarding schools. However, in order for these schools to receive the subsidies, instruction would be delivered in English. As Simon and Smith (2001) stated, "...it was also an expressed hope that the schools would take the children away from the 'demoralising influences of their villages', thereby 'speedily assimilating' the Māori to the habits and usages of the European" (p. 59).

Schooling was used as a way of assimilating Māori into accepting their place in the colonial system. Education plays a major part in the usage, and/or the removal of any language. Towards this end Māori language was considered to be an obstacle for educational progress and was banned from the school grounds.

Another push towards assimilation occurred as Māori parents were encouraged to move their children away from their own homes and enter them into a colonising environment that included English, religion and manual labour. Māori language and the ways that Māori had lived for generations had no value to the colonists; both were seen as barriers in the process of assimilation. A deliberate priority was the replacement of traditional Māori culture with European concepts and ideals and the preparation of Māori as the manual work force (Simon & Smith, 2001). This is clear from a report in 1862, by Henry Taylor an inspector of schools who wrote:

> I do not advocate for the Natives under present circumstances a refined education or high mental culture: it would be inconsistent if we take account of the position they are likely to hold for many years to come in the social scale, and inappropriate if we remember that they are better calculated by nature to get their living by manual than by mental labour (AJHR, 1862, p. 38).

Constitution Act

In 1852 the New Zealand Constitution Act granted self-government to the colony of New Zealand. This meant that the provinces had the authority to pass provincial legislation. Parliament was granted the power to make laws for the peace order and good government of New Zealand, provided such legislation was not inconsistent with the laws of England (Orange, 1987).

One of the main advantages for Europeans was that they could acquire more land. The Act disadvantaged Māori by encouraging them to be sole owners of their land and to give up collective titles of land ownership, something that was against their cultural beliefs. A Māori worldview promotes joint and collective responsibility to have guardianship of the land. As discussed previously Māori have connections to the land that link each whānau by birth and death. Land belonged to the whānau, hapū and iwi. Land was to be used respectfully and nurtured collectively to benefit the group.

Having land titles in multiple names was problematic for colonisers in their acquisition, access to and control of land. Deficit discourses about this situation located the problem to be with Māori:

> Tribal rights destroy personal ownership, few among them can boast of owning an acre of land as absolutely and wholly his own. In the same way stock, houses, farm produce, and even the very children, are held as the common property of a tribe, with the exception of horses, perhaps a few attempts have been made by the Natives to individualize property (AJHR, 1862, p. 33).

Not only was land being confiscated from tribes, the right to vote was also taken away from Māori. Of this situation Orange (1987) wrote "…among the colonists the cry was raised that the polls would be swamped by Māori voters since they lacked experience and were vulnerable to manipulation" (p. 139). However, when Māori exercised resistance to this Act, land wars ensued. Although Section 71 of the Constitution Act allowed for "Māori districts" where Māori law and custom were to be preserved, this section was never implemented by the Crown.

In order to continue to 'civilise', and 'assimilate', Māori children into the 'colonising' ways, and to prepare them for manual or labouring work that would discipline them, Native Schools were established.

Native Schools

In 1858, the Education Act established Native Schools for Māori children in many rural Māori communities. Māori provided land and finance for these schools. In return for Māori providing a suitable site, the government provided a school,

teacher, books, and materials. English would be the only language taught in Native schools.

This made two tiers in this education system: one for Māori; the other for the children of the European colonials. The Native school curriculum continued to focus on manual and practical work rather than academic or intellectual development (Simpson, 1984; Simon, 1990).

The primary purpose of the Native Schools was to provide European education in order to assimilate Māori. It was also the vehicle to ensure Māori became more useful to the more superior levels of colonial Pākehā. This attitude was reflected in a 1929 annual report of the Director General of Education, T.B. Strong (1929) when he said, "native schools should lead the Māori boy to be a good farmer for the new landowners, and the Māori girl to be a good famer's wife" (p. 192). The laws and policies behind these colonial views limited Māori from being able to compete in all aspects of political, social, economic and educational platforms. Smith (2001) states:

> The system had been established in accordance with the 'civilising' agenda of the nineteenth-century state, specifically to facilitate the 'Europeanizing' of Māori". Things had now come to pass that it was necessary either to exterminate the Natives or to civilise them (p. 3).

In line with a Western worldview, promoted by the native schools agenda, European knowledge was promoted as being superior and more worthwhile than Māori knowledge and practices (Bishop & Glynn, 1999). Strong reaffirmed the policy of limiting the Māori curriculum even though it was clear that Māori in these schools were able to succeed in a more challenging curriculum:

> [w]henever I have come into contact with the education of dark races… I have noted with surprise their facility in mastering the intricacies of numerical calculations. This fatal facility has been taken advantage of in the Mission Schools and even in the schools manned by white teachers to encourage the pupils to a stage far beyond their present needs or their possible future needs (p. 194).

The colonial education system aimed to turn traditional Māori values and customs into homogenous European assimilationist practices. Berryman (2008) extends this position further by adding, "[s]tate controlled education resulted in Māori being educated within a system that not only devalued them as a people but emphasised the negative features of Māori knowledge and culture" (p. 23). The Māori world was changing and in its place was beginning to emerge a British class system. Māori were stripped of ownership and control of their land; they were fast losing their language; and their way of living was belittled and changed forever more. Bishop and Glynn (1999) explain, "[i]n 1930 a survey of Māori children attending native schools estimated that 96.6 per cent spoke Māori at home. By 1960, only 26 percent spoke Māori at home" (p. 35).

In spite of government control of education, Te Aute College for Boys stood out as different, offering matriculation classes that opened up university as an option to its students (Simon, 1992). This outraged the colonialists and led to legislation to ensure that the school return to the limited curriculum. In the 1880s, when matriculation was an option in this one school, Te Aute College produced what would become the first Māori University graduates (Berryman, 2008).

By 1900 the Māori population had dropped to 45,000 while the Pākehā population had climbed to 770,000 (Pool, 1991).

The impoverishment of Māori through the loss of land and population decline, and the assimilation practices in education that belittled their traditional, cultural knowledge and practices, saw this once proud people being blamed for their own condition and subsequent demise.

What was happening
- Constitution Act   - Native Schools using Māori resources   - Crown acquiring Māori land at low prices and on selling for profit   - Population decrease due to diseases   - Māori resistance   - Assimilation to integration

Māori Worldview	**Pākehā Worldview**
- Whanaungatanga, connections are made through Te Reo - Tino rangatiratanga, protection of tribal knowledge, practices and resources - Kaitiakitanga, joint and collective responsibility to land for future generations	- Eliminate Te Reo Māori - Native schools were established for Māori men to be good farmers and Māori women, good wives - Individual ownership of land for access - Enforce laws that are consistent with the laws of England, because Māori need to be subdued

Two worldviews continued to collide, one worldview involving: language as a major form of communication that connects with land, whakapapa and each other; education systems that were intergenerational and based on relationships; with joint, collective responsibility to the whenua. The other worldview being: eliminate the Māori language for clearer communication within our systems and structures; an education system that can be aligned to these new principles; and laws to access and possess more land.

1.7 The Hunn Report and kaupapa Māori 1960 to 1980

Education between 1918 and 1960 continued relatively unchanged. The Hunn report (1960) was the first official document to statistically identify the educational gap that had grown between Māori and Pākehā in this time. Walker (1990) writes:

> The report noted there was a 'statistical blackout' of Māori at the higher levels of education where only 0.5 % of Māori secondary school students made it to the seventh form (Year 13) compared with 3.78% of Pākehā.

But without adducing any evidence, the report blamed parental apathy for the situation (p. 203).

Although the Hunn report identified the disparity between Māori and Pākehā, the cause was placed at the feet of whānau and the communities where Māori resided.

The Department of Māori affairs recommended that New Zealand move beyond assimilation policies to integration policies. The report emphasised the importance of ensuring that New Zealanders become one people mixing in two cultures, however, the Western culture would still dominate. Full integration of the Māori people into Western New Zealand life was recognised as an important objective in the country at that time. Where Māori might stand in society was a little less explicit given that the pathologising of Māori continued to perceive Māori in deficit positions. These events have had lasting effects on generations and keep being repeated and impacting on Māori student academic achievement today. Bishop and Glynn (1999) express their thoughts on this historical journey for Māori:

> despite the promises of the Treaty of Waitangi, Māori and Pākehā relations in New Zealand since the signing of the Treaty have not been a partnership of two peoples developing a nation, but political, social and economic domination by the Pākehā majority and marginalisation of the Māori people through armed struggle, biased legislation, and educational initiatives and policies that promoted Pākehā knowledge codes at the expense of Māori (p. 14).

The Currie report (1963) was published and emphasised the need to make Māori underachievement a central priority. The response was to initiate a range of remedial, compensatory programmes to fix this deficit up.

Historic and current deficit discourses have a long history of misunderstandings and misinterpretation that began when the worldview that was Māori began to collide with the worldview that was Pākehā (Metge & Kinloch, 1978). This situation was further exacerbated in the 1970s by what had been an ongoing movement by Māori since that 1950s, away from traditional rural communities to towns and cities in search of employment. Despite the negative discourses and the

political agenda to take away Māori identity, Māori have maintained their tribal identities through their pepeha to their mountains and waterways. In the 1970s these on-going losses also generated a movement amongst Māori that has become known as kaupapa Māori.

Kaupapa Māori

New Zealand's history since colonisation has been one in which Pākehā policies and practices have determined how Māori people should assimilate into the dominant culture and how Māori should participate. Kaupapa Māori on the other hand is based on Māori philosophy and principles. Berryman (2008) explains:

> Kaupapa Māori emerged from Māori dissatisfaction with the effects of the rapid urbanisation of Māori in the post-World II period and culminated in what has been viewed as an intensifying of political consciousness and a shift in the mindset of larger numbers of Māori people in the 1970s and 1980s (p.53).

Berryman continues that this movement was, away from that of the dominant colonial discourse, to what Bishop (1996) notes as "the revitalisation of Māori cultural aspirations, preferences and practices as a philosophical and productive educational stance and the resistance to the hegemony of the dominant discourse" (p. 11).

Kaupapa Māori critiques the Western colonial worldview and looks for answers and agency within Māori cultural knowledge, aspirations and practices. Kaupapa Māori seeks to look for answers within Māori culture and to resist the dominant culture that has marginalised Māori. Within this kaupapa, Māori are able to think and act within Māori epistemologies and ontologies and, in a way that is responsive and beneficial to Māori.

Furthermore, Bishop and Glynn (1999) suggest that "kaupapa Māori is a means of proactively promoting a Māori world-view as legitimate, authoritative and valid in relationship to other cultures in New Zealand" (p. 65).

Māori began to resist the mainstream discourses that continued to exclude them from a share of the power within all of the significant and influential domains

across the spectrum in our society. Smith (1997) makes the point, that it is the political context of unequal power relations that must be challenged and changed. He writes:

> Kaupapa Māori strategies question the right of Pākehā to dominate and exclude Māori preferred interests in education, and assert the validity of Māori knowledge, language, custom and practice, and its right to continue to flourish in the land of its origin, as the Tāngata Whenua (p. 273).

Kaupapa Māori is a response by Māori to gain and achieve autonomy over their own lives and aspirations. It also contends that Māori be active participants in power-sharing relationships that take into account equal partnerships that value and respect the cultures each represents. Kaupapa Māori actively challenges discourses, initiatives, programmes and practices that have had a negative impact on Māori for generations. In this respect, kaupapa Māori resists Western imposition and strives for the revitalisation of things Māori.

An example of kaupapa Māori has been the development of Kōhanga Reo (language nests). Kōhanga Reo is a movement that grew out of the resistance to the loss of the Māori language and as a means to begin to revitalise and maintain the Māori language. Māori wanted these important aspects in the education of their mokopuna (grandchildren). While this was a major concern, they also believed that the solution lay within the hands of whānau and iwi groups (Smith, 1990). Kōhanga Reo is committed to the revitalisation of Māori language and has been operating now for more than 30 years. Kōhanga Reo has also revitalised the use of marae, and has played a major role in helping preserve the Māori language. Kaumātua (elders), are at the foundation of each marae to ensure that appropriate cultural and aspirational practices sit within the kaupapa of Kōhanga Reo.

The success of Kōhanga Reo has led to greater Māori autonomy over Māori language and culture. Kōhanga Reo graduates began the movement that now includes being able to access the curriculum through the Māori language at all levels. These include Kura Kaupapa (primary schools), Whare Kura (secondary schools), and Whare Wānanga (tertiary institutions) (Smith, 1990). The focus of these alternative educational settings can be attributed to Māori language, cultural aspirations, and values that are placed central to the education process. Not only

have Kōhanga Reo impacted on Māori education, the success of this movement can be seen in other areas of New Zealand society. For example, in 1987, the Māori language was recognised as an official New Zealand language. We now have Māori television stations where the focus is on Māori language, news and stories from a Māori worldview. Today in the mainstream television setting, it is becoming more common to hear Māori phrases being spoken by Pākehā presenters using correct pronunciation.

Graham Smith (1992) highlights the following six principles for consideration as crucial change factors in kaupapa Māori practice. The key elements are:

- **Rangatiratanga: relative autonomy/self-determination:** This issue is for the need by Māori to have increased 'control over one's own life and cultural well-being'. The need for greater autonomy over key decision-making in schooling regarding administration, curriculum, pedagogy and Māori cultural aspirations.

- **Taonga Tuku Iho: cultural aspirations:** To be 'Māori' is taken for granted: there is little need to justify one's identitiy. Māori language, knowledge, culture and values are validated and legitimated by themselves – this is a 'given'.

- **Ako: reciprocal learning:** That teaching and learning settings and practices are able to closely and effectively 'connect' with the cultural backgrounds and life circumstances of Māori communities.

- **Kia piki ake i ngā raruraru o te kainga: mediation of socio-economic and home difficulties:** This asks Māori communities to take seriously the potential of schooling as a positive experience despite other social and economic impediments abroad in the wider community.

- **Whānau: extended family:** This asks whānau to take collective responsibility to assist and intervene. There is a reciprocal obligation on individual members to 'invest' in the whānau group. In this way, parents are culturally 'contracted' to support and assist in the education of all of the children in the whānau.

  Kaupapa: collective vision, philosophy: The collective vision provides guidelines for excellence in Māori, that is, what a good Māori education

should entail. The power is in the ability to articulate and connect with Māori aspirations, politically, socially, economically and culturally (pp. 13-14)

With the emergence of Māori resistance and revitalisation, Māori have been proactive in ensuring that their knowledge and values are recognised and that the right for self-determination is exercised.

Table 1.6: The Hunn Report and Kaupapa Māori between 1960 and 1980

What was happening
- Māori activists, Land march and protesters   - Hunn report   - Kaupapa Māori   - Kōhanga Reo

Māori Worldview	Pākehā Worldview
- Kaupapa, collective vision, standing together for a common purpose - Tino rangatiratanga, kaupapa Māori movement paving the way for resisting the dominant Western worldview - Taonga Tuku Iho, Kōhanga Reo to revitalise our language, knowledge and practices - Pepeha, connection to mountains, waterways, whakapapa	- Māori whānau and communities are problematic - Māori viewed as troublemakers, activists and protesters - Separate education system resisting what is already in place. A form of elitism - Negative statistics reinforce negative dominant discourses

While kaupapa Māori paved the way for resistance of the dominant discourses that were marginalising Māori, it also sought the revitalisation of Māori language and knowledge. On the other hand,the Pākehā worldview that reinforced the dominant discourse of resistance equated to perceiving Māori as troublemakers, activists and protesters.

1.8 Education outcomes for Māori today

Despite Kaupapa Māori being an active philosophy, Māori resistance to mainstream discourses still has little impact on the way Māori are viewed and represented in New Zealand society today, especially through the media. There

are still huge disparities between Māori and Pākehā when it comes to health, employment, education, and other social indicators with, for example, Māori being imprisoned well in excess of any other cultural group in New Zealand. Modifying Māori settings through kaupapa Māori as with Kōhanga reo is one thing, however, modifying mainstream settings through kaupapa Māori is the next challenge.

I now move to consider what is happening for Māori in secondary schools across New Zealand.

English Medium settings in New Zealand

A snapshot of New Zealand's education system can be seen in comparison to others through the Organisation for Economic Cooperation and Development's (OECD), PISA data (2001). Using these data Hattie (2003) explains New Zealand's situation thus: "the top 80 per cent of our students are very competitive and performing at world class standards, while the bottom 20 per cent are falling backwards – like no other country in the western world" (p. 2). Those who are least well served in the education system continue to be the low achieving students. New Zealand has one of the largest spreads between these two groups. A report to the Incoming Minister of Education in New Zealand in 2011, drawing upon these OECD data, makes the following conclusions:

> New Zealand's highest achieving learners compare with the best in the world, but those groups least well served by New Zealand's education system achieve outcomes comparable with the lowest performing OECD countries. The social consequences of this are all too clear. The economic consequences are equally unacceptable (p. 3).

It comes as no surprise that those who are the low achievers are Māori. However, the question is, are these low achievers, the 20 per cent, at the bottom? Below are two figures from Hattie (2008), that show where Māori achievers are, when tested with the Assessment tool for teaching and learning (asTTLe). AsTTle was developed to assess students' achievement and progress in reading, mathematics and writing.

Figure 1.2 below provides a comparison that shows where Māori are placed in relation to Pākehā, Asian and students from the Pacific Islands, in regards to mathematics.
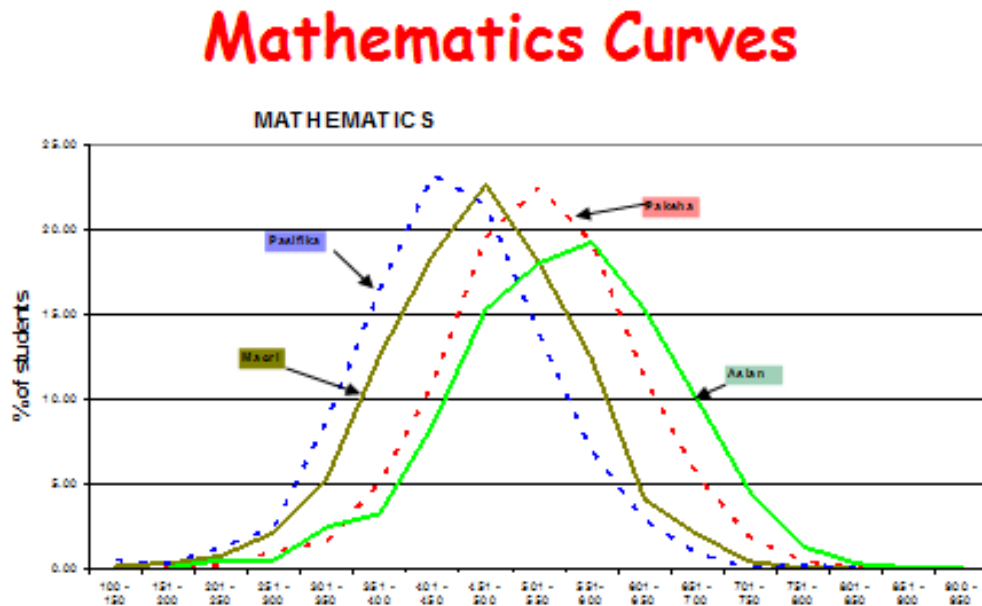
Mathematics Curves

Hattie, J. (2007). Narrow the gap, fix the tail, or close the curves: The power of words: University of Auckland.

Figure 01.2: Hattie's Mathematics curves

The above graph indicates that mathematically, Māori and Pacific Island students are not performing as well as Pākehā and Asian across the entire range, from the lowest to the highest performers. Māori and Pasifika students in the lower range are underachieving, and Māori and Pasifika who are in the top range are also underachieving, in comparison to the other two ethnic groups. According to the Parliamentary Committee on Education and Science (2008), the low achievers' "...causes this group to be referred to as the 'long tail'" (p. 5). Hattie (2008) challenges the concept of the 'tail' as leading to inaccurate depictions of the policy problems and their solutions, particularly in reference to Māori and Pacifika students' achievement issues. He suggests that "we have neglected the majority of the underperforming students by using the wrong language and metaphors" (p. 1). He goes on to explain that if we focus on the tail this leads us to the group that are situated near the bottom. If we focus on the gap it leads us to

help the lower achieving students, who are Māori and Pacifika students to be found across the range. Hattie (2008) concludes:

> We need a metaphor that points to moving Māori and Pacifika students above the middle higher as well as moving those below the middle upwards. In a crude sense, we need to move the Māori and Pacifika 40 per centers and 60 per centers up simultaneously, but the wrong metaphors (i.e., gaps, tails) means that we focus on the bottom 10 per centers and ignore these [other] students (p. 1).

Figure 1.3 below provides a comparison that shows where Māori are placed in relation to Pākehā, Asian and students from the Pacific Islands, in regards to reading.
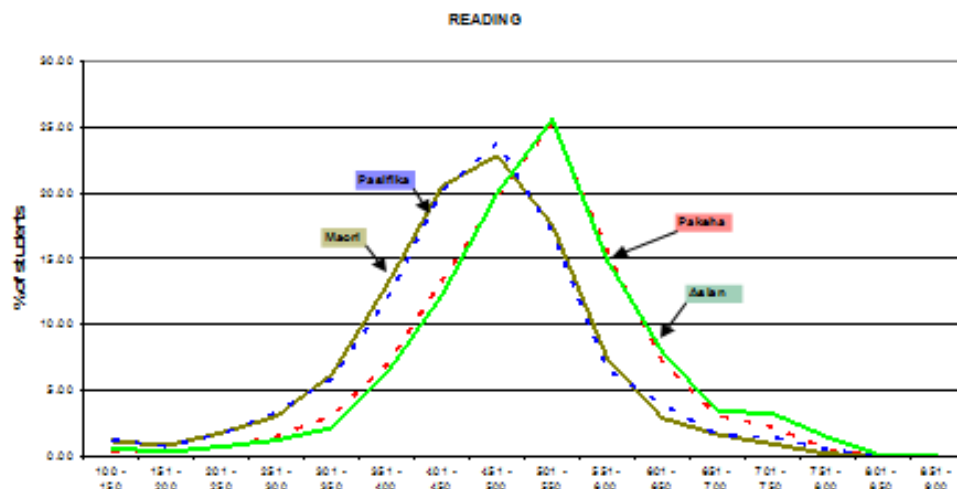
Hattie, J. (2007). Narrow the gap, fix the tail, or close the curves: The power of words: University of Auckland.

Figure 1.3: Hattie's Reading Curves

The above graph indicates that reading results show Māori and Pacific Island students are not performing as well as Pākehā and Asian from the lowest to the highest performers. The trend continues to be similar to figure 1.2. At each point there are disparities between the two groups. Even some of our brightest students are underachieving.

The message from these two figures is that we need to reduce the disparity everywhere and not just focus solely on the bottom 10 to 20 per cent. As long ago as 1994, Professor Mason Durie was quoted as saying that "until the disparity in Māori achievement is corrected, Māori will continue to feature disproportionately in indicators of poor outcomes, and will be a wasted resource for New Zealand" (p. 10).

The following table has been adapted from Hood (2007), it presents a snapshot of the participation between Māori and non-Māori students, further disaggregated by gender.

Table 01.7: Comparison of participation and experiences between Māori and non-Māori school leavers in 2005

Participation Descriptors	Māori boys	Non-Māori boys	Māori girls	Non-Māori girls
Drop out before 16 years old	41%	18%	34%	11.5%
Early exemptions	19.5%	7%	12%	4%
Retention to age 17	36%	60.5%	42.5%	70%
Leave school with no qualifications	52.5%	26%	45.5%	18.5%

Table 1.7 indicates that Māori students in mainstream secondary schools are leaving school earlier than non-Māori students. While some would suggest we have a gender problem with boys being most at risk, these data show that Māori students (boys and girls) are most at risk. The dropout rate, between Māori and non-Māori, before the age of 16, exemptions, retention and leaving school with no qualifications is alarming. So what does education for Māori students look like in Māori medium schools?

Achievement of Māori students in Māori-medium schools has begun to be well documented and analysed in recent years (ERO 2002; Murray, 2005; 2007). Ngā Haeata Mātauranga - The Annual Report on Māori Education, (2007/08) details the National Certificate of Educational Achievement (NCEA) attainment results for students in Māori-medium education and compares these results with Māori students in mainstream education. In 2008 the data consistently showed that

Year 11 students in Whare Kura were more likely to meet literacy and numeracy requirements (in te reo Māori and/or English) for NCEA Level 1 by the end of Year 11. Year 11 to 13 students were more likely to gain a typical level or higher NCEA qualification and "the proportion of students who leave school qualified to attend university is much higher than the number of Māori students in English-medium schools and comparable with the proportion of non-Māori in English-medium schools" (Ministry of Education, 2010, p. 13).

Figure 1.4 below shows the comparison of Māori students leaving Māori medium schools and those leaving mainstream schools with NCEA Level 2 or above, between 2002 and 2010.
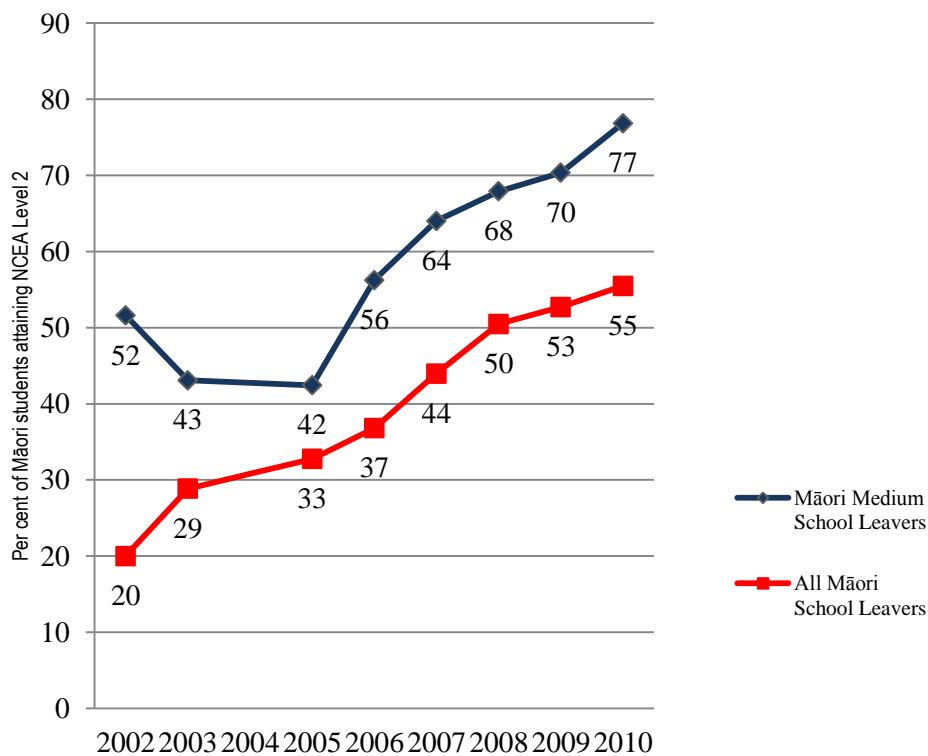
Figure 01.4: Percentage of Maori medium Maori school leavers and all Maori school leavers with NCEA Level 2 or above (2002-2010)

When we compare the educational achievement of Māori students in mainstream secondary schools with Whare Kura or Kaupapa Māori schools, these data show that Māori students in kaupapa Māori settings or Whare Kura are more successful.

Te Kotahitanga

A persistent challenge for Māori is that the education system continues to respond adequately to the education of Māori students. The gap first shown in the Hunn (1960) report continues. Equitable education for the majority of Māori has not yet evolved from the dominant culture. Māori students continue to be marginalised and the on-going deficit discourses continue to perpetuate Māori in a subordinate position. However, a kaupapa Māori response that is operating in the mainstream is Te Kotahitanga, an iterative, research and professional development project, funded through the New Zealand Ministry of Education. Te Kotahitanga, which began in 2001, seeks to work with teachers and school leaders to address the historical disparity in educational outcomes for Māori students within mainstream secondary schools in New Zealand (Bishop et al., 2003).

Te Kotahitanga works to change relationships of power and culture within mainstream education settings as a fundamental precurser to changing teacher pedagogy and subsequently Māori students' participation and achievement. Māori metaphors provide an alternative pedagogy where relationships and interactions are fundamental to the issue of power and control. Bishop et al. (2007) states that, "in order to change practice, we must investigate what constitutes appropriate metaphors to inform practice" (p. 9).

The narratives

Te Kotahitanga sought to examine what it would take to engage Māori students in education. Bishop and Berryman (2006) gathered a number of narratives of both engaged and non-engaged Māori students' classroom experiences through the process of collaborative storying (Bishop 1996). In doing so they took active advice from Cook-Sather (2002) who suggested that "authorising student perspectives is essential because of the various ways that it can improve educational practice, re-inform existing conversations about educational reform, and point to the discussions and reform effects yet to be undertaken" (p. 3). These narratives of experience were also complemented by the stories of experience from whānau, (families), principals and teachers. Interestingly, since the gatherings of student's educational experiences were shown to be so powerful in

Te Kotahitanga, many other education initiatives have begun to use similar processes to gather information from students.

Te Kotahitanga found that both engaged and non-engaged Māori students, their whānau and principals believed that engaging Māori students in learning required the beliefs and actions of their teachers to change. Many of these groups and some of their teachers had solutions for how best to address issues of non-engagement and underachievement. These findings indicated a need to address how teachers thought about Māori students and to develop an understanding of the interdependent responsibilities of principals, teachers, students and whānau. Bishop et al. (2003) identified that an important aspect was the way principals and teachers theorised about Māori students and the assumptions they made about the causes of low achievement, absenteeism, and disruptive behaviour. This theorising was evident in the discourses that teachers used to explain their practice.

An overall analysis of the narratives completed by Bishop and Berryman (2006) indicated that there were three discursive positions that participants believed influenced Māori students' educational achievement. How one responded varied according to the discourses within which an individual positioned themselves.

The three discursive positions identified by Bishop and Berryman (2006), were child/home, school systems and structures and relationships/interactions inside classrooms. The teachers' perspectives encompassed within these discursive positions are detailed below:

- **Child/home –** this discursive position relates to the issue of Māori students low achievement being attributed to the child and their home. This position is located outside of the classroom. Discourses from this position include things such as: their whānau don't care about school; their whānau had poor education experiences so they can't/won't help their children; students don't bring their pens and books to school; they are not properly equipped to learn.
- **Systems and structures –** this discursive position relates to systems and structures within the school or within the education system. This position

is located outside of the classroom. Discourses from this position include things such as: On-going changes in the schools systems and structures, discipline and reporting, increasing workload and large class sizes.

- **Relationships/interactions –** this discursive position relates to the relationships and interactions between Māori students and their teachers. This discursive position is located in the classroom. As with the other positions, discourses from this position range from deficit to agentic. The deficit discourses include: Māori students don't want to learn; their vocabulary, both written and spoken, is extremely poor. The agentic discourses include: the importance of establishing cultural links with Māori students and having effective teaching and learning relationships (Bishop & Berryman, 2006).

An analysis of the interview statements showed that the discourses that came from teachers to do with Māori students, their home and culture, mainly came from a deficit or non-agentic position and offered few solutions. The discourses to do with systems and structures were also coming from a deficit or non-agentic position. Teachers have limited influence or agency in these two positions. Teachers have the most potential or the most agency to change the condition of Māori students through their own agency to promote teaching and learning, inside their classrooms.

These narratives (Bishop & Berryman, 2006) are used to influence teachers to critically reflect upon their own positioning with regards to Māori students and to begin to discursively reposition away from deficit positions to positions of agency. Teachers who reposition agentically develop personal understandings about how they can bring about change and that they are responsible for bringing about changes in the educational achievement of Māori students (Lawrence, 2011).

The Effective Teaching Profile

The Te Kotahitanga Effective Teaching Profile (ETP) was developed by researchers from the students narratives of experience (Bishop et al., 2003), as "[s]tudents expressed the types of relationships and interactions between

themselves, and their teachers that both hindered their educational achievement and also promoted their advancement" (p. 27).

Fundamental to the Te Kotahitanga ETP is the need for teachers to reject deficit theorising as means of explaining Māori students' educational participation and achievement.

Teachers, who are agentically positioned, are then supported to be professionally committed and responsible to understand how to bring about change. Professional development supports teachers to show, in culturally appropriate and culturally responsive ways, that they:

- genuinely care and know their Māori students as culturally located. (*Manaakitanga*)
- articulate high learning and behavioural expectations for their Māori students. (*Mana motuhake*)
- are organised and prepared with well-managed learning environments. (*Whakapiringatanga*)
- engage in dialogic learning conversations with Māori students. (*Wānanga*)
- facilitate and use a range of strategies that promote teaching and learning relationships(*Ako*)
- use evidence of Māori student achievement in formative and summative ways to promote, monitor and reflect on positive outcomes. (*Kotahitanga*) (Bishop et al., 2003).

The Te Kotahitanga ETP offers alternative Māori metaphors for teachers and educational leaders. These new metaphors disrupt the status quo as teachers work to develop new understandings to move their pedagogy forward, in their implementation of the ETP. This is a complex challenging process.

Culturally Responsive Pedagogy of Relations

The narratives indicated a need to address how teachers think about Māori students and to develop an understanding of a culturally responsive pedagogy of relations which develops as teachers implement and increase their expertise with the Te Kotahitanga ETP.

The Te Kotahitanga ETP is the means to operationalise teachers and school leaders embedding of a culturally responsive pedagogy of relations into the classroom and throughout the school. In Te Kotahitanga, this Culturally Responsive Pedagogy of Relations is operationalised when the following five elements are all active and working inter-dependently:

1. Power is shared within non-dominating relationships of interdependence

Within schools, power-sharing is fundamental to developing trust and respect. When teachers and educators develop these kinds of relationships with their students, they are able to engage in dialogic interactions that promote Māori students' self-determination over their own learning and sense making processes. When new learning is co-constructed, both teachers and students are more powerful. Interactions of this kind are fundamental to power-sharing relationships. Bishop (2011) suggests that "collaborative critical reflection is part of an on going critique of power relationships, and one's ability to work inter-dependently with students" (p. 39).

2. Culture counts

The Te Kotahitanga ETP supports teachers who are agentically positioned, to understand the important differences between cultually appropriate and culturally responsive, and to incorporate each most effectively into their teaching. We all have our own cultures. Our culture is a means of learning and making sense of the world. We need new educational discourses that acknowledge our own culture as central to our teaching and learning experiences. We need the visible (culturally appropriate) aspects of culture, however, on their own they are tokenism. We also need the invisible (culturally responsive) aspects of culture so that we are able to make sense of our world from our own cultural understandings (Barnhardt, 2005). By being culturally responsive, students are able to use their own prior knowledge and experiences, or as Jerome Bruner (1996) calls it, their own "cultural tool kit" as the basis for developing new understandings.

3.   Learning is interactive and dialogic and spirals

Teachers who are agentically positioned are engaged in the ongoing co-construction of new knowledge, with their students within power-sharing relationships. In educational settings, many teachers over rely on traditional top-down pedagogical interactions that include instruction, monitoring and interactions based on whether students are following teacher's instructions or not. Through a culturally responsive pedagogy of relations, teachers are encouraged to include discursive interactions, involving Māori students prior knowledge, in order for new knowledge to be co-constructed. These learning conversations promote dialogue and learning with and from others. Interactions such as these will engage students and teachers and transform classrooms from traditional transmission practices to new developing interactive and dialogic practices.

4.   Connectedness is fundamental to relations

In Te Kotahitanga the kaupapa of raising Māori students' participation and achievement, and our relationships with the learners, is what connects us to the vision. How teachers connect to the common vision is based on the relationships and interactions that they develop with students, staff and whānau from their school communities. The connectedness through relationships of care (both Manaakitanga and Mana motuhake) and the interactions teachers engage in with others, are fundamental to effective teaching and learning.

5.   There is a common vision of what constitutes excellence

Just as Māori medium education institutions have a collective vision, a kaupapa that provides guidelines for what constitutes educational excellence in Māori education that connects with "Māori aspirations, politically, socially, economically and spiritually" (Smith, 1992, p.23), mainstream schools need a common vision of what consitutes educational excellence. Te Kotahitanga has shown that this should incorporate the culture that Māori students bring to schools to make sense of their world. A kaupapa such as this, will address the educational achievement and disparities of Māori students (Bishop et al. 2007). A socially just vision of what constitutes excellence might well be Māori students participating and achieving in education as well as non-Māori are achieving. This would be the

closing of the educational gap and Māori students able to leave school with qualifications to enter the work force or a tertiary institution. Ka Hikitia (MOE 2008), promotes another vision of what constitutes educational excellence in their guiding principle of "Māori achieving education success as Māori". While this might sound like "what constitutes excellence", Te Kotahitanga has shown that these outcomes depend upon the discourses within which those who are interpreting education for Māori, are positioned.

Developing a collective understanding of a culturally responsive pedagogy of relations requires that all aspects are inextricably linked. Together, they create a holistic metaphor for relationships and interactions within which no one element can be left out or modified without altering or disadvantaging the whole. This type of relational pedagogy challenges educators to create learning contexts that are responsive to the culture of the child as opposed to the culture of the teacher. This pedagogy asks that the prior knowledge that learners bring to the learning context is validated and accepted. (Bishop et al., 2007) suggests that within a culturally responsive pedagogy of relations, the "learner's own culture is central to their learning and they are able to make meaning of new information and ideas by building on their own prior cultural experiences and understandings" (p.34). As previously discussed, this allows for new knowledge to be constructed with teachers and addresses the issue of power imbalances in the classroom. These interactions can engage Māori students and their teachers and transform classrooms from traditional pedagogies to new developing discursive interactive pedagogies. Importantly, with these pedagogies, non-Māori students can also engage.

Implementing the Effective Teaching Profile: The Professional Development

Teachers participating in Te Kotahitanga are supported through the ongoing professional development cycle to implement a culturally responsive pedagogy of relations by operationalising the Te Kotahitanga ETP in their classrooms (Bishop et al., 2007). This involves the following five core activities.

1. Hui Whakarewa

Teachers are introduced to Te Kotahitanga at a three day induction hui, usually held at a local marae. For some, this is their first experience on a marae and in this space they can experience within a culturally appropriate context what is happening for many Māori learners. For most schools, these hui are held every year as new cohorts of teachers begin in the school. The hui must be embedded into the school systems and structures in order to bring new teachers into the project and also to reaffirm to those teachers who are participating already.

The Hui Whakarewa uses the acronym of GEPRISP as a guide to implement Te Kotahitanga into the school. GEPRISP begins by acknowledging and highlighting the need for the specific GOAL of improving Māori students' participation and achievement. Māori students EXPERIENCES are then used through the examination of the narratives; for teachers to critically reflect on their own POSITIONING; and to continually move into positions of agency; as they look to implement and develop positive teaching and learning RELATIONSHIPS; wherein new types of INTERACTIONS can enable teachers to align their practice to the Effective Teaching Profile; using interactive dialogic STRATEGIES to develop culturally responsive contexts for learning; and determined PLANNING in order for teachers to bring about change in classrooms for Māori students educational achievement (Te Kotahitanga, 2009, module 2).

Just as GEPRISP is used for the implementation of Te Kotahitanga, PSIRPEG, which is the acronym GEPRISP reversed, is used to evaluate the implementation of the ETP into teachers' practices.

The following diagram shows the four elements in the term by term Te Kotahitanga professional development cycle following the Hui Whakarewa. These elements are then discussed in turn.

Observation
- to collect evidence of the relationships and interactions that link to the ETP

Feedback meeting
- to discuss evidence from the observation and to co-construct an individual goal that connects with the ETP

Co-construction meeting
- Teachers sharing a common group of students bring evidence of Māori student outcomes and co-construct a group goal that connects to the ETP

Shadow coaching
- Teachers are supported by facilitators to implement and action their goals

Observations

Feedback meetings

Group co-construction meetings

Shadow coaching

Figure 1.5: The Te Kotahitanga term by term Professional Development cycle

2. Observations

Following the Hui Whakarewa, ongoing professional learning in the classrooms of participating teachers provide opportunities with teachers to reflect on evidence of their practice as they simultaneously develop their theory and practice of the ETP. These begin with classroom observations once a term. A member of the facilitation team conducts an observation in each teacher's classroom. The purpose of this observation is to collect evidence of the relationships and interactions described in the ETP (Bishop et al., 2003).

3. Feedback meetings

Classroom observations are then followed by individual feedback meetings based on the evidence from the observation. The focus of these professional learning interactions is to co-construct a specific, achievable and measureable goal that supports the teachers to implement the ETP into their classrooms (Bishop et al., 2003). Goals are reviewed each term.

4. Co-construction meetings

Te Kotahitanga co-construction meetings are professional learning communities where groups of teachers across the curriculum meet for facilitated professional learning conversations. At these meetings teachers are encouraged to share evidence of outcomes for Māori students, discuss the implications of the evidence, and co-construct a group goal focused on improving outcomes for Māori students. According to Timperley, Phillips and Wiseman (2003), the underlying principles of a professional learning community, involve the structures and processes evident in a school, that allow teachers to learn, share and build professional knowledge collaboratively. They suggest a strong professional learning community is made up of teachers who support each other and who support improved student achievement. These teachers use student achievement as the 'touchstone' for challenging assumptions and judging the impact and effectiveness of changes that occur as a result of professional development.

Te Kotahitanga co-construction meetings feature two additional components:

- They are focused on Māori students' educational achievement
- Teachers are asked to continually reflect on their own positioning and to remain agentically positioned in order to address the educational achievement of Māori students.

5. Shadow coaching

The fifth core professional development activity is shadow coaching. Teachers are coached to activate and achieve the goals they have co-constructed at feedback meetings and co-construction meetings.

Schools involved in Te Kotahitanga

In 2001 Phase 1 of Te Kotahitanga involved 11 teachers in four schools to trial the professional development intervention. Phase 2 involved two secondary schools and one intermediate school aimed at all staff participation across these schools. Phase 3 involved 12 schools; Phase 4 involved 21 schools and presently, Phase 5 involves 17 schools. Phase 1 and 2 were largely changing classroom pedagogy. Since Phase 3, Te Kotahitanga has developed into a focus on school wide reform.

A discussion about Phase 4 schools with some results from both Phase 3 and Phase 4 schools follows next.

In 2006, when the 12 Phase 3 schools were in their third year of implementation, schools in the North Island were invited to apply for inclusion in Phase 4 of Te Kotahitanga. The 21 successful schools were located in Northland, Auckland, Waikato, Bay of Plenty and the King Country. In each of these schools, a facilitation team was established. Facilitation teams were provided with professional development each term from the University of Waikato Te Kotahitanga Research and Development team. The facilitation teams in schools consisted of the principal, a school-based Lead facilitator and, depending on the size of the teaching staff, a full-time equivalent component for each 30 teachers. Often facilitators were those who themselves exemplified a culturally responsive pedagogy of relations. At this time there was also external support from School Support Services (SSS) advisors and Resource Teachers of Learning and Behaviour (RTLB). Following professional development from the the Research and Professional development team from Waikato University, the in-school facilitation team, then provided their school staff with professional development. The professional development focusses on integrating the Te Kotahitanga ETP so that a culturally responsive pedagogy of relations is embedded into classroom practice thus aimed at improving educational outcomes for Māori students.

Currently, Te Kotahitanga is working with schools through a model of school-wide reform towards sustainability. This model is made up of seven components that schools need to be implement from the outset, if the Te Kotahitanga reform is to be sustained. Of central importance are goals. In Te Kotahitanga the GOAL focusses on raising the academic achievement of Māori students. Embedding a new PEDAGOGY to depth based on the Te Kotahitanga Effective Teaching Profile and a culturally responsive pedagogy of relations. The need to develop INSTITUTIONS that support all aspects of the professional development and school reform. LEADERSHIP that is responsive, proactive and distributed in order to SPREAD the reform to include others in the school community. The need to use EVIDENCE formatively and summatively so that progress is monitored and measured and that OWNERSHIP of all these components creates

opportunities for the reform to be sustained. All of these components are inextricably linked. Together they make up GPILSEO the acronym for the model of sustainability in Te Kotahitanga (Bishop, Sullivan & Berryman, 2010).

Results for Level 2 from Phase 3 and Phase 4 schools

The following three tables are part of the findings from the report to the Ministry of Education (Bishop, Berryman, Wearmouth, Peter & Clapham, 2011) for Phase 3 and Phase 4 Te Kotahitanga schools from 2007 to 2010. At the time this report was published, Phase 3 was in their seventh year of implementation and Phase 4 was in their fourth year.

The table below shows the comparison between 2007 and 2009 of Māori students NCEA Level 1 results in Phase 4 Te Kotahitanga schools and then all schools. The difference between the two is also tabled in percentages.

Table 01.08: Achievement of Year 11 Māori students NCEA Level 1, Phase 4, and national cohort of Māori students

Schools	% NCEA Level 1 achievement in 2007, Year 11	% NCEA Level 1 achievement in 2009, Year 11
National cohort	43.90	47.70
Phase 4 schools	38.91	46.91
Difference in % points	4.99	0.79

The results above show that in 2007, Year 11 Māori students' NCEA results in Phase 4 Te Kotahitanga schools were below the national cohort of Māori students with a difference of 4.99%. After one year this difference was no longer significant and after two years the difference had reduced again to 0.79%.

Table 1.9 shows the comparison between 2007 and 2009 of Māori students attaining NCEA Level 2, between Phase 3 Te Kotahitanga schools and all schools.

Schools	2007	2008	2009	Increase
Phase 3 schools	45.4%	48.8%	52.5%	7.1%
All schools	49.3%	51.8%	52.8%	3.5%

Although the percentage of Māori students in Phase 3 Te Kotahitanga schools attaining NCEA Level 2 was lower than the percentage in all schools, the rate of gain over the three years was greater for Māori students in Te Kotahitanga schools. The increase was 3.5 % in all schools compared to 7.1% in Te Kotahitanga schools.

The following table is the comparison between 2007 and 2009 of NCEA Level 2, between Phase 4 Te Kotahitanga schools and all schools.

Table 01.010: Phase 4 Year 12 Māori students' achievement at NCEA Level 2, 2007 to 2009

Schools	2007	2009	Increase
Phase 4 schools	46%	51%	4.7%
All schools	48%	52%	3.5%

In Te Kotahitanga Phase 4 schools, the percentage of Māori students attaining NCEA Level 2 increased from 46% to 51%, an increase of 4.7%. In all Schools Māori students attaining NCEA Level 2 increased from 48 % to 52% an increase of 3.5%. National figures improved by 3.5 percentage points while Phase 4 Te Kotahitanga school figures improved by 4.7 percentage points (all data used in these tables were from MoE, 2010 data).

As well as these important shifts it appears that Te Kotahitanga has begun to influence other initiatives, policies and documentation that have emerged from the Ministry of Education in New Zealand. One of these is the Ka Hikitia policy itself. Aspects of the Te Kotahitanga Effective Teaching Profile are represented and can be clearly seen. The Ka Hikitia (2008) document makes reference to the experiences of Te Kotahitanga and the issue of deficit theorising and goes further to include, the development of new pedagogies and mentions, The Te Kotahitanga Effective Teaching Profile.

Although Māori and non-Māori have a long way to go in addressing the huge disparities and deficit discourses that exist, Māori self-determination and aspirations are playing out across a range of social indicators. Māori have become more proactive in looking for their own solutions, that show a more accurate representation of Māori and from which benefits Māori will accrue collectively.

Table 01.011: Education Outcomes for Māori today

What is happening	
- On-going disparities - Te Kotahitanga in schools beginning to close the gap - Ka Hikitia Māori strategy	
Māori Worldview	**Pākehā Worldview**
- Tino rangatiratanga, self-determination of Māori students - Whanaungatanga, the need for power-sharing and interdependent relationships. - Developing culturally responsive pedagogy of relations	- The educational Māori "tail" - Deficit discourse of Māori - Pedagogies traditional, transmission based - Ministry of Education taking solutions from Te Kotahitanga

Māori continue to resist the dominant discourse that has perpetuated the status quo. At every turn, Māori have have begun to look for solutions within their own knowledge and practice domains. Māori have maintained and developed traditional practices and continue to resist and revitalise others. Although the Pākehā worldview, or the dominant discourse has perpetuated historical and ongoing marginalisation that continue to this present day, some mainstream institutions are starting to take answers from Māori solutions.

1.9 Summary

This chapter reviews a range of literature with regards to the historical context within New Zealand that has perpetuated a negative view of Māori and the deficit discourses that exist in our history up until the present day. Kaupapa Māori was discussed as a movement of resistance to the deficit colonial discourses about Māori as well as a movement of revitalisation and transformative praxis as shown by Kōhanga Reo. Next, Te Kotahitanga, a kaupapa Māori response within the

mainstream, was explained and the development and implementation over a number of Phases was discussed. Finally, some of the results were presented from Phase 3 and 4 Te Kotahitanga schools. The next chapter presents the research methodology and research methods that were used in this research project in one of the Te Kotahitanga Phase 4 schools.

CHAPTER 2: METHODOLOGY AND METHOD

2.1 Introduction

This chapter begins by restating my research questions. I then identify and discuss the research methodologies and methods used to gauge the discursive re-positioning of a group of teachers in a Te Kotahitanga school and the subsequent changes in educational engagement and achievement of a group of Māori students that they each teach.

I explain the rationale for choosing the participants in this research, including the school, teachers and Māori students. Then I discuss how I sought the teachers' contributions to my research topic so that I was able to develop a clear picture of their Te Kotahitanga practices in this school. Next I explain how I sought the students' contributions to my research topic so that I was able to develop a clear picture of how their experiences changed as a result of their teachers' involvement in Te Kotahitanga. Ethical considerations for working with participants are explained and finally, I conclude with an explanation of the processes used in the undertaking of this research.

2.2 Research Questions

My research question is: what are some of the associated changes that are evident in Māori students' participation and engagement, as four effective teachers, in one Te Kotahitanga school, implement the Effective Teaching Profile?

In order to do this I have posed four additional process or sub questions, these being:

1. Who are the teachers in this school who show a high level of implementation of the Te Kotahitanga Effective Teaching Profile and therefore may become the focus of this study?
2. How will they be identified and their participation sought?

3. Who are the Māori students in these classrooms who have shown increased participation and achievement and therefore may also become the secondary focus of this study?
4. How will they be identified and their participation sought?

2.3 Methodologies

Western Research Methodology

Western research methodologies have largely originated from a Western paradigm of empiricism. Western research methodologies seek to use evidence to prove a hypothesised truth through vigorous testing, and retesting. Traditionally, Western research places little value on ways of knowing that cannot be tested in ways that can be replicated; that proven truth then becomes the new reified knowledge, the new truth. In this situation the initiation, procedures, evaluations, construction and distribution of the newly defined truth or knowledge are controlled by the researcher (Bishop & Glynn 1999).

Within Western research methodologies, the researcher is seen as removed, almost an outsider looking in, researching the objects from afar. They are able to remove themselves and see and write as if they are the third person. Often they are seen as omniscient, the knower of discrete pieces of knowledge that may or may not connect with the researched.

Western research methodologies for the most part have been seen by many Indigenous peoples as being underpinned and reinforced by the dominant colonial discourses of power (Smith, 1999). Western research of this kind has been built on relationships of power imbalance where the researcher has been perceived as holding the majority of power and the researched community holding little if any power. Bishop and Glynn (1999) suggest that western research practices along with researchers have:

> …taken the stories of research participants and have submerged them within their own stories, and re-told these reconstituted stories in a language and culture determined by the researchers. As a result, power and control over research issues such as initiation, benefits, representation,

legitimation and accountability have been traditionally decided by the imposition of the researcher's agenda, interests and concerns on the research process (p. 103).

The researcher has made the decisions about what to investigate and how it will be carried out. They have then decided who they will share it with and how. Linda Smith, (1999) further contends that:

[t]he word [research] itself … is implicated in the worst excesses of colonialism, with the ways in which knowledge about indigenous peoples was collected, classified, and then represented back to the West (p. 1).

Bishop, (2005) suggests that culturally responsive research practices must be developed. Such practices would locate power within the indigenous community. What is acceptable and not acceptable in the research must be determined and defined from within the community. Such work encourages self-determination and communities taking responsibility of their own stories.

However, while the researcher understands and takes heed of these important considerations of who holds the power to determine the research agenda, processes and outcomes, she does not discount the use of some western methodologies. For this reason Kaupapa Māori Research methodology is an important part of this thesis.

Kaupapa Māori Research Methodology

The research undertaken in this study is also grounded in Kaupapa Māori research methodology. As discussed in chapter one, kaupapa Māori research is both a movement of resistance to the dominant western worldview that came with colonisation and a movement to revitalise Māori ways of knowing and understanding the world.

Kaupapa Māori research challenges the power imbalances that exist between the researcher and the researched. Kaupapa Māori research is based on a growing consensus amongst many Māori people (Cram, 2001; Smith, 2000) that research involving Māori knowledge and Māori people needs to be conducted in ways that are understood from a Māori worldview. Smith (1992) suggests it must be

undertaken in ways that "fit Māori cultural preferences, practices and aspirations" (p. 7), in order to "develop and acknowledge existing culturally appropriate approaches in the method, practice and organisation of research" (p. 9). Kaupapa Māori paves the way for the revitalisation of Māori metaphors to support the knowledge and practices that exist and are developing today. Kaupapa Māori seeks to address disparities by looking for solutions within Māori practices and aspirations. In this instance kaupapa Māori research is guided by Māori values, knowledge and experiences.

Fundamental to this, is the relationship between the researcher and the participants and the mutual understanding that the researcher will work alongside the participants in a collaborative, reciprocal manner. In order for this to proceed, kaupapa Māori principles of power sharing and self-determination between the researcher and research participants are paramount. To this end Bishop's (1996) model for evaluating power sharing relations between the researcher and the participants, is used. This model asks critical questions about power sharing based on five elements of initiation, benefits, representation, legitimacy and accountability.

- **Initiation** – focuses on how the research process begins and whose concerns, interests, and methods of approach determine/define the outcomes. This element asks questions such as; who initiated this research?
- **Benefits** – this element is concerned with who will gain from the research, and whether anyone will actually be disadvantaged. This element asks questions such as; who will benefit from this research?
- **Representation** – focuses on what, in the research, constitutes an adequate depiction of social reality for the researched group. This element asks; are the participants' experiences and voices authentically represented in the way they wish to be represented?
- **Legitimacy** – traditional research has undervalued and belittled Māori knowledge and learning practices and processes. This element asks what authority the researcher claims for doing this research. It asks; who legitimates the research?

- **Accountability** – this concerns the researchers' accountability. This element asks; who has control over the initiation, procedures, evaluations, text constructions, and distribution of newly defined knowledge? To whom are the researchers accountable?

In order that power-sharing relationships and self-determination are practiced, the researcher needs to ensure that the changes that are made are positive and proactive and work collectively and reciprocally. In short, participants must be able to maintain their agency to decide whether to participate or not. In addition, Smith (2009) states, "no one else can do the changes for us – we have to do them ourselves. The commitment has to be ours – we have to lead it. Others can help, but ultimately it is indigenous people who have to act" (p. 7). Kaupapa Māori principles will be applied and evaluated using this model for promoting power-sharing relationships.

2.4 Methods

Mixed Methods Research

A mixed method approach allows the researcher to bring together certain elements that may have conventionally been treated as an 'either/or' option. The mixed methods approach provides the researcher with the opportunity to check the findings from one method against the findings from a different method. In the words of Greene, Caracelli and Graham (1989) the "...use of the mixed methods approach seeks convergence, corroboration, correspondence of results from the different methods" (p. 259). Links being made within the mixed methods approach are referred to as triangulation. Triangulation involves the practice of viewing things from more than one perspective. The principle behind triangulation is that the researcher can get a better understanding of what is being researched when views from different positions are incorporated into the research for due consideration.

These approaches have been applied in order to strengthen the legitimacy and reliability of the research (Burke, Johnson & Onwuegbuzie, 2004). Taking a mixed methods approach has allowed me to investigate my research topic from more than one perspective. It has meant that narratives from the teachers and the

Māori students, from the qualitative aspect of this research, are used to add meaning to and strengthen the quantitative data from the analysis of students' academic achievement results and from the teachers' own classroom observations. The collection of these data is further explained under the research processes.

This thesis intends to develop contexts within both Western research methodologies and kaupapa Māori research methodologies so that the stories and voices of the participants are represented in ways that benefit the participants and legitimate the research. Mixed methods, using both qualitative and quantitative methods are incorporated into this methodological framework. These research methods were incorporated for purposes of triangulating the data. Accordingly, mixed methods are appropriate in order to gain a deeper understanding of this research using both qualitative and quantitative data.

The qualitative methods include group focused and individual, semi-structured interviews with a group of effective teachers and a group of successfully engaged Māori students, comparing their reflections on entry into Te Kotahitanga and then after. The experiences of these teachers and the Māori students are then presented as two collaborative stories.

The quantitative methods applied are an examination of teachers' evidence in the form of their participation in the Te Kotahitanga professional development cycle. Records of their observations have been gathered that show results of their implementation of the Effective Teaching Profile (ETP). Students' academic records and learning outcomes will also be examined. These methods are discussed in greater detail in the following sections of this chapter.

Qualitative Research Methods

Denzin and Lincoln (2005), contend that unlike quantitative research, qualitative research examines "processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity or frequency" (p. 10). Furthermore they suggest that qualitative researchers "stress the socially constructed nature of reality, the intimate relationship between the researcher, and what is studied, and the situational constraints that shape inquiry" (p. 10). Researching from this position emphasises "the value-laden nature of

inquiry. They seek answers to questions that stress how social experience is created and given meaning" (p. 10).

Bishop (1997) further suggests that qualitative research aims to "paint a picture, potentially facilitating the voice of the research participant to be heard, for others to reflect on" (p. 30). From a Māori worldview this type of research can be described as self-determination or tino rangatiratanga. This gives the right for participants to make sense and define their own interpretation of their experiences and have it represented in a way that validates their experiences.

Qualitative research approaches, in this research, align with the researcher and the research participants by taking joint responsibility because they involve real life situations, conversations and experiences and emerge from relationships of trust and openness between the researcher and the participants (Berryman, SooHoo & Nevin, in print).

Given that I will be using methods that draw on the unique lived experiences of my participants, based on mutual relationships of trust, responsive qualitative research is an appropriate method. Within this method will be opportunities for research participants to be heard and for personal experiences of Māori students and their teachers to be shared from their own perspectives. This allows for more equal power relations between the participants and the researcher. The participants will tell their own stories in their own ways, and the questions that emerge out of these conversations will help the researcher to build on the participant's responses. Such a process requires that the relationship between the researcher and the participants continues to be based on trust, caring and collaboration.

Whanaungatanga

Whanaungatanga literally means relationship by whakapapa, (genealogy), that is blood linked relationships (Bishop, 1997, p. 229). Whanaungatanga (extended family) as a metaphor is used in kaupapa Māori methodology for understanding the desired relationship between the researcher and the research participants. In this context they are seen as collaborative research partners that generate the desired outcomes in a mutually respectful and reciprocal experience. Bishop,

(1996) suggests that "establishing and maintaining relationships within kaupapa Māori methodology are fundamental because it involves participatory research practices that links the researcher and participants through connectedness and engagement" (p. 219).

For Māori people, the process of whanaungatanga identifies how our identity comes from our whakapapa. Our whānau, hapū (sub-tribe), iwi, (tribe) and the links we have with our mountains, rivers, wāhi tapu (spiritual places), are all connected to our whakapapa. They are linked in our traditions, our stories and the traits and discourses we inherit from our whakapapa. The depth of meaning within whanaungatanga is embedded within traditional knowledge, practices and connections. The concept of self or individuality does not exist. The challenge is to grow and develop joint, collective responsibility for the whānau, as you would your own child or grandchild. You do not operate or represent one, you represent the collective.

In this instance, the researcher and the research participants are not connected through whakapapa but metaphorically we have a relationship that was developed through the kaupapa of Te Kotahitanga. This relationship was familial in nature in that I worked in this school as part of the facilitation team in 2007. In 2009, I enrolled my son at this school and as a mother, became part of the whānau community. Towards the end of 2009, I started working with the Te Kotahitanga professional development team, and regularly visited the school. Whanaungatanga can be linked to the relationships we have through the kaupapa. Indeed it becomes difficult to tell whether it is the relationship to the kaupapa or to each other that continues to make the difference.

The researcher worked alongside the research participants so that we were able to make sense of their results and experiences. The relational connections were developed further through the commitment to engage with each other by the stories of our educational experiences of being the researcher, the teacher or a Māori student who attended this school.

Semi-structured interview

The Qualitative research methods involve the process of semi-structured interviews as conversations (Bishop, 1996). To Reinharz (1992, p. 19), semi-structured interviews offer access to people's ideas, thoughts and memories in their own words. To Burgess, (1984), Haig-Brown (1992) and Oakley (1981) among others, this type of interview offers the opportunity to develop a reciprocal, dialogic relationship based on mutual trust, openness and engagement, in which self-disclosure, personal investment and equality is promoted. Further, Lather (1991) suggests in-depth interviews offer a means of constructing what experiences mean to people. Tripp (1983) adds that these meanings can be constituted in terms of what people mean to say rather than simply the words they said. As Tripp explains:

> …semi-structured, in-depth interviews, promote free interaction and opportunities for clarification and discussion between research participants through the use of open-ended questions rather than closed questions. In-depth interviews will more clearly reveal the existing opinions of the interviewee in the context of a world-view, than will a traditional interview where the interviewer's role is confined to that of question-maker and recorder (p. 34).

Semi-structured interviews have the potential to collaboratively construct meaning together. Between interviews the researcher and participants are able to reflect and return to topics and conversations from previous interviews.

Participatory or participant driven research

Kaupapa Māori research undertaken collaboratively through processes such as whanaungatanga can also be termed participatory or participant driven. Bishop, (1996) explains that:

> The participants of research such as this have the opportunity to determine the research questions, the methods of research and, further develop a collaborative approach to processing and constructing meaning/theorising about the information. In this manner, the issues of initiation, benefits,

representation, legitimacy and accountability of research are addressed by the research process itself (p. 248).

Participatory research involves participative relationships amongst all those involved. The researcher is not separate from this approach. Together, all participants are able to participate equally through their thinking, their theorising and their experiences.

Bishop (1996) claims that, "where attempts at developing symmetrical dialogue move beyond efforts to gather 'data' and move towards mutual, symmetrical, dialogic construction of meaning... the voice of the research participants is heard, and their agency is facilitated" (p. 208). This method of research is more likely to address Māori aspirations of self–determination. Furthermore Bishop (1996) contends that researchers: " ...need to acknowledge our participatory connectedness with the other research participants and promote a means of knowing in a way that denies distance and separation and promotes commitment and engagement" (p. 23). Heshusius (1994) calls for researchers to free themselves of objectivity by re-ordering the relationship between themselves and their participants by turning towards a more "participatory mode of consciousness" (p. 15). Heshusius goes on to describe participatory consciousness as "...the awareness of a deeper level of kinship between the knower and the known" (p. 16).

Insider/Outsider

Insider research refers to researchers who conduct research with populations of which they are also members (Kanuha, 2000). In order to manage any conflict of interest I will use Bishop's (1996) model for power sharing relationships which is instrumental in the conceptualisation and design of this research.

The benefit of being an insider is my ready acceptance by the participants. A relationship of trust has previously been developed that may have taken longer had I just been an outsider. As a result of this relationship, participants are readily willing to share their experiences and thus their data with me. As an outsider, my perceptions could be clouded by my own biased personal experiences, views and discourses of this school and the research participants.

In writing this research, I am taking the position of both insider and outsider. I worked in this school and with the research participants for two years, and this would be my "insider", view. I am employed by the University of Waikato, and within my role, I have links with this school and the research participants. This could be seen to be my "outsider" view. These views can be seen as problematic but in other cases beneficial. Clandinin and Connelly (1994) speak about the tensions of working within a method of inquiry designed to capture the voice of the participants' experiences while attempting to express one's own voice in a research text that will speak to a range of audiences (Smith, 1999).

Collaborative storying

Collaborative storying draws on the concept of whanaungatanga. The researcher is engaged as a member of the group in the collaborative storying. Bishop (1996) presents collaborative storying as beginning with "sequential, semi-structured, in-depth interviews as conversations conducted in a dialogic, reflective manner that facilitates on-going collaborative analysis and construction of meaning/explanations about the lived experiences of the research participants" (p. 28). These are conversations that can spiral up and down in order to make sense of what has been experienced and the links that are made, rather than extracting information from the researched. From this experience we are able to co-construct new meaning. Bishop (1996) suggests collaborative storying is not limited to a linear sequence of gaining access, data gathering, data processing and then theorising. In this approach the image of a spiral, a koru, is suggested as one that describes the process of continually revisiting the agenda of the research, or, as Heshusius (1994) suggests where "reality is no longer to be understood as truth to be interpreted, but as mutually evolving" (p. 18).

Bishop (1996) applied collaborative storying as a means of gathering stories from researchers working within a kaupapa Māori framework. This form of storying is closely related to narrative interviews as they are intended to draw out participants authentic accounts of significant events. The point of difference however, with this method, is the critical and co-joint reflection on experiences, and the co-joint construction of meaning and interpretation of these experiences amongst the participants and the researcher or, as described by Bishop (1996) "....a position

where the stories of the other research participants merge with that of the researcher in order to create new stories" (p. 26).

This thesis applies the use of collaborative storying through sequential, semi-structured, in depth interviews as conversations. These interviews are conducted in a dialogic, reflective manner that takes into account the lived experiences of Māori students, the teachers and the researcher. Based upon our reciprocal relationships of trust and respect, we have engaged in co-constructing new meanings and explanations of our own lived experiences. Through this process the researcher was able to identify common themes. This collaborative storying relates to the teachers' narratives of experience, data and their implementation of the Te Kotahitanga ETP. For a group of Māori students it relates to their narratives of education experiences at this school and their academic results.

Quantitative Research Methods

Quantitative research takes the form of numbers that are associated primarily with research methods such as surveys, experiments, questionnaires and observations. However, these are not the only sources of quantitative data. For example, the use of content analysis with texts (such as interview transcripts) can also produce numerical data. Quantitative research tends to be associated with researcher detachment (Denscombe, 2007) and objectivity.

Creswell (2005) suggests that a quantitative approach allows researchers to describe and explain a trend in order to answer a research question. Such an approach can also be used to explore the connection between variables and is useful in "determining whether one or more variables might influence another variable" (p. 51). Quantitative research allowed me to examine the possible relationship between two variables; the first variable was teachers' observation data and Māori students' achievement data, and the second variable was evidence of teachers' teaching practices with Māori students' experiences at school.

Document analysis

The document analysis involved teacher observations over three years. The documents also included Māori students' assessment tool for teaching and learning (asTTle) results and NCEA results. Access to these documents was

discussed with the current principal, the teachers and Māori students prior to the interviews to gain their approval for access. The results were then discussed with them during the interview process.

Examination of existing school records

Quantitative methods were used to gather and examine existing school records and data relating to teachers' Te Kotahitanga classroom observations which were analysed to identify shifts in pedagogy. Māori students' participation and achievement, their pre and post asTTle maths and reading results, and NCEA Levels 1, 2 and 3 were analysed.

Quantitative methods are important in this research as they provide an understanding of what has been happening over a period of time with teachers and Māori students and the changes that have occurred. To this extent this thesis has gathered, analysed and presented quantitative data to monitor and measure what these teachers did as a result of the implementation of the Te Kotahitanga ETP, and the subsequent influence this had on the academic experiences and shifts for these students.

In 2007, a DVD of a Te Kotahitanga co-construction meeting was developed from this school. This was transcribed and also used to gather the voices and experiences of the previous Principal, a different group of teachers and Māori students.

2.5 Ethical considerations

The consent of all participants and interested groups, in line with the ethical requirements of the University of Waikato, were obtained verbally and in writing. Each participant was provided with an information sheet and consent form about the research. I went over each of the documents with participants, and answered any questions they had. Participants were given time to consider their participation and were aware throughout the research of their right to withdraw from the research at any time without any disadvantage or penalty.

All ethical considerations for research of this kind by the University of Waikato, Faculty of Education ethics committee were sought and obtained.

2.6 Preamble to the Research Process

The preamble to this thesis started when my son was 11 years old. He started as a Year 7 student in a large decile eight, secondary school. The school he attended catered for students from Years 7 through to Year 13. His results in the first two years were always in the average pass range. While results in the average range hadn't rung alarm bells for his teachers, they had for me.

While he was in Year 8, Te Kotahitanga was introduced and implemented in this school. Teachers were starting to incorporate the Te Kotahitanga ETP into their teaching practice.

In Year 9 and 10 my son started to develop new relationships with his teachers and they with him. This saw his results in all classes start climbing up towards the 70% to 90% range. At the end of Year 10 my son and I decided to move to Hamilton to access sporting opportunities. Three schools were interested in his sporting capabilities and expressed their interest in his attendance at their schools. We did some research about these schools, and decided on a decile 6 boys school in Hamilton. They showed impressive results in their NCEA data, however, the data was not disaggregated between Māori and non-Māori students. So it was impossible to tell where Māori sat within this mix.

In the first term of this particular school, my son received a not achieved in a NCEA Level 1 maths assignment. This had previously been his favourite subject and one that he had done well in. I asked for an appointment with his maths teacher. His maths teacher was also the Head of Department and he brought along the Science Head of Department and the Deputy Principal to the meeting that I had asked for. The meeting did not have a positive outcome. I regularly visited the school and in a short time took the role of Chairperson of the whānau committee. I was also invited to attend sub-committee meetings that focussed on education for Māori boys.

The eventual outcome was that we left this school along with the promises of basketball scholarships overseas, and enrolled in a decile 4 large Te Kotahitanga school. Within the first term my son's academic results started to lift again.

In 2007 and 2008 I was employed by School Support Services for Te Kotahitanga and worked in the school that my son was enrolled in. I was part of the school's Te Kotahitanga facilitation team. I had observed shifts in teachers practice and pedagogy and the positive relationships that were developing amongst staff. Alongside the positive outcomes that were happening, I was having conversations with members of the Te Kotahitanga research team about a possible Master's thesis. From 2008, I began working with the Te Kotahitanga Research and Professional development team and have continued to have a working relationship with the current principal and some of the teachers in this school. I also began the enrolment and ethical procedures for this thesis.

2.7 Research Process

Choosing the school

The choice of school was chosen by the fact that I had been working in the school and had already developed relationships with the current principal and teachers. As has been discussed previously, the benefit of working in the school, being an insider, is my ready acceptance by the participants. A relationship of trust had previously been developed that may have taken longer had I just been an outsider. As a result of this relationship, participants were readily willing to share their experiences and data with me.

In 2010, I approached the current principal to have a conversation about whether or not the research could take place and if so, to discuss what the research would involve. We talked about how the participants, both teachers and students would be chosen and the data that would be beneficial for this thesis. The discussion also included how I would initially need the help of the Te Kotahitanga facilitation team and the student centre so that I could gain access to teachers' observations and student data. I asked if she had any questions or concerns. We then arranged for a follow up meeting where I could show her my thesis proposal, letters to participants, information sheet, consent forms and interview questions. The next time we met, she signed the consent form and expressed that she looked forward to the completed thesis.

I had previously e-mailed the person who was responsible for asTTle data. We met after my meeting with the principal and she said that she would be willing to help once we had identified the students who would be involved. I expressed that I would keep in contact with her by e-mail. From that stage my contact with her has been through e-mail.

Choosing the teachers

I then met with two members of the Te Kotahitanga facilitation team, whom I have an on-going relationship with. We spoke about my thesis and I asked for help in identifying the teachers who were high implementers of the Te Kotahitanga ETP.

I emphasised that the group of teachers that would participate would have to be active participants in the Te Kotahitanga professional development cycle. They would have attended a Hui Whakarewa, and have participated in the term by term professional development of observations, feedback meetings, co-construction meetings, shadow coaching and goal setting.

We talked about the evidence from the Te Kotahitanga observation tool and how we would use this to identify a group of teachers who had shown shifts in their pedagogy that focussed on the Te Kotahitanga ETP, alongside new theorising and practices.

Once we had identified the teachers, I then approached them personally and asked if we could all meet together to share the information about my research. If they agreed, I would have letters ready for them about the research, an information sheet, consent forms and interview questions. I also talked about the possibility of identifying a group of Māori students, who over time had been making successful shifts academically. One of these teachers had already introduced me to one of the students who unlike his difficult entry to this school, had started to engage and participate in all school activities.

Approximately two weeks later we met in a school office at lunchtime where I shared the thesis information and asked if they wanted to participate. A group of four teachers all agreed and signed the consent forms. We then had a conversation about which students had been achieving academically as a result of changes in

teaching practice. There were a few possibilities. The four students that we decided on had all been taught by all four teachers over the time they had been at the school. With 20 minutes remaining, I started interviewing and recording the teachers' experiences. As a result of teacher's reflections from the first interview, they suggested further questions and explanations to be considered for the next interview. One teacher suggested that we talk about specific aspects of the ETP and the links to teaching practice.

The interview process I used was a series of up to three visits with teachers. In the interim the teachers and I reflected on what had been said and where the conversations could lead to in the following interviews.

There were specific questions that were asked, however, there were also opportunities for the discussions to go in the direction that participants wished them to go. The discussions involved the process of semi-structured interviews as conversations, and collaborative storying. The framework for the discussions with teachers included:

- Their role in the school.
- Why they chose to become participants in Te Kotahitanga.
- Their personal experiences as a result of their participation in Te Kotahitanga.
- Their understanding of the changes that had occurred for their Māori students.
- What else they thought was going on in the school that might have influenced the expectations and experiences of Māori students.
- What things they had done to engage Māori students with their learning.
- The long term impact for themselves in their teaching practice.

As these conversations deepened and developed, other questions were asked and new directions were taken. The teachers suggested questions that they could reflect on before the next meeting in order for greater articulation when we next met. I suggested that I would bring three years of observations that were undertaken with these teachers, in order for them to theorise and make sense of the changes in their teaching practice.

The semi-structured interview, collaborative storying and participatory research in this context is linked with whanaungatanga. The research and the research participants continued to develop a relationship of connectedness, commitment and engagement through the practice of Te Kotahitanga.

The conversations were taped. The tapes were transcribed and the transcripts have been returned to participants so they could verify, clarify, develop or delete the information that they shared in their interview. If at any time during the conversations the participants felt hesitant or uncomfortable they were informed that they could refuse to answer the question, stop the interview process or withdraw from the project.

Teacher's taped experiences were then analysed for emerging themes and presented as a collaborative story.

Choosing Māori students

As discussed, at our first formal meeting, the four teachers and I, identified four Māori students whose results overtime had shown shifts academically and, who had been active participants and engaged in the conversations around their learning, and knew how that had influenced their achievement.

I worked with a Te Kotahitanga facilitator and made we the initial contact with Māori students. This facilitator was also identified as one of the teachers in this research. As a result of the relationship that developed with the Te Kotahitanga facilitator/teacher, we thought it would be appropriate to approach the four Māori students together. We had personal conversations with all four and asked if we could arrange a hui with all students together. I would buy lunch. They all agreed.

The following week over lunch, I had a conversation with the students and talked with them about what the research would involve. The facilitator was also present. They agreed to be participants, and we talked about what would be required. They were asked if they were comfortable to participate knowing that there would be conversations about their teachers. We talked about how they felt about teachers having conversations about them, especially their participation and achievement. Students were made aware that the focus would be on them and their teachers, and we would be analysing teachers' observations and their own

achievement data. As the conversation progressed I answered questions, concerns or queries.

A letter home was given to the students so they in turn could give it to their parents/caregivers. The letter gave an explanation and the details of the research and the purpose. They were given the consent forms to give to their parents/caregivers to sign. If parents/caregivers wanted or needed to ask any questions or if they had any concerns, my contact details and my supervisors contact details were provided on the form.

The conversation also included how the interview process would proceed and how the information would be gathered. I reiterated that they would remain anonymous and they could refuse to participate or pull out at any time. Students were asked if there were any further questions. When their questions were answered to their satisfaction, they were asked if they wanted to sign the consent forms. We organised that the parent/caregiver consent forms would be handed in to the facilitator and I would collect them from her on my next visit. All parents/caregivers gave their permission for their children to participate.

The interview process I used was a series of up to three visits with Māori students. Again we involved ourselves with the process of semi-structured interviews as conversations, and collaborative storying. There were specific questions that were asked, and opportunities for students to discuss and seek clarification. As expected, a broad range of themes emerged through this framework. The framework for the discussions with Māori students included:

- How long they had been at this school.

- What other extracurricular activities they had been involved in at this school.

- What had been some of their positive experiences at this school? Why?

- What it felt like to be Māori in this school?

- What were the relationships like with some of the teachers at this school?

- How had teachers engaged them with learning?

As the conversations developed, other questions were asked and new directions were taken that are not listed.

The conversations were taped. The tapes were transcribed and the transcripts were returned to the participants so they could verify, clarify, develop or delete the information. If at any time during the discussion the participants felt hesitant or uncomfortable they had the option to refuse to answer the question, stop the interview process or withdraw from the project. Anonymity has been used in order to protect the students' confidentiality and the confidentiality of the school. The recording and storage of information was carefully planned and monitored in order to ensure confidentiality.

Māori students wanted more time to talk about the relationships they developed with the teachers and the impact these relationships have had on their attendance and achievement at school. They also talked about their final NCEA results and their plans for the future.

All participants were involved in research decisions about the content and the way in which the research was undertaken and presented. The participants reflected on the conversations and were able to make sense of their own experiences. Māori students suggested that we meet after they received their final results for their NCEA exams so they were able to reflect further on how their educational experiences changed as a result.

2.8 Summary

This chapter has discussed the research methodology and methods that have been used in this research. A Kaupapa Māori research approach has been presented and the relationship with IBRLA was discussed with the incorporation of collaborative storying to highlight and reinforce the communities' rights to self-determination (tino rangatiratanga). Other research methods have been discussed that were appropriate for and used in this study. Finally, details of the research process were presented. The following chapter presents the findings including the collaborative stories from my research participants.

CHAPTER 3: FINDINGS

3.1 Introduction

This chapter begins by introducing the school in which this thesis was undertaken. This is done through some of their demographic data and reflections of Te Kotahitanga by the previous principal, some of the teachers and some Māori students. Next, the four teachers who are the focus of this thesis are introduced through their own collaborative experiences of teaching prior to Te Kotahitanga and then their experiences of implementing the Te Kotahitanga Effective Teaching Profile. The collective results of evidence from the teachers' Te Kotahitanga observations are considered alongside their collaborative experiences and through the use of Māori metaphors. Next, four Māori students are introduced and their experiences of education at secondary school before and after teachers start to implement the Te Kotahitanga Effective Teaching Profile are presented as a collaborative story. Their results from asTTle and NCEA are discussed and considered alongside these experiences through the use of Māori metaphors. The section concludes with outcomes using Bishop's (1996) model for evaluating power sharing relationships

3.2 The school

The school is a Year 9 to 13 inner city secondary school located in the Waikato area of New Zealand. In 2010, Māori students represented 32% which equates to 539 of a total school roll of approximately 1670 students. This school is a decile 4 school with a teaching staff of approximately 125. The school was involved in a change of Leadership in 2009. During this time the previous principal had been involved in developing a DVD about the schools participation in Te Kotahitanga co-construction meetings.

Learning about the school through a Te Kotahitanga DVD

This DVD features this school and two of the teachers who are involved in this study. They are identified as teacher A and teacher B. Three other teachers in the DVD were not involved in this thesis and they will be identified in the

collaborative story below as teacher X, teacher Y and teacher Z. One of the Māori students is also on the DVD. At the time of filming, the student known here as Jane, had been in a junior class and was starting to experience the influence of teachers' implementation of the Te Kotahitanga Effective Teaching Profile. As already mentioned, the previous principal was also interviewed. He shares his experiences as a leader in the school and the influence that Te Kotahitanga was having regarding Māori student participation and engagement.

> *Previous principal: There has been quite a substantial change in teaching pedagogy in this school in 3 terms. We are seeing changes in the kids' behaviour, the way the interactions are occurring in classes. We have statistical evidence which would show the engagement of Māori students in classes has improved quite dramatically and we are also seeing that staff can also see that intuitively, that there are changes happening in classrooms and they are positive changes.*

The principal talked about the influence Te Kotahitanga was having on teaching practice as a result of the term by term professional development. Being on the kaupapa and having that collective vision, supported teachers to work together for the common goal or collective vision of raising Māori students' academic achievement.

> *Previous Principal: The best thing is around professional dialogue, that occurs in co-construction meetings... it's that staff are talking together. It's about staff planning together, talking about kids, talking about strategies, talking about best practice. It's really great to have professional development with your own school and it highlighted for me that some of the best knowledge and skills are actually already within your staffroom.*

Teacher A talked about the influence teaching practice was beginning to have on student engagement.

> *Teacher A: One of the best things we've noticed is the engagement level of students. I can think of one stutdent who wouldn't sit still for more than two minutes. He would be out of his seat walking around for probably 30*

per cent of the lesson. Today we observed him and he stayed in his seat for the whole lesson and he was writing paragraphs. Just really focussed. He had his head down and was working and he would ask beautiful questions.

The lead facilitator, who is also one of the teachers involved in this study, talked about the influence co-construction meetings were having on working collectively and collegially.

Teacher A: We've never heard the word pedagogy used so much in our staffroom and professional learning communities and cross curricular teaching. Teachers are saying I'm teaching this in Science, how can you relate this in Social studies? That's been a real impact on their teaching practice.

Teachers had been participating in the professional development cycle for nearly a year. They had attended a Hui Whakarewa and they understood the three dominant discourses around Māori students' educational achievement. They talked about their positioning pre-Te Kotahitanga.

Teacher X: I don't think I was a strong deficit theoriser. I do think I felt that it was going to be really hard to get through to those Māori students who weren't getting any support from home or weren't able to bring their books and pens. But the reality is, I think we're always going to have that and through the programme, I kind of learnt ways to deal with some of that a little more.

Teacher Z: My feelings were that it was a problem, that it was probably home based, that I really want to do something about it. My perception of them now is an appreciation that there is a cultural difference. As a white middle class, middle aged teacher I need to know that and be able to be more effective in bridging the gap.

Caring for Māori students as culturally located individuals (Bishop et al., 2003), is what is referred to as manaakitanga within the Te Kotahitanga ETP. These are relationships based on caring and the agency of participating teachers. Teachers were starting to implement the ETP into their practice and they were starting to see the rewards.

Teacher Y: I've always known my relationships were good with my students, but knowing how important they are. That awareness being raised has just been fantastic. I've learnt a lot from my peers. Seeing other people teach, sharing of ideas and also getting to know teachers.

Teacher X: I think I really didn't believe that I could make that much of a change, but this year I've seen the change that we've been able to create as a group of teachers.

Teacher B: Kids have just taken it on board and used it to maximise their involvement in learning and participation and just the rapport with all staff members.

The journey with this group of teachers and students however, had not all been smooth sailing.

Teacher Z: Starting with the hui which was a very uplifting experience and coming into the classroom, full of ideas, and inspiration and hopes and aspirations and just absolutely crashing in the first term. Then being picked up and supported by the Te Kotahitanga facilitators and my peers and colleagues.

Teacher A: At the first co-construction meeting there was lots of focus on behaviour and how can we get them to be in class, sitting down, pens out, and books out.

This however, had begun to change. Students shared their experiences from the start of the year.

Student 1: At the start of the year we were all naughty. I felt sorry for the teacher a little bit. We would never listen.

Student 2: We didn't pay attention at all. We just did nothing.

Student 3: I was getting into a lot of trouble ...wasn't really listening to the teacher.

During the Te Kotahitanga professional development, teachers' and students' relationships became more positive. As Jane said:

> *Jane (student): Now we have a routine... we do. It's all changed. Her attitude has changed and so has ours.*

This was affirmed by one of the teachers:

> *Teacher B: If you respect the students for who or what they are, likewise they give you that respect. Things are so much easier. The classroom management doesn't appear to be an issue. Participation levels are high. Students want to be there and they want to learn.*

Then again by other students:

> *Student 2: We like teachers who are happy and not grumpy. And when we get something right, they're happy.*

> *Student 3: She doesn't get mad at us if we do something wrong. She helps us with it. She'll come over and ask us if we're having problems with it.*

> *Jane (student): Teachers who have respect for us and will sometimes help you even if it doesn't have anything to do with school. They'll still help you. They'll give you advice.*

And again by another teacher:

> *Teacher X: I started seeing that it doesn't matter what's going on at home we can make a difference in the class and that's really exciting. It's like WOW, I'm just the teacher but I can have quite a significant impact on these students' lives.*

Within three terms, teachers started to appreciate the purpose and the process of the Te Kotahitanga professional development. Teachers talked about the first co-construction meetings they had participated in.

> *Teacher A: At the first co-construction meeting in term one, I remember it was quite uncomfortable. There wasn't much sharing of themselves or evidence of how Māori students were doing in their class. They were certainly a bit resistant to bringing evidence or talking about it.*

Teacher Z: It took me a while to feel comfortable about sharing my classroom practices. Perhaps because I wasn't as confident... but I certainly gained so much from hearing what teacher Y and teacher X were doing.

Teacher Y: Admitting your strengths and weaknesses is quite empowering.

Teachers' understandings of their expectations for Māori students' achievement were based on relationships and interactions in the classroom. In term four of the first year, mana motuhake, (high expectations for learning and behaviour), was starting to influence Māori student outcomes. Teachers reflected on their evidence.

Teacher X: I've just marked their [Māori students'] exam papers and I was really stoked. I added up the totals and 67% of my Māori students can sit NCEA achievement standards next year. They were so excited about it. Yesterday I got them to evaluate their year's work and a couple of responses I have here, 'didn't learn much last year, but this year I feel more confident in learning', 'Science is now my favourite subject'. A common theme coming through was that they were doing well because they liked the teacher or because they got on well with the teacher. I think teachers have such an important role in terms of their students wanting to learn and do well.

Teacher B is a Te Kotahitanga facilitator and has participated in this thesis. All facilitators are participants in the professional development but are also trained to facilitate the professional development in their own school, and the DVD was focussed on his co-construction group. He shares his evidence of how Māori students participated in his class for the year.

Teacher B: I think that's a part that we all play in their development and their wanting to learn because they want to learn in the classroom. They don't want to let us down. That's how I feel and especially in their behaviour. There's less time having to deal with that issue, then their grades and their learning improves because they are on task and they are doing the right thing. I've just been looking at my grades throughout the

year and what level the've worked at from term one to term four. They're
supposed to be working at level four based on where we see them in the
curriculum. It's interesting just to see the progression from term one to
now. Throughout all areas of sport and in particular health. At the start of
the year they were all working at about a three, now the're all working at
fours and some are even beyond that.

The next teacher had previously had difficulties in her classes. She shares her
experiences.

Teacher Z: I haven't yet asked my students to feedback to me, but what I
did do was when I got their exam marks through, (I didn't mark their exam
papers this year, someone else marked them and marked my other classes
too). So results in some cases were a wonderful suprise because my other
classes are the enrichment class and my top two marks were sitting at the
top half of the enrichment class. So that was a thrill and a real thrill to
pass on to my students. I explained to them the rating system, that it was
out of 126. What constituted an achieved, a merit, an excellence, etc.

Not being merely content with her students having achieved so well, she was now
anxious to provide feedback to the students that would allow them to achieve
more highly.

Teacher Z: They're all different and so I want to go back and say to them
you did really well here, where you could've got extra marks was doing
this, a little bit more study, or the way you didn't interpret the question or
you didn't follow the instructions was a big issue. A mark is a mark but it's
actually how they get those marks and what they can do to get more
marks. Because some of them were eight marks away from achieving,
that's what's important, that they need to know how to get those extra
eight to ten marks.

The final comments come from Māori students and their reflections of how
relationships with teachers had become more meaningful.

Student 1: It makes you feel like you have a say and if you do something
you like doing, then you learn more.

Student 3: It's way better because you won't just have what you know, you'll have what your friends know too. It's easier to learn.

Jane: Our results have changed. Last year we weren't near the passing mark. We're way past it. Passed by heaps.

Student 2: When we got our exams back last year we were really disappointed and felt dumb. But this year we achieved.

Jane: When I got my exam back we all thought none of us were going to pass but when we saw our marks we were really happy and glad with our results.

Student 3: I was going to join the Navy but I don't know if my levels are up there yet. I have to see through my next three years of school. I need to get higher in my maths, social studies and science. But first go to Uni.

Students' talked about how teachers had changed in the way they interacted and related to them. These changes were able to create contexts for learning where self-determination of Māori students was central to learning relationships. Students' comments reflect teachers' use of a culturally responsive pedagogy of relations. That is where:

- Power is shared within non-dominating relations of interdependence (mahi tahi)
- Culture counts (whakapapa)
- Learning is dialogic and spirals. Interactions emerge from relationships (whanaungatanga)
- Connectedness is fundamental to relations. Pedagogy is responsive and interactive (ako)
- Learners/teachers are connected through a common purpose/vision and reciprocal responsibility (kaupapa)

Alternative teaching and learning metaphor

From the experiences of the previous principal, these teachers and these Māori students, a picture of what teaching practice was like pre-Te Kotahitanga and the

shifts that were made, post-Te Kotahitanga began to emerge. The following table lists the main themes and connects them to the shifts that were occurring as a result of Te Kotahitanga. In the third column are related Māori metaphors to consider how the disparity of Māori student educational achievement was beginning to be addressed in this secondary school.

Table 03.01: School-wide shifts

School-wide shifts		
Pre-Te Kotahitanga	**Post Te Kotahitanga**	**Related Māori metaphor**
Relationships were not seen as important	Interactions emerge from relationships	Whanaungatanga
	Caring relationships and high learning expectations	Manaakitanga and Mana motuhake
Instructional transmission pedagogy	Responsive pedagogy to deliver the curriculum	Ako
Teachers beginning to make collective sense of their work	Co-construction meetings	Wānanga

Through their participation in Te Kotahitanga five Māori metaphors emerged from the collaborative stories. The previous principal and the teachers were agentically positioned and understood the importance of whanaungatanga relationships with Māori students based on caring (manaakitanga) and high learning expectations (mana motuhake). These metaphors were all fundamental to the new teaching and learning interactions that emerged with Te Kotahitanga. The Māori metaphor of ako provided a culturally responsive pedagogy that was inclusive of Māori students' experiences. Co-construction meetings were an opportunity for wānanga where teachers were able to theorise and highlight areas to develop and embed new teaching practices. Māori students were able to theorise about the changes that their teachers had made and the influence this was having on their educational outcomes.

3.3 Teachers

As previously mentioned, the group of teachers who became participants of this study were identified with the help of the Te Kotahitanga facilitation team. Teachers were identified who had shown the greatest shifts in their pedagogy

through their use of the Te Kotahitanga ETP, and their implementation of a culturally responsive pedagogy of relations. These teachers developed new theorising and practices which resulted in Māori students' academic participation and achievement. Without the support from the current principal, this study would not have progressed.

The four teachers involved in this research come from a diverse range of backgrounds. They represent Māori and non-Māori and South African; they are male and female; they teach a range of subject areas including academic and practical subjects; and they represent a range of ages.

Teacher A is a Pākehā female who was the lead facilitator for Te Kotahitanga in 2007 and 2008 but moved to the position of Head of faculty in the Social Science department. She teaches geography, tourism and social studies. Recently, she has been appointed as Assistant Principal and is now part of the Senior Leadership Team.

Teacher B is a Pākehā male and has a 0.4 FTE component within the Te Kotahitanga facilitation team as a Specialist classroom teacher. He is a member of the Physical Education department in the school.

Teacher C is a Māori male and teaches dance and hard textiles. He started teaching later in his career and he is passionate about the subjects and students that he teaches. He is also a Dean.

Teacher D is a South African female who has been in New Zealand for a number of years and intends to make New Zealand her home. She is a Dean and is a teacher of Physical education and health.

The teachers have been active participants in Te Kotahitanga since 2007. All four teachers have taught the four Māori students in different subject areas.

The collaborative story of teachers

Interview data from four teachers were gathered in a focussed group interview conducted by myself as the researcher. Teachers talked of their experiences of participating in the kaupapa of Te Kotahitanga.

Teachers talked about why they volunteered to be involved with Te Kotahitanga.

> *Teacher D: When I found out what our results were for our school, for our Māori students... it [not to be involved] wasn't even an option.*

> *Teacher A: For me, the reason I chose [to be involved]was because I heard from my sister how it was useful in my old school...I should give it a try...that's the first reason why I decided to put my hand up and be involved.*

> *Teacher D: Well I guess I wanted the best for my students, my Māori students too, and it seemed to me it's what we [the school] were doing.*

Teachers reflected on their teaching practice pre-Te Kotahitanga. They talked about the relationships they had with Māori students. These were relationships based on manaakitanga, but not so much relationships based on mana motuhake, high learning expectations.

> *Teacher D: I had strong relationships with the kids, but they weren't relationships based on high expectations for learning, probably more about high expectations for behaviour.*

> *Teacher C: I wasn't aware of the relationships.*

Before teachers became involved in the professional development of Te Kotahitanga, using disaggregated data for formative purposes did not seem to be a practice that some teachers were aware of.

> *Teacher A: I thought I was a good teacher. I wasn't an amazing teacher. I didn't use data. I never ever used data. Five years of not using data, I couldn't have told you any of my NCEA pass rates for five years. I wouldn't have known if 5% passed or 95% had passed. We just didn't do it. Didn't do data!*

They also talked about their interpretation of what good teaching practice was pre-Te Kotahitanga

> *Teacher A: It [teaching] was pretty random, not bad, just random and no real pedagogy behind what I did. I just wrote a unit and did some fun activities because I thought they were fun. I never got taught how to teach the "whats and whys".*

Teachers reflection on their experiences in Te Kotahitanga

As a result of the Hui Whakarewa and the term by term professional development cycle, teachers practice is observed and they participate in professional learning opportunities.

> *Teacher C: I've taken heaps of confidence from it to be honest. Someone coming into your room to observe your practice. I've had nothing but good feedback. I've got things I have to work on, and that's helped me examine my practice. When you look back I've only been teaching three or four years and it's told me that I'm going in the right direction and given me more confidence, given me direction and strength to push through stuff to follow those things that I guess I was doing tentatively.*

> *Teacher D: For me, I felt I had to be the best teacher. I had to prove myself when I first came to this school. And I had to try and speak Māori because I was South African and I wanted to be the best teacher I could be. This programme has taught me that by sharing my strengths and by learning from [others], I don't want to say weaknesses, because I never felt I was weak in any area but it was always there and it showed that I had gaps in my teaching. By making other teachers around me better we can all, I don't have to be the best teacher; I can be one of the best.*

Teachers' active participation towards embedding the Te Kotahitanga ETP into their teaching practice is referred to as mahi tahi. Metaphorically mahi tahi means interdependently working as one. Teachers shared what it felt like to have a Te Kotahitanga facilitator coming into their classrooms for observations.

> *Teacher D: I remember being observed and having feedback. You didn't really look forward to it. And, at the end you loved it and it became something you did look forward to because the end result was worthwhile. It also meant you knew what other people were going through.*

Teacher C: Having someone actually help you was actually a new experience for me.

Teacher B: Everyone knew someone was coming in each term. It was an expectation.

Feedback meetings, co-construction meetings and shadow coaching sessions are opportunities where professional learning conversations develop, based on the evidence gathered from classroom observations or teaching practice. These wānanga (learning conversations), happened each term.

Teacher A: There were two parts. One was the observations, feedback sessions, co-construction meetings and shadow coaching. [The second part] Shadow coaching was really intense because we were back in the classroom for at least an hour or at least a period if not two. That was intense and you were coached. It wasn't someone coming in to watch you it was someone beside you to help you, giving you feedback during that lesson or right after the lesson. Co-construction was really intense because there were high expectations for what we were expected to do.

Some teachers didn't always look forward to having observations or feedback meetings.

Teacher C: It had pluses and minuses. Having people walk into your classroom and observe you. Some people see that as an opportunity to design a lesson and they do that once a term and nothing changes or it doesn't become common practice. But I would suggest what most have taught that period or created for that lesson, has become part of our everyday practice. It's got more substance to it.

The on-going nature of the Te Kotahitanga professional development cycle ensures that everyone, including those in leadership roles, participates. Two of the teachers were part of the facilitation team. They reflected on participating in Te Kotahitanga and their own professional learning opportunities they were receiving

Teacher B: We doubled up on the observations, feedback sessions and co-construction meetings so that we could receive feedback on our feedback by the other facilitator who was observing alongside us.

Teacher A: Even though I was Lead facilitator, I wasn't running my own co-construction meeting. Someone else was running it so I was accountable to that person (facilitator) and fully involved in the meeting. We [facilitation team] had our own professional development once a term. Some of that was just mind blowing. You would go home exhausted it was that intense. The other part was what we got from the Research and Development team at the University of Waikato (professional development). That was intense. Those days were just full on. The in-school visits and the training hui. You know 7am till 9pm. That was the most learning I ever had. More than I learnt in three years.

Relationships with Māori students are fundamental to effective teaching and learning interactions. Teachers agentic positioning and the importance of whanaungatanga had improved relationships and enabled these teachers to develop a better understanding of who they were and what they wanted.

Teacher D: You're vulnerable to other people telling you what you can do to improve and that vulnerability makes you change, you can't argue with anyone anymore because evidence is evidence…personally for me, it was the first time anyone had ever told me what I was doing well and what I wasn't doing well. I was able to understand myself. I had kind of cruised, had cool relationships, and hadn't actually thought about the pedagogy behind what I was doing.

Teacher B: The biggest thing for me is having to shift from having being the centre of my lesson and being the focus of what was going on and giving up the power to the kids and letting the lesson become what they wanted it to be. That has been the biggest shift for me.

The ETP also has implications for leadership. The majority of the teachers were participating in Te Kotahitanga and the changes were also influencing departmental practices.

Teacher A: We talked about some of our assessments we give the students in our faculty meeting. We give them [students] the opportunity to pass Level 3, Level 4 and Level 5. We don't give them the test for Level 3 if they're Level 3, we get them to do everything. I reckon our results are going to blow our goal. Our goal was to improve last year's results by 10%. So in other words, the number of Māori kids who were in Level 5, we wanted to improve that by 10%. Most people have changed. But they didn't all change at the same time…the majority of the people have been influenced. People probably don't even want to say this but Te Kotahitanga changed things like our faculty for example, we now have professional development probably once every three weeks where we all have to bring resources and we have to share…and six years ago we didn't ever do that. Now all of our units have changed and they have changed to be relevant to Māori students.

The narratives of experience and the professional development cycle support and challenge teachers to become agentic, to focus on their own job.

Teacher A: That's my job, to cause or effect change. That's what agency is and I've got the power. It's all me and it's no one else's job. I'm the professional and it's my job to make change and if I see areas that are negative, I can turn them into positives. The teacher has the greatest influence of what happens in the classroom. That's agency to me. So you can inflict change in relationships in learning and in expectations and outcomes…but it won't happen unless the teacher makes it happen. The teacher is the greatest influence.

Teachers reflected on the impact of being explicit with their learning and behavioural expectations (Mana motuhake), for Māori students.

Teacher A: Mana Motuhake for both behaviour and learning in every lesson I think about it. I think, am I projecting my expectations…and I use the words every lesson about what I expect to be done. My kids just did a test and my expectation was that they get 80% and I put it out there because I have a Level 3 class and I'm also testing the Level 5 class and I wanted to see if that had an impact. I had no one fail. Everyone passed

50%, that was the pass rate, and all my kids [in Level 3 class] got in the 70s and 80s. Some of them got higher than the Level 4 and Level 5 kids.

Teacher B: Reinforcing achievement and success. Acknowledging when they do well to reach their goals and if they haven't, still appreciating what they have managed to achieve. The target they have reached and going back to that and saying, "Hey remember when you did this or you did this last time so today what are you going to do, what are you going to remember to do?"

Teacher D: I set high expectations and tell them every day even if I'm not teaching them that day. Sowing seeds of what they could possibly be.

Teachers shared and reflected on their teaching practices and the cultural aspects of the ETP. Bishop and Berryman (2006) suggest that "effective teachers of Māori students create a culturally appropriate and culturally responsive context for learning in their classrooms" (p. 273).

Teacher D: The areas I knew I had to work on were high expectations for learning, culturally appropriate and culturally responsive. Those were my weak areas.

Teacher C: Manaakitanga was up there but culturally appropriate, culturally responsive were lower.

Teacher A: You don't have to have stuff on the walls to be culturally appropriate. It's important but the context and the content is important. Yesterday we were watching the last Samurai and we were talking about culture and it's normally the end of the topic thing we do. I linked it back to early Māori tribal war and how Ngāpuhi got guns first. Some of the kids were like, "I'm Ngāpuhi". The Samurai didn't get guns but the Japanese did. This was relevant and the kids could connect to it.

Ako is a Māori metaphor and is a relational aspect within the ETP. It means to learn as well as to teach (Pere, 1994). Ako is a teaching and learning practice that is culturally specific and appropriate to Māori pedagogy (Bishop & Berryman 2006). Teachers expressed how this played out in their classrooms.

Teacher A: Culturally responsive is important and that's about responding to the kids and what they want and how they use their voice, prior knowledge and AKO. I love saying to them, "You just taught me stuff", I love them knowing it's just as important.

Teacher D: We do pre-tests to find out what the kids know. Every lesson it's, "who knows about this?", and if the kids go, "I don't know about that", I go, "what do you know then?" It's a deliberate thing and you let them figure it out, and you have a strong understanding of where to go to next.

Extra Professional Development opportunities

In addition to the term-by-term professional development cycle there were also opportunities for whole staff professional learning opportunities twice a term. These were after school sessions and were focussed around implementing the ETP into school wide practice.

At these sessions, some teachers were asked if they could share with groups of teachers what they had been doing in their classrooms, and what the outcomes were. These sessions were based on evidence and the links to the ETP.

Teacher D: We had professional development twice a term. I remember that one where we were all in different spaces and we rotated around four classrooms. The PD on relationships where we had to write down the names of Māori students in our classes, first name, surname and something about them. That was more of an awakening.

Teacher A: The early stuff [PD] was on agency, making sure of your influence and some real meaty stuff. We had some awesome new learning, differentiated learning, and cooperative learning. People worked in groups. Te Kotahitanga became the PD in the school for two years. It highlighted how much knowledge there was in the staff and we didn't need to go out looking for any. We didn't bring in anyone else. We just did it ourselves. It was amazing.

Teacher B: The biggest thing we've identified is removing ourselves from the staffroom. So PD is now in people's classrooms not in the staffroom. Staff members don't like to learn there. They like to go there to have lunch, coffee and relax. Whereas more learning is taking place in people's environment, you know that they're actually teaching in. Yeah well this is why my rooms like this, this is where my students are learning, and this is their work. It's way better for smaller groups and out of the staffroom.

Teacher's reflections of the Māori students

As has been previously discussed, the four teachers have taught the four Māori students while they have attended this school. Teachers talked about the changes they have seen in the four Māori students from Year 9 and 10 through to their senior years. They talk about the changes they have seen in Peter.

Teacher C: I had Peter in Year 10. He was always on the outside looking in. When I see him around I have a bit of a kōrero (talk). He's more engaged in what he's doing. He's not like he used to be, always doing the right thing, being compliant. He never engaged in eye contact, and I saw him the other day and he actually will look at you and you'll have a conversation.

Teacher A: Last year he was one of the highest achieving students in Year 11. Did you know that? I think that was because he got heaps of praise. And he also did Te Reo (Māori language) Level 3.

They reflect on the changes they have seen in Wiremu.

Teacher D: Wiremu and his mate came down to the PE department the other day to have a long chat. He wouldn't have done that two years ago with me. I didn't feel at all that he was invading my space…and I thought that was something he wouldn't have done before

Teacher D: His Mum and Dad and all his mates didn't know he passed Level 1. He's the first in his family to have passed. His identity has changed. He's proud of himself.

Teacher A: He became confident. First person in his family to pass NCEA Level 1. First person in his family to pass NCEA Level 2. The only person in his family to get Level 1 and 2. And now he's got that apprenticeship.

Teacher C: He's got leader written all over him

Teachers reflect on the changes they have seen in Jane.

Teacher A: I think [Jane], it's not just about being a good Māori student, it's about being a good student and being Māori. I think Jane should be Head Girl. When she was made Māori rep, I sort of thought is that token just because she's Māori. She's more than that. Māori reps deserve a leadership position and not because they're Māori and we are looking for a Māori rep and who can we choose. She's been a good leader and she's Māori. She's not a leader because she's Māori.

Teacher B: When she was in Year 10 she was a different kid. So shy, she wouldn't say boo!

Teachers talk about the changes they have seen in Manu.

Teacher A: He's totally changed. He's got his literacy and numeracy. He's Year 13 next year. He knows he's powerful. That's what kids become. They become powerful about their learning. He came up to me and said, "Miss, I want to be in the Māori leadership group room. I want to be in there because you've got the high learning expectations". He'll tell me when he gets credits and he'll tell me when he passes. It's like he has pride and confidence. He's really confident. He says hello to every teacher. He knows every teacher. Everyone knows him. That's ownership of themselves and the school, and all these kids. This is their school. It's their destiny in how they achieve. He's become a kid who wants to be successful.

Changes in classrooms based on the observation tool

Results of teachers implementation of the Te Kotahitanga ETP can be measured through the professional development cycle and the use of the observation tool. The Te Kotahitanga Observation Tool provides a measure of the interactions that teachers are incoporating and how their relationships with Māori students are

developing as described in the Te Kotahitanga Effective Teaching Profile into their everyday teaching (Te Kotahitanga 2009,module 4).

Side One of the observation tool

Side one is used to gather information about the teaching and learning interactions between the teachers and five Māori students that occur with individual students, groups or the whole class. Evidence is gathered of the cognitive level, student engagement and the work to be completed for that lesson.

Common baseline patterns show the average percentage of discursive interactions in classrooms is 20% and traditional interactions 80%. At baseline observations, these teachers showed an above average range in discursive interactions. The observations are used to ensure practices are becoming embedded. The evidence suggests that a 40% to 60% split between discursive and traditional interactions is enough to make a difference for Māori students. Practices that are spread over a number of years addresses the benefits that Fullan (2005), sees for slow, determined interventions over time rather than short-term intensive bursts.

Table 3.2 below shows the combined mean between traditional to discursive interactions for these four teachers. Data are presented over three measures: shifts in discursive interactions; traditional interactions; and student engagement are tabled in the column on the left. Baseline observations were carried out before the professional development intervention. Teacher shifts are measured each term from the first year in the programme to the third year in the programme.

Teacher shifts and maintenance of the Te Kotahitanga Effective Teaching Profile, side one of the observation tool			
	Baseline	**One year in the programme**	**Three years in the programme**
Discursive interactions increase	29%	36%	37%
Traditional interactions reduce	71%	64%	63%
Student engagement increases		87%	93%

Evidence from baseline obersvations using side one of the tool, shows that discursive practices from baseline observations, 29%; had improved after one year (36% an improvement of 7%) and after three years, had slightly improved again (37%). The ongoing reduction of traditional interactions shows a positive trend.

Student engagement at baseline was not evidenced however, due to increasing discursive practices, the percentage of student engagement from one to three years in the programme increased from an already high level (87% to 93% an increase of 7%).

Side Two of the observation tool

Side two is used to gather information about the relational aspects of the ETP. These include, the teacher's relationships with Māori students; the teacher's expectations of Māori students' learning and behaviour; visible signs of culture in the classroom; cultural responsiveness of the teaching context for Māori students; and strategies being used by the teacher.

Table 3.3 below show the combined mean for these four teachers and are presented over six measures. Māori metaphor used in the Te Kotahitanga ETP are listed in the first column. These are followed by the baseline mean; the mean after one year in the programme then after three years in the programme over each of the relational aspects within the ETP. Shifts in teaching practices are tabled.

Teacher shifts and maintenance of the Te Kotahitanga Effective Teaching Profile, side two of the observation tool			
	Baseline	**One year in the programme**	**Three years in the programme**
Manaakitanga	3	4	4
Mana Motuhake (Learning)	2	4	4
Mana Motuhake (Behavioural)	3	4	4
Whakapiringatanga	3	4	4
Culturally Appropriate	2	3	3
Culturally Responsive	3	3	4

All relational aspects of the ETP except culturally responsive increased from baseline and after one year in the programme. Culturally responsive increased after two years then increased again after three years in the programme.

Alternative teaching and learning metaphor

The following table lists four related Māori metaphor that emerged for teachers who were participating in Te Kotahitanga and had moved to positions of agency. Teachers who positioned themselves within the discourse of relationships were able to incorporate alternative metaphor into their teaching and learning practice.

Pre-Te Kotahitanga	Post-Te Kotahitanga	Related Māori metaphor
Relationships develop automatically	Relationships being fundamental for teaching and learning interactions	Whanaungatanga
Pedagogy	Te Kotahitanga ETP leading to a culturally responsive pedagogy of relations	Ako
Privatisation of classrooms and faculties	Deprivatisation of classrooms and faculties through the use of data, and professional learning conversations	Wānanga
Professional communities not active	Targeted professional development through observations, feedback meetings, shadow-coaching, co-construction meetings and goal setting	Mahi tahi

Teachers who were agentically positioned were committed to making a change. These teachers were able to articulate that their relationships with Māori students were crucial for classroom teaching and learning interactions. The metaphor of whanaungatanga is central to these familial type relationships for Māori students. Ako enabled teachers to develop new pedagogies through their shared knowledge and understandings of the ETP. Wānanga refers to effective teaching interactions. The support teachers received through the term by term cycle, supported teachers to engage in professional learning conversations that focussed on evidence of Māori student academic achievement. The professional development cycle, mahi tahi, ensured the collective and individual responsibility supported teachers to work collaboratively and interdependently.

3.4 Māori students

As previously mentioned the Te Kotahitanga facilitation team, the teachers and the researcher identified the Māori students through school evidence that showed their participation and achievement had shown marked shifts over three to five years.

Three of the four Māori students involved in this research started at this school in Year 9. The fourth student enrolled in Year 10. The four students are introduced next and their teachers talk about their first impressions of these students.

Jane

Jane started this school as a Year 9 student. Her mother wanted to enrol her in another school that was close to her workplace, but teacher A talked her out of it because Te Kotahitanga was going to be introduced into the school. Jane was a shy girl and was not confident in the classroom. She did not enjoy school or her teachers.

> *Teacher A: I remember she walked out the classroom door, I can remember what she looked like. Her head was down, really shy, not confident, she didn't project any confidence whatsoever and when I asked teachers about her they said she was a lovely girl, but under the radar. They didn't know her; they didn't get anything from her.*

Peter

Peter is quiet, and not engaged in the classroom. He doesn't disrupt anyone and just goes about making sketches or drawing on his books or anything else he can get his hands on. He sits with the same group of boys in his classes and only speaks when he is spoken to. He's very talented when it comes to his Art work.

> *Teacher C: He was shy, quiet, he is very intelligent. The teachers knew he was intelligent but he needed to be brought out of his shell and he needed high expectations otherwise he'd cruise, and he'd cruise because he could. He was bright and nice but he needed teachers to push him.*

Manu

Manu was always in trouble. He was always referred to the Resource Teacher of Learning and Behaviour (RTLB), and his teachers were often asking for assistance when it came to Manu. He was loud, wouldn't keep still in the classroom and would disrupt other students and teachers from doing their work.

> *Teacher A: He was naughty. He was engaged with his teachers, he was just naughty. Oh my lord, he would tutu, [he was] loud and wanted attention for all the wrong reasons. No engagement with his learning. More keen to play with Sam. Referred to RTLB often and moved around often in class. He couldn't keep still and I remember his Maths teacher didn't want to know him. She was frustrated by him.*

Wiremu

Wiremu had been sent to live with his Aunty in Year 10. He had been getting into trouble at his previous school and his parents did not want him getting more involved with the negative things that he was doing at home or school. When he started at this school, he was quiet and shy. As he got to know other students and teachers, he started to come out of his shell.

> *Teacher D: He was the Year 10 who went to anger management counselling with a group of other boys. He did have a temper, but I think he went there because he wanted to get out of school and hang out with his mates. He was totally disengaged and nasty. He'd draw in his book, talking quietly to his mates. He wasn't loud or anything like that.*

3.5 Collaborative story of Māori students

Interview data from four Māori students were gathered in a focussed group interview conducted by myself. The students talked about their experiences of being Māori students at this school and describe the nature of the relationships they had developed with teachers.

Students reflections on teachers prior to Te Kotahitanga

All four students recalled experiences prior to the implementation of Te Kotahitanga and provided examples of having negative feelings and poor behaviour.

> *Jane: I hated certain teachers; they'd pick on all the Māori kids.*

Peter: I had one last year with my English teacher, there was just nothing with her. There were no vibes, she had no interest in brown students, and she would just leave us.

Manu: Year 9 we used to show off, get smart to our teachers, people laughed at me. Used to get impositions [referral to dean], staff would get peed off.

Jane: I hated my teachers in Year 9 and 10.

Manu: Year 9 and 10 we were mischief as. Pretty much got chucked in to the pool of Māori and Samoan. There was one Pākehā. There were about 30 of us.

Students reflections on their experiences with Te Kotahitanga teachers

All four students talked about how their negative feelings and behaviour towards teachers changed. This noticeable progression took place for some students between Years 9 and 10, and for others between Years 10 and 11. All four students clearly articulated that they became aware of their teachers participating in Te Kotahitanga. Their teachers cared about them and about their achievement. As teachers started to understand the concept of whanaungatanga, relationships with Māori students became more positive. Students talked about their engagement as a result of relationships with teachers.

Jane: Relationships with teachers, they're better with all students, welcoming us heaps. They've changed heaps. Teachers have changed towards the Māori kids since I've been here.

Wiremu: Basically the teachers help us – help us do our work. If you do it wrong learn from your mistakes and learn from their examples of how to do it. Next time you do it better.

Jane: If I didn't have those teachers, I still would've been like I was in Year 9 right now. The teachers and myself.

Peter: Mr A, I was a real dick to him at the beginning of the year. When it came to our boards I loved it. He pushed me so hard. He stayed an extra

98

30 minutes, just for me, to help me get my board done. Then I think back to how I was a dick to him, pretty rat shit. Got my board done, was happy as.

Manu: Teachers treat the Māori good here. They know where we're coming from they give us an extra push. They take our crap as well.

Jane: They [teachers] really want us to achieve our goals, which is really cool because you can be a real pain in the arse to them and you regret it because they're actually helping you.

The students understood that the relationships had enabled teachers to develop a better understanding of who they were and how they could work with the students to achieve their goals. This facilitated a situation whereby students' experiences reflected this. Students talked about being motivated with learning and the benefits of being engaged.

Manu: They want you to achieve. They want you to do the best you can. He's only a teacher and I'm only a student but he still wants me to. He does that with the whole class. He pushes us.

Wiremu: It's like a test. When you pass more tests, you get more credits. You feel good, you start to enjoy school. You're actually doing something good for once. When you see that, you can see the wrong, just keep going, you don't want to waste your time. Doing all the good stuff and any little thing can blow that.

Students talked about how their successes and achievement were influencing their confidence and self-esteem. They were comfortable in their own skin and achieving and succeeding as Māori was normal. They suggested that participation on their own terms brought their commitment. In these contexts students were able to be self-determining (tino rangatiratanga) and participate in power-sharing relationships (whanaungatanga) over the directions their learning would take.

Peter: Self-drive, self-esteem, I do it because I enjoy it [Art]. It's something I can do. It relaxes me, something peaceful. I can see myself doing it for years

Manu: I don't want to finish school

Wiremu: Māori careers they helped me in Year 10, being told what we needed to do, what we had to get to get to that place. They actually really helped me. Like maths, doing my work real good, but if I didn't do that kind of stuff I wouldn't actually get that career that I wanted.

Peter: I'm getting there, working hard for my future, getting on the right track. Doing art, trying to pick up my game. My mates help me lots as well. That can be a real drive, passion, gives you an extra boost

Wiremu: Mr W pushes me. "If you do this and that, this is what you're gonna get". He always puts me in that position, like,"look at your future, this is going to help you big time. You don't want to end up involved in the wrong stuff". That's why you're working. And when you get tired, he'll say stuff that makes you want to work.

Students learning outcomes

Students' performances were tested on entry into the school and monitored each year of Year 9 and 10 using the Assessment Tool for Teaching and Learning (asTTLe).

AsTTle is a tool developed to assess students' achievement and progress in reading, mathematics, writing. The reading and mathematics assessments have been developed primarily for students in Years 5 to 10, but because they test curriculum Levels 2 to 6 they can be used for students in lower and higher year levels.

According to the Te Kete Ipurangi website, asTTle provides teachers and school leaders with information that can be used to inform learning programmes and to apply teaching practice that maximises individual student learning. Many teachers using asTTle have found it to be a great tool for planning, for helping students to understand their progress, and for involving parents in discussions about how well their children are doing.

Each asTTle achievement score is further qualified with a letter, B, A or P which stands for:

B = Basic. Showing signs of these elements. Elements are evidence in embryonic form. This is the entry level behaviour described by the curriculum for this level.

A = Advanced. Student is consistently meeting the criteria at this level. Little disconfirming evidence is found. This student is ready to move on to material at the next curriculum level.

P = Proficient. There is evidence that the student is controlling or mastering the criteria elements. They should correctly answer items at this level about two-thirds of the time.

The maths concepts can be further explained thus:

- AMS means average maths score.
- Surface features test to see if participants can follow simple procedures, for example, identifying, describing and combining maths concepts.
- Deep features test to see if participants are able to analyse, compare, and contrast through to creating, formulating and theorising of maths concepts.

In Table 3.5 below two students' asTTle maths results are presented showing movement from one year's learning to the next. Jane did not sit the Year 9 or 10 test and Wiremu arrived in Year 10 and did not sit asTTle maths.

Table 03.05: asTTle Maths

asTTle Maths				
	Peter		**Manu**	
Maths concepts	**Year 9**	**Year 10**	**Year 9**	**Year 10**
AMS	3A	4A	3A	4P
Surface	4B	4A	4P	4A
Deep	3A	4A	2A	4B
Number Knowledge	3P	4A	4P	4P
Number Operations	4P	4A	3P	4P
Algebra	4B	4A	3B	4A

Normal progression for asTTle testing is two sub-levels within a year. In most instances the two students moved from two through to five sub-levels. Interestingly, Manu's results show a decline in surface features and his results remained the same for number knowledge. Peter moved one sub-level for surface features and algebra and his results declined for number operations. Overall, both students showed improved positive outcomes from Year 9 to Year 10 for maths.

Context for testing

At the time of testing, developing asTTle tests and implementing them was new for this school. Teachers were learning how to implement them and those developing the tests were volunteers. They were mainly used for summative purposes with teachers asking for professional development to use asTTle more effectively. Some departments were reluctant to use asTTle testing and chose not to participate. This influenced teacher confidence with asTTle and the way in which the testing was carried out.

In table 3.6 below three of the student's asTTle reading results are presented showing movement from one year's learning to the next. Jane did not sit the Year 9 or 10 test.

Table 0.6: asTTle Reading

asTTle Reading						
	Peter		**Manu**		**Wiremu**	
Reading concepts	**Year 9**	**Year 10**	**Year 9**	**Year 10**	**Year 9**	**Year 10**
aRs	4A	3P	4B	3A	4B	3P
Surface	4A	3A	4P	3P	3A	3A
Deep	4P	3P	3P	3A	4B	3P
Finding Information	4P	3P	4B	3P	3B	3P
Knowledge	4P	3P	3A	3A	4B	3P
Understanding	3A	3A	4B	3P	3A	3B

There were a number of factors that influenced the results these students achieved over a one year period. Some of these have already been discussed. Although the maths results for Manu and Peter show progression over two years, the reading

results for these three students show a decline. Given that their teachers were new to asTTle and that they may well have been sitting far more difficult tests in Year 10, this would not be surprising.

Students learning outcomes while working with Te Kotahitanga teachers

According to the New Zealand Qualification Authority (NZQA) website, the National Certificate of Educational Achievement (NCEA) is the official secondary school qualification in New Zealand. It has three levels, corresponding to the levels within the National Qualifications Framework, and these are generally studied in each of the three final years of secondary schooling, Year 11 through to Year 13.

A student gains NCEA when they achieve a specified number of credits from standards on the National Qualifications Framework (NQF).

NCEA Level 1 is gained by achieving 80 credits at any level of the NQF. Ten credits must be achieved in numeracy (Mathematics) and ten credits must be achieved in literacy (English or Te Reo Māori).

NCEA Level 2 is gained by achieving 80 credits. 60 must be at Level 2 or higher and the remainder from any level. There is no literacy or numeracy requirement.

Level 3 is gained by achieving 80 credits, of which 60 must be at level 3 or higher and the remainder at Level 2 or higher.

The following table present the results of the four Māori students NCEA Level 1, Level 2, University entrance and Level 3 results. Students names are presented in the column on the left, then NCEA level 1, level 2, University Entrance and NCEA Level 3 are presented in order across the next four columns.

	NCEA Level 1	NCEA Level 2	UE	NCEA Level 3
Peter	88 credits	87 credits	attained	Art Design at Unitec
Manu	134 credits	111 credits	attained	In Year 13
Wiremu	69 credits	80 credits	attained	Forestry Apprenticeship
Jane	92 credits	72 credits	attained	60 credits. Second year at University

Teachers had been participating in Te Kotahitanga for three years at the time that three of the students were sitting their first NCEA exams. A culturally responsive pedagogy of relations was operationalised in their classrooms, through their use of the Te Kotahitanga ETP. Teaching practice for the four teachers and other teachers in the school were having a positive influence on Māori student achievement.

Peter was starting to show shifts in Year 10. He wasn't particularly happy in Year 9. In Year 10 as his relationships with his teachers developed, he was able to 'come out of his shell', and see himself as a successful learner. This became apparent in his artwork. He always wanted to be an artist and he knew he needed to pass NCEA Level 1 and 2. Before he left school, some of his work was in an exhibition. He is now studying Art Design at Unitec.

Manu had difficulty in Year 9 and was starting to improve academically in Year 10. As teachers developed their understandings of the ETP, Manu began to show significant shifts, both behaviourally and academically. At a whānau hui that I attended, he spoke and he talked about how much he had appreciated the patience of his teachers. He also talked about the impact that Te Kotahitanga had on his attitude and engagement with learning. In 2012 he has NCEA Level 1, 2 and University Entrance. He now has a leadership role in Year 13 and he also has the credits he needs to go to university next year.

Wiremu was the first one in his whanau to achieve NCEA Level 1 and 2. As he started to taste success, he became focussed on an apprenticeship. There was a

pre-requisite of credits and his teachers were more than happy to support him with this. The importance of whanaungatanga and tino rangatiratanga have had a lasting influence on Wiremu. He is now two years out of school and keeps in touch regularly with his teachers. He has one more year to complete his apprenticeship.

When Jane began in Year 9 she hated school and she was also very shy. In her final year of school she was the Māori representative on the senior council. She ran whole school assemblies and often spoke at them. Her confidence and self-esteem had grown and she had developed meaningful relationships with a number of teachers. She gained NCEA Level 1, 2, 3 and University Entrance. She is in her second year at University and is studying to become a primary school teacher.

Māori metaphors to consider students' reflections and learning outcomes

Māori students outcomes begin to show more positive outcomes in classrooms when teachers are being encouraged and supported to change from traditional type pedagogies to more relational responsive pedagogies. Through Te Kotahitanga, teachers had developed more caring and learning relationships with Māori students and as a result Māori students experiences are transformed into positive educational outcomes.

Students were clear that when teachers changed how they related and interacted in their classrooms, and created contexts for learning where Māori students' educational achievement could improve, then the self-determination of Māori students become central to classroom relationships and interactions.

Alternative teaching and learning metaphor

From the collaborative stories of Māori students, four Māori metaphors emerged. The following table lists what students experiences were like pre-Te Kotahitanga and the shifts that were made post-Te Kotahitanga. Related Māori metaphors are presented that addressed student participation and engagement.

Pre-Te Kotahitanga	Post-Te Kotahitanga	Related Māori metaphor
Negative relationships with teachers	Reciprocal relationships with teachers built on trust and respect	Whanaungatanga
Behaviour management	Interactions developed through relationships focussed on learning	Wānanga
Not motivated to engage in learning	Success leading to confidence and improved academic outcomes	Tino Rangatiratanga

Māori students were aware of their teachers participating in Te Kotahitanga. They could see and feel the changes in their teachers' pedagogy. Students knew that their teachers were committed and their relationships of mutual trust and respect were based on whanaungatanga. Knowing their teachers and their teachers knowing them was important for them. These relationships encouraged students to be confident as learners and be confident in who they were, as culturally located, as Māori. Where Māori students achieving education success was normal and where Māori students were able to engage with their teachers in power sharing relationships and achieve on their own terms. The metaphor of tino rangatiratanga encapsulates this.

3.6 Power-sharing Research Relations

Bishop's (1996) critical questions according to his IBRLA model were used for evaluating whether power sharing relations existed between the researcher and the Māori participants throughout this research. Each of the five critical questions is posed and then answered on behalf of the participants in this study.

Who initiated this research?

In this thesis Bishop's (1996) model for evaluating power sharing relationships was instrumental in the conceptualisation and design of this research. I *initiated* this research as a Māori parent who is a mother and grandmother of Māori

tamariki and mokopuna. My *Initiation* of the research grew from my concerns about how my son was achieving academically. I believed there was something wrong in the fact that I knew my son was academically able yet his results were always bordering on average. As a teacher, my concerns grew out of the reduction of Māori students in attendance at my school over a year. How come there was a large proportion of Māori students in Years 9 and 10 and then, in Years 11, 12 and 13 there were hardly any?

The current principal also supported the *initiation* of this study. Her initiation grew out of the conversations we had about the research purpose and the processes that would be used, and who would participate and why. Teachers' *initiation* of this study grew out of their commitment to contribute to the collaborative storying and the quantitative data that they were willing to share about their teaching practices. Māori students' *initiation* of this study was also through their collaborative storying. Their experiences of secondary school are the basis of this *initiation*. Participants' agreement to be involved in this study was a crucial aspect of the *initiation*.

Who benefits from this research?

It is my intention that those who will *benefit* from this research are teachers and educational leaders who may be able to learn from Māori students experiences. This in turn will benefit other Māori students, teachers and school leaders. The school in which this research has taken place has asked for the completed thesis so that it can be used for their own professional development and to inform their teaching and learning practices. It is hoped that other teachers will use this thesis to consider their practice in order to move to positions of agency so they can implement the Te Kotahitanga Effective Teaching Profile.

Were the research participants represented in a way that their experiences and voices were authentically and truly represented?

The participants in this research were invited to engage in collaborative discussions to ensure that their intended meanings were fully appreciated and not re-storied by the researcher. In this way, the researcher has ensured that the participants are *represented* in a way that their experiences and voices were

authentically represented. There were follow up conversations to ensure that what was being presented was a true representation of their intention.

The educational experiences of Māori students and their teachers are central to this research. Did they legitimate this research?

The changes that teachers have made in their practice have had a positive influence on Māori student academic achievement. It was of the utmost importance that other Māori students and teachers benefit from new learnings that have been developed in this thesis. *Legitimacy* through the educational experiences of Māori students is central to this research. Participants were invited to edit and add to the content as they saw fit in order to ensure their intended meanings were captured and correct.

To whom is the researcher accountable?

The researcher is *accountable* to the participants of this research. This thesis belongs to the research participants. The on-going collaborative nature of this thesis and the relationships that were built and developed on trust, were an opportunity to co-construct new meanings, explanations and practices that the participants had control over. Their narratives, data and academic records are theirs and the responsibility and accountability lies with the researcher.

3.7 Summary

This chapter began by introducing the school in which this study took place. The previous principal and a group of teachers' experiences of being involved with Te Kotahitanga were shared from a DVD. Alternative Māori metaphors were highlighted. The teachers who are participants in this thesis were introduced and they shared their experiences of being involved with the professional development and their implementation of the ETP. Their results from the observations were then shared. Māori students were introduced and their experiences were shared. These students talked about how their relationships with teachers had changed over time and what they had achieved as a result. Their academic results were shared. For each group, metaphors that may help others to address the issue of the disparity in Māori student educational achievement were presented. Finally

Bishop's (1996) critical questions for evaluating power sharing relationships were answered.

CHAPTER 4: DISCUSSION

4.1 Introduction

This chapter discusses the findings in chapter three and considers the overall implications in response to the research questions. The sub questions are answered first and then the answers to the overall research question are considered as important shifts at three different levels of the school. The implications of Māori metaphor, as presented in my findings, are also further discussed.

4.2 The high implementers of the Effective Teaching Profile

The first sub question asked, "who are the teachers in this school who show a high level of implementation of the Te Kotahitanga Effective Teaching Profile and therefore may become the focus of this study"?

Firstly, the teachers who were involved in this study came from diverse backgrounds. Teacher A is a pākehā female and was the original Te Kotahitanga Lead facilitator before she moved to the Head of faculty in the Social Sciences department and then into the Senior Leadership Team. Teacher B, is a pākehā male and a member of the Physical Education department. As a specialist classroom teacher, he also had a time component of 0.4 FTE in the facilitation team. He teaches junior and senior students. Teacher C has a deans role in the school and is a mature Māori male who has taught hard materials, dance and food technology over his time at this school. Teacher D is a South African female who moved to New Zealand to make it her permenant home. She has now moved to another Te Kotahitanga school in a Head of Department role. She was also a dean.

The four teachers who had been identified as high implementors showed through their Te Kotahitanga classroom observations that they had made shifts in the teaching relationships and interactions, in ways that engaged Māori students. Their traditional, transmission teaching interactions reduced and their discursive teaching interactions increased. All relational aspects of the ETP increased after one year, except culturally responsive interactions, which increased after two years. Over the three years that they were involved in Te Kotahitanga, these

teachers developed new theorising and practices that resulted in Māori students increasing their participation and achievement. The four teachers who participated in the full professional development cycle showed that not only did they implement the ETP into their teaching practice, they maintained those practices and were able to theorise about these new practices.

Although four is only a small sample, and there were others I could have worked with, these teachers provided an interested and committed sample group who had all taught the identified focus Māori students. Interestingly these teachers were Māori and non Māori, Kiwi and a South African, and they taught a range of curriculum areas, not just the curriculum areas that Māori are often said to perform better in. This sample of teachers go against traditional discourses that suggest you must be Māori to be an effective teacher of Māori students and that Māori students are better with tactile learning.

Identification and participation of teachers

The second sub question asked, "how will these teachers be identified and their participation sought?" Initially I met with the current principal and we talked about this study and how I could identify the teachers who would be involved. Identification and participation of the teachers had certain criteria. They had to have been involved in the full professional development cycle of Hui Whakarewa, term by term observations, feedback meetings, shadow coaching, co-construction meetings and goal setting. Data of term by term observations helped to identify these teachers who had shown pedagogical shifts. I then approached these teachers and talked about the study with them, then asked them if they would like to participate.

These teachers undoubtedly wanted to do the best for Māori students, as they wanted to do for all students. The Te Kotahitanga professional development gave them the tools through the new Māori metaphors and new theories to do so.

4.3 Māori students who showed improved participation and achievement

The third sub question asked, "who are the Māori students in these classrooms who have shown increased participation and achievement and therefore may also become the secondary focus of this study?"

The first Māori student was Jane, who originally hated school and hated her teachers. She had already expressed how she felt about her teachers.

> *I hated my teachers in Year 9 and 10.*

She was going to be enrolled in another school, but teacher A convinced her mother to enrol her at this school. She was shy and not very confident. However, by the time she was in Year 13, she took on leadership roles in the school and would often be speaking at whole school assemblies. Over her time in this school, her confidence and self-esteem grew and she appreciated the meaningful relationships she had developed with a number of her teachers.

> *If I didn't have those teachers, I still would've been like I was in Year 9 right now. The teachers and myself!*

She didn't have any asTTle test results, however, she went on and attained NCEA Level 1, 2 and 3 and University Entrance. She is at University now and is studying to become a primary school teacher. Often our paths cross on the University Campus. The shy hater of teachers is no more. Now she is a confident woman well on the way to making a difference for other students just like her.

The next Māori student was Peter, who was quiet and unengaged in the classroom. He would hang out with the same boys in lessons and always be drawing on all his books. These four teachers knew he was a bright boy, but were unsure about how to engage him. Undoubtedly others, in his time at school may have written this behaviour off as not paying attention, disengagement and misbehaviour. He talked about how he didn't have relationships with his English teacher, inferring that she did not have relationships with other 'brown' students like him.

> *There was just nothing with her. There were no vibes, she had no interest in brown students, and she would just leave us.*

Peter started to make academic achievement gains in Year 10 maths. He also talked about the strong relationships he had with these four teachers and with some others. He attained NCEA Level 1, 2 and 3, alongside University Entrance. He is now at Unitech studying Art Design, still drawing but this time in his books. Being able to express himself through drawing has always been important for Peter, it is now providing him with his future career pathway.

Manu was always in trouble. He was disruptive to other students and his teachers needed support to manage his behaviour. He was friendly, but not engaged. He always gained attention for the wrong reasons. The RTLB would often get referrals about him. Manu described openly and honestly how he was in his junior years at school.

> *Year 9 we used to show off, get smart to our teachers, people laughed at me. Used to get impositions [referral to dean], staff would get peed off.*

Manu is now in Year 13. He has attained NCEA Level 1 and 2 and has his University Entrance. At present he is studying towards NCEA Level 3. Manu has ambitions to become a carpenter.

Wiremu was sent 380 kilometres away from home to his Aunty in Year 10 because he was getting in to too much trouble at his previous school and getting up to mischief at home. Initially, he was quiet and shy. He was often unengaged, and in Year 10 he had to attend an anger management course which he recalls as having enjoyed. In Years 11 and 12, his attitude towards school and his learning pathway started to change. He connected with a teacher who was a facilitator, and started to have positive gains in her classroom. He talked about success in achieving.

> *When you pass more tests, you get more credits. You feel cool, [you feel] good, you start to enjoy school.*

Wiremu has been the only person in his family to attain NCEA Level 1 and 2 and get University Entrance. He is now in his second year of a forestry apprenticeship, in the Bay of Plenty.

The four Māori students were identified because of the increased participation and achievement gains they had made. They were also four students whose attitude towards their teachers, and to these four teachers in particular had changed markedly. It is unlikely that the academic gains would have occurred if this discursive re-positioning, supported by teachers who believed in them, had not occurred. As some of their teachers, and these four in particular, became more agentic, they too became agentic participants within their own learning.

Identification and participation

The fourth sub question was, "how will Māori students be identified and their participation sought?"

I initiated a conversation about Māori students in the first meeting with the four teachers who participated in this study. In this discussion we talked about the students who they understood could be possibilities. The four that we decided on were based on students who had all become much more engaged with learning and achievement. The commonality was that all four teachers had taught all these four Māori students.

These Māori students wanted to be successful at school. Te Kotahitanga supported teachers through new Māori metaphors, to support these students and others to achieve this.

Research Question

The research question was: what are some of the changes that became evident in Māori students' participation and engagement, as four effective teachers implemented the Te Kotahitanga Effective Teaching Profile?

The evidence shows that there were shifts at three different levels that included:

1. School-wide shifts
2. Teacher shifts

3. Māori student shifts

The nature of each of these shifts will now be discussed.

4.4 School-wide shifts

Shifts at the school level were evident from listening to the previous principal, a group of teachers including two of the target teachers and a group of Māori students on a Te Kotahitanga DVD. The DVD was produced as a resource to show what the purpose and the process of an effective co-construction meeting looked like. The previous principal discussed the changes that he had seen and experienced at the school wide level.Teachers talked about the changes in their pedagogy and the results they had seen in their Māori students' achievement. Māori students talked about their improved academic outcomes and the improvements that their teachers were making. The principal and leaders spoke about these changes as being the result of having Te Kotahitanga in the school.

An analysis of these discussions generated five Māori metaphors: whanaungatanga, manaakitanga, mana motuhake, ako and wānanga. The metaphors and links to the specific theorising as evidenced on this DVD are discussed next.

Whanaungatanga

The metaphor of whanaungatanga relates to the concept of relationships that exist in a family or extended family. In this context, family members believe in each other and do what it takes to ensure the well being of each and every member of the family. Family members can see the inherent potential in each other, and are committed in ensuring that the inherent potential comes to fruition. Māori talk about connectedness and responsibility. Whanaungatanga is not a one way relationship, it is not age or gender bound. All ages have roles and responsibilities to each other. When one member of the family respresents us, we are all being represented; when one member achieves, we are all achieving. When whanaungatanga relationships are embedded, everything else falls into place. Your committment to each other is a given, your vision is embedded in possibilities of whānau potential, your kōrero (talk) is supported by your actions. These personal, family type relationships form the basis for other relationships.

They can even blend into professional relationships, with colleagues, students and visitors (Berryman, 2008).

Prior to Te Kotahitanga teachers talked about how they hadn't taken much notice of their relationships with Māori students. Attending the Hui Whakarewa and participating in the professional development cycle had been very influential to the new relationships that began to develop with their Māori students. They talked about how these new relationships were fundamental in the different interactions they had then been able to engage in with these same students. The links these teachers were making to their students were through whanaungatanga relationships.

In this school, the previous principal and a group of teachers had learned through whanaungatanga to establish and maintain relationships of trust and belief with their Māori students. Whanaungatanga had led to teachers' connectedness with Māori students and they with them. These mutual relationships of connectedness had led to Māori students who talked openly about the type of teachers they responded to and with whom they engaged with learning. They were the teachers who took the time to develop relationships with them, who believed in them, who saw their potential and were committed to ensure that these things happened. The connectedness established through whanaungatanga, to each other and to reaching one's potential through teaching and learning, forms the foundation of all other metaphors.

Manaakitanga

One of the Te Kotahitanga kuia whakaruruhau (an elder who offers cultural safety) explained manaakitanga as two words. The first part of the word mana, refers to authority while akiaki means urging someone to act. Each person has their own mana, their own identity, prestige, influence or integrity, Manaakitanga therefore, refers to actioning and activating caring and nuturing relationships, that contribute to the mana of the individual or group. Manaakitanga is seen today on marae as manuhiri (visitors), are welcomed, they are looked after, their identity remains intact, they become one of the whānau, they then have a collective role and responsibility within and to the whānau.

Manaakitanga in this context refers to teachers developing, and activating caring relationships for Māori students, as they would with welcoming visitors to their own homes or the caring and nuturing of their own children. Each person is an individual with their own experiences and beliefs, yet are part of the whānau or collective. Manaakitanga ensures that individually and collectively they are confident to participate and gain the benefits from the relationships. These were seen in the classrooms of these teachers where Māori students could learn within educational relationships that respected their culture and they were able to be themselves. Where Māori students were successful as Māori.

The previous principal talked about how these relationships were also developing amongst staff. Teachers were talking about how these types of relationships were developing with each other. Māori students talked about the changes they were seeing in their teachers.Teachers talked about students caring for them in return. Māori students were articulate in saying, "we want teachers to care for us", however, they also wanted teachers to have high learning expectations of them (Bishop & Berryman 2006). They wanted both, which led to the third metaphor.

Mana Motuhake

Mana Motuhake, relates to the authority and legitimation of a person/people/whānau and to the development of personal or group identity and independence (Te Kotahitanga, module 3, p. 4). When Māori peoples' mana is legitimated, their personal and collective identity is recognised and validated. The way in which we achieve, or not achieve, participate or not participate, succeed or are not successful, all contribute to confidence or lack of confidence, self-esteem or lack of self-esteem. This has a huge influence on how Māori identity is played out; how Māori are able to determine their own potential; their own destiny; and the ways in which they engage in that journey.

In the context of Te Kotahitanga, the metaphor of Mana Motuhake refers to high learning and behavioural expectations. Teachers who base their relationships on whanaungatanga, respect the mana of Māori students and others. When this develops, responsive teachers ensure that students prior knowledge and experiences form the basis of new learning. This means that these teachers must attend to their students and may have to adjust and develop new directions in

order for Māori students to succeed, to be confident and to connect with new learning. As Māori students begin to suceed academically their personal identity as Māori is subsequently strengthened.

The previous principal said that the engagement of Māori students had improved dramatically. He suggested that when teachers engage in professional dialogue based on effective teaching for Māori students, positive changes happen in the classroom. When teachers reflected on their teaching practice prior to Te Kotahitanga, they found that their learning expectations of themselves and their Māori students had not been particularly high. Māori students reflected on what was happening in their classrooms, and their behaviour reflected that the learning expectations were limiting. At the start of the year, student 2 said:

> *We didn't pay attention at all. We just did nothing.*

As teachers understanding of the ETP developed, and their teaching improved, they were able to articulate and demonstrate the high learning and behavioural expectations they had for Māori students. This was reflected by Jane at the end of the year

> *It's all changed. Her attitude has changed and so has ours.*

Manaakitanga and Mana Motuhake are aspects within the Te Kotahitanga ETP that promote caring relationships and high learning and behavioural expectations.

Ako

Ako is a traditional Māori pedagogical practice and is a life-long intergenerational learning concept that is still relevant and applicable today. It plays out within whānau groups as members gain knowledge and understanding from each other, for example where the grandchildren can learn from the grandparents and visa versa. Encompassed within the relationships of whanaungatanga, learners are confident to contribute knowledge or receive what others offer. The metaphor of ako is grounded in the lived experiences and interactions of individuals or group.

Ako relates to reciprocal learning in that shared knowledge and understandings can grow from shared learning experiences. In this instance the previous principal said:

> *It's really great to have professional development with your own school and it highlighted for me that some of the best knowledge and skills is actually already within your staffroom.*

Teacher Y said:

> *I've learnt a lot from my peers.*

Student 3 said:

> *It's way better because you won't just have what you know, you'll have what your friends know too. It's easier to learn.*

The metaphor of ako, highlighted that the best teaching and learning resource these three groups had, were each other. When they were able to share what they knew with each other and grow new understandings as a result, learning was reciprocal, active and dialogic.

Wānanga

Wānanga refers to Māori centres of learning. It provides the space that creates the environment to disseminate and share knowledge and to develop further knowledge. Within this exchange, concerns and issues are able to be brought to the fore in order for debate and dialogue and for the construction of new knowledge. Wānanga is an institution that offers a safe place to have rich interactive and dynamic learning conversations. Where ideas and intended actions are given life. Included in this institution is the way in which we share, receive and then act in wānanga. Relationships that are based on whanaungatanga can shape the environment for wānanga to proceed.

In this context, co-construction meetings were the spaces for wānanga. The previous principal talked about the professional learning dialogue that was occurring when staff attended these meetings. Where teachers shared their concerns and ideas, based on the evidence of Māori student achievement, and then co-constructed new theories that would be actioned through developing new teaching practices. This didn't happen overnight. Teachers talked about the early stages of Te Kotahitanga, and how they were a little anxious about sharing their concerns and issues in regards to Māori student achievement. As relationships

developed and the environment was created for these dialogic interactions, a relational responsive pedagogy emerged and the increased academic achievement for Māori students came as a result.

Emerging metaphors for school wide shifts

The five metaphors that emerged as a result of the Te Kotahitanga professional development cycle, influenced the way in which these three groups, the previous principal, the teachers and the Māori students related and thus engaged with each other. Whanaungatanga helped develop family type relationships amongst staff and students and from this, all other metaphors emerged. Manaakitanga developed and grew alongside the high learning and behavioural expectations of Mana Motuhake. All groups were engaged in wānanga as a result of the shared relationships which led to the sharing of new knowledge and understandings through the reciprocal teaching and learning interactions that are central to ako.

4.5 Teacher shifts

Teacher shifts became even more evident through their participation in the Te Kotahitanga professional development cycle and the collaborative storying. These teachers talked about the specific shifts they had made in relation to their implementation of the ETP. The observation tool provided the evidence to see these shifts measured alongside the improved participation and engagement data of four Māori students. Some of the same Māori metaphors as had emerged previously were seen as important as these changes occurred. The four metaphors at this level are whanaungatanga, ako, wānanga and mahi tahi.

Whanaungatanga

The metaphor of whanaungatanga influenced the shifts that these four effective teachers made. Their understanding of whanaungatanga relationships, blended familial type relationships from their personal lives into their professional lives. Their committment and sense of responsibility to ensuring that Māori students achieved was a measure of their undertsanding that when they achieve, I achieve. These Māori students were a representation of themselves. They also understood that they had agency in their professional life to make sure that this happened.

These teachers agreed with what the teachers and the students were saying on the DVD. These teachers were able to articulate that reciprocal relationships of trust and respect with Māori students were crucial for classroom teaching and learning interactions. Teachers understood the importance of whanaungatanga and started implementing and embedding this into their everyday practices. Teacher D talked about the changes she had made and as a result a family like situation occurred:

> *Wiremu and his mate came down to the PE department the other day to have a long chat. He wouldn't have done that two years ago with me. I didn't feel at all that he was invading my space…and I thought that was something he wouldn't have done before.*

The whanaungatanga relationships that were developed with these two groups, enabled mutual understandings of trust and respect.

Ako

The metaphor of ako enabled teachers to develop new responsive pedagogies of contributing, receiving, understanding, articulating and actioning their shared knowledge and understandings of the ETP. The merging of ako and whanaungatanga was a given. When relationships are family based, you are committed to family members and you make changes to ensure a productive healthy family. These teachers were participating in this change process, with colleagues and with Māori students.

Teacher A and teacher B talked about whole staff professional development, where colleagues provided learning opportunities for groups of teachers in their own classrooms based on the ETP. Teacher A also talked about classroom interactions where she believed it was important to tell the students when they had taught her something she didn't know.

Ako is about building productive relationships between the teacher and the students and amongst teachers and amongst students, where everyone learns with and from each other and thus is more powerful as a result. This can happen when power is shared and interactions are based on relationships of mutual respect.

Wānanga

Whanaungatanga shaped the environment for wānanga to occur. Within the dialogic interactions that were happening, enthusiasm, motivation and action grew from new shared knowledge. Wānanga refers to both the effective learning and teaching interactions to ensure new learning is able to be understood and applied in practice. A culture of rich interactive conversations developed and this had a flow on effect in other professional situations.

These effective teachers understood the importance of professional development that focussed on their classroom practice. The support teachers received through the term by term cycle, supported teachers to engage in professional learning conversations that focussed on evidence of Māori student academic achievement. The four teachers talked about the professional learning communities within the school. They talked about everyone receiving feedback on their observations and teacher A and B, talked about shadow coaching sessions where teachers are coached to achieve personal goals. Māori students referred to the results they were receiving as a result of the interactions with teachers. Wiremu talked about teachers supporting him and learning from his own mistakes, and how he would improve next time. The metaphor of wānanga is an aspect of the ETP which is based on teaching interactions that Māori students had identified as effective (Bishop & Berryman, 2006).

Mahi tahi

Mahi tahi is made up of two words. Mahi means work and tahi means one. Mahi tahi means to work collectively and interdependently as one. The metaphor of mahi tahi speaks of a group of people working towards a specific goal and getting the work done. Everyone actively contributes and supports each other. This sense of collective collaboration can be powerful when a group work together for a common purpose. The practices that are adopted from mahi tahi, become sustained and embedded within relationships of whanaungatanga.

Previous professional development had not resulted in shifts in teaching practices or in Māori student engagement and participation. As teachers became involved in observations, and were supported in feedback meetings, co-construction meetings

and shadow coaching, they started to engage more collaboratively and working towards the common vision of raising Māori students achievement and participation through the use of responsive pedagogies that were embedded in different relationships. Teacher C talked about gaining confidence through the whole cycle. Having someone come into his class and observe his practice had helped him examine his own practice which he found very beneficial. Teacher D talked about being anxious at first, but the end result was worthwhile especially knowing everyone else was receiving the same professional development. In response to teachers working interdependently as one, they were also working with Māori students in the same way. Wiremu talked about how Mr W had pushed him and to keep his future in sight. In this instance, actively participating in embedding the ETP into teaching practice is, mahi tahi, "working together as one".

Emerging metaphors for teacher shifts

The four Māori metaphors that emerged as important for these teachers participating in the Te Kotahitanga professional development resulted in their being challenged to move to a relational responsive pedagogy where whanaungatanga or familial type relationships were fundamental to classroom interactions. Ako played out with the sharing of knowledge and understandings being valued that led to the co-construction of new and different theorising and practices. Wānanga and mahi tahi are both pro-active metaphors that ensured full participation of the professional development cycle thus providing the space and the opportunities for professional learning conversations focussed on evidence from their Māori students that would subsequently improve the participation and achievement of these same students.

4.6 Māori student shifts

Māori students participation and achievement shifts are evidenced through their collaborative storying. As students conversations developed, their theorising about their teachers and their own potential as learners started to change. They were able to articulate their experiences and highlight instances where shifts had been made. These conversations also align with what their teachers said. The academic shifts were seen in some of the asTTle results and certainly in their NCEA results. As

their experiences of secondary school changed, the Māori metaphors that became important for them also became clear. The three metaphors are whanaungatanga, wānanga and tino rangatiratanga.

Whanaungatanga

Whanaungatanga involved the development of familial type relationships that were central for teachers and these Māori students. The experiences and theorising of these Māori students was in agreement with their teachers, knowing who their teachers were and that their teachers cared about who they were, was important to them. Although knowing each other was one thing, it was whanaungatanga that formed the basis of Māori students' developing confidence and self determination to succeed.

Māori students spoke about the four effective teachers who consistently demonstrated respectful relationships based on mutual trust and respect. Peter talked about two teachers who he initially had no connections with. He then talked about how he regretted treating his teacher the way he did, because his teacher had gone out of his way to support him in achieving his work. Teacher C talked about how Peter never used to make eye contact, and now they have conversations in the playground about everything.

Wananga

Wānanga is a common metaphor across the three groups. For Māori students, it provided a safe place where they felt their prior knowledge and experiences were validated. They were able to participate in dialogic interactions with their teachers and other students and these contexts were inclusive and dynamic. Whanaungatanga establishes the contexts for these interactions to occur.

Students were engaged in their learning as a result of a relational responsive pedagogy. The relationships they had built with their teachers encouraged them to be confident learners. As confident learners they were able to interact successfully with others. These effective interactions were focussed on learning. The results of these learning interactions are reflected in the increased academic results that students were achieving, particularly after three years when students were in Year 11. They are also reflected in the teachers' observations that showed a decrease in

traditional interactions and an increase and maintenance of discursive interactions over a three year period.

Tino Rangatiratanga

The word rangatiratanga comes from the word rangatira, which is most often translated as chief. Rangatiratanga refers to chieftainship, and the duties this responsibility holds, for example, authority, control and sovereignty. The word tino means very, full, total or absolute. Tino rangatiratanga means self-determination, total control, complete responsibility, full authority or absolute sovereignty.

When learning is embedded and informed by the relationships of whanaungatanga, Māori students develop the confidence and competence to determine who they are and what they want to be. All of these students wanted to achieve academically and to suceed. Jane talked about how she felt that her teachers really wanted her to achieve her goals and how she believed this was what she was now going to do. Peter talked about how achievement had increased his self-drive and self-esteem. Manu talked about how he didn't want to finish school until he had attained NCEA Level 3. Wiremu talked about working towards the career that he wanted. In return, teachers were passionate in expressing and articulating how important it was to them, for these four Māori students, and for all Māori students to be successful, just as they would want of their own children.

When Wiremu started at this school he attended an anger management course. As his academic results increased and he developed confidence in himself, he joined kapa haka, he spoke confidently at an assembly, whānau hui and at a staff professional development session. Jane initially hated her teachers and school.She eventually became a prefect and was the senior Māori representative for the school. She ran whole school assemblies. Peter was unengaged with learning and as his confidence and academic achievement increased, he started exhibiting his art work. Manu's behaviour was appalling when he first entered this school; he even spoke at a whānau hui about it. At present he has a leadership role in the school. Māori students right to self-determination was exercised through the

power sharing relationships they developed with their teachers. They tasted, experienced and enjoyed success.

When the academic achievement of these Māori students' increased they connected more strongly to their own cultural identity. Being Māori became comfortable and safe in these classrooms and in this school. These students wanted to join kapa haka, run whole school assemblies, display their work in art exhibitions and step up and be leaders in the school. Their mana was intact. They could be Māori and succeed as Māori

Teacher A talked about how teachers had the greatest influence on Māori students' academic achievement in the classroom, that's what being agentically positioned meant to her. When Māori students were able to engage with their teachers in power sharing relationships in the way they learned and how they learned it; students too moved to positions of agency, to positions of self determination.

Emerging metaphors for Māori student shifts

When Māori metaphors are implemented in educational settings Māori students and teachers can benefit from a new relational responsive pedagogy that includes whanaungatanga, wānanga and tino rangatiratanga. When whanaungatanga is embedded in teaching practice, everything else grows from these familial relationships. Wānanga provides the settings for effective teaching and learning interactions. When Māori students' confidence and self-esteem develops from these relationships, they are able to define their right to self-determination/ tino rangatiratanga and succeed on their own terms.

4.7 Summary

Whanaungatanga was the common metaphor that emerged from each of the three groups. Metaphorically, the relationships that developed through this extended Te Kotahitanga family proved to be fundamental to the success of all. The previous principal talked about the expertise within his staff, the teachers talked about the expertise and support of colleagues and Māori students, and Māori students talked about learning from and with their teachers and peers. Ako, mahi tahi and wānanga were important as effective teaching and learning interactions developed

through and from these interdependent relationships. When shared knowledge and understandings were validated and valued, new learnings emerged and students' tino rangatiratanga was achieved. When students began to enjoy education success and they began to be more self determined, then they began to involve themselves more in activities that are understood as Māori such as kapa haka and Te Reo. Finally, it was through their teachers' understandings and applications of these metaphors and processes in practice that these Māori students finally began to enjoy education success as Māori.

CHAPTER 5: CONCLUSIONS

5.1 Introduction

This study sought to examine the associated changes that were evident in the participation and engagement of four Māori students, as a group of teachers, in one Te Kotahitanga school, implemented the Effective Teaching Profile. This chapter reviews the findings of this study and discusses implications for others.

5.2 Findings in this school

In this study there were major shifts at this school at three different levels: shifts at the level of the school; shifts in teachers' positioning and practices; and shifts in Maōri students' attitude and achievement.

According to the previous principal and these teachers, these shifts were attributed to Te Kotahitanga being introduced and then through the cycle of professional development to embed a culturally responsive pedagogy of relations into their teaching practices. Although this sample of teachers and Māori students may well be too small to be generalised to other groups, the overwhelming findings for these specific teachers pointed to the importance of the Te Kotahitanga professional development leading to new positionings and understandings of Māori metaphor. These aspects together, caused the dissonance that changed the traditional pedagogical status quo and also ensured new dialogic and discursive teaching and learning relationships and interactions could emerge. As a result of these new metaphors and new teaching and learning practices, teachers began to learn with and from each other and then from their students, and in particular their Māori students. As teachers' increased understandings of their own agency were realised, they began to have an increasingly positive influence on their students. For Māori students the overwhelming findings were that when teachers related differently to them and they were able to incorporate their own prior knowledge and cultural experiences into their learning, more successful contexts for learning emerged and Māori students became more confident and successful learners.

5.3 Māori metaphors

According to Pere (1994), "traditional Māori learning rested on the principle that every person is a learner from the time they are born (if not before) to the time they die" (p. 54). As was discussed in chapter one, traditional Māori practices in teaching and learning were valued and reciprocal. Learning was intergenerational and based on previous experiences and built on students' and teachers' strengths. Skills and knowledge were developed and nutured to benefit the collective. As shown by the teachers and Māori students in this study, these traditional principles and practices had applications for the teaching and learning of Māori students in these mainstream classrooms.

Our colonial past has influenced many things including how we have, and continue to view relationships. A non Māori view of whānau maintains the concept of the nuclear family. Families operating in a silo where individualism, independence and competition may well emerge. The Māori worldview of whānau represents the entire whānau; cousins, aunties, uncles; or, the collective group as maintained by whakapapa connections. Whānau means that each member has a collective responsibility to assist and if necessary to intervene. There is an obligation for members to invest in the whānau group. In this way, one is interdependent, accountable and responsible to the whānau, just as the whānau maintains the same responsibilities back to the individual.

The findings from this thesis indicated that when these teachers were supported to understand how the historical dominant discourses in New Zealand had impacted on Māori students' achievement, then they were able to discursively reposition into more agentic positions that acknowledged a social justice and equity agenda. With new understandings and practices based on equity and Māori metaphor, they were more able to support Māori students to achieve more effectively.

The previous principal, a group of teachers and a group of Māori students attributed the shifts that had been made to their increased understandings and application of whanaungatanga in practice. When these three groups understood that family like relationships were an example of whanaungatanga, where there was mutual trust and respect, everything else began to become more aligned.

Their agency, vision and their commitment to ensuring Māori students' academic achievement followed.

Ako was the next common Māori metaphor, where responsive pedagogy was understood as reciprocal, dialogic and active. Everyone was contributing, receiving, understanding, articulating and actioning the collective shared knowledge of teachers and Māori students. Māori students were able to contribute their own prior knowledge and cultural experiences in the classroom and use these as the basis for constructing new knowledge. When teachers showed genuine interest in learning from their students, reciprocal relationships of trust and respect emerged. Not only was this seen at a classroom level this was also seen with teachers providing the professional development to each other in the school.

Wānanga was another important aspect of teaching and learning in that it provided the learning environment and contexts for dialogic learning conversations to develop. This was amongst teachers and teachers; amongst teachers and students; and amongst students and students.

Tino rangatiratanga was the ultimate outcome. This metaphor was exemplified when Māori students began to be positively represented across a wider range of indicators in the school; where they were able to determine who they were and what they wanted to be; where they were engaged confident and competent to participate; and where they were achieving and successful. For these students in this school, these were the contexts where Māori students could achieve education success as Māori.

These metaphors have all been incorporated into the poutama figure below. Teachers and Māori students' prior knowledge and cultural experiences are the starting points on either side of the figure. From this point forward the figure should then be read from the base up to the top and from side to side.
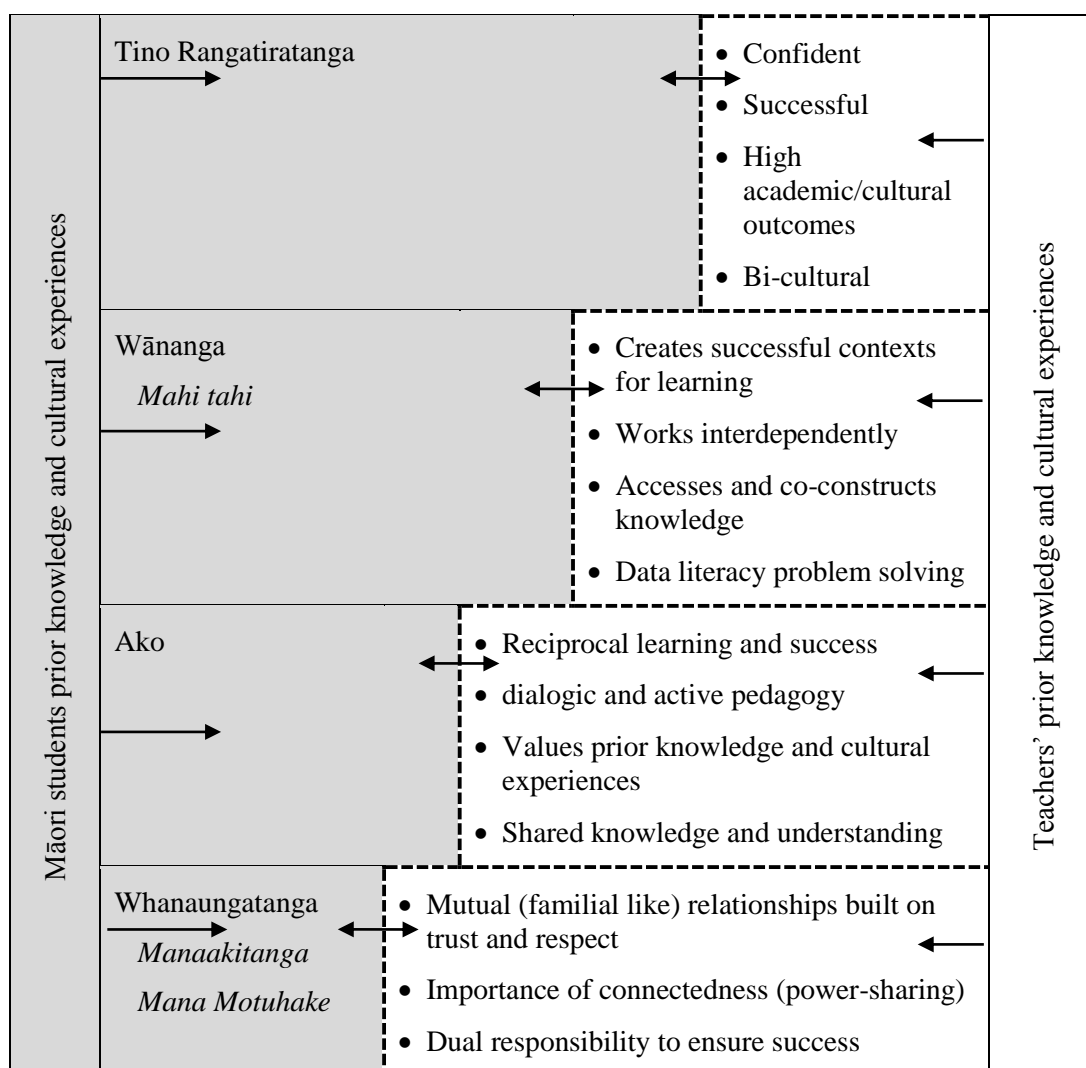
Māori students' prior knowledge and cultural experiences		Teachers' prior knowledge and cultural experiences
Tino Rangatiratanga	• Confident • Successful • High academic/cultural outcomes • Bi-cultural	
Wānanga *Mahi tahi*	• Creates successful contexts for learning • Works interdependently • Accesses and co-constructs knowledge • Data literacy problem solving	
Ako	• Reciprocal learning and success • dialogic and active pedagogy • Values prior knowledge and cultural experiences • Shared knowledge and understanding	
Whanaungatanga *Manaakitanga* *Mana Motuhake*	• Mutual (familial like) relationships built on trust and respect • Importance of connectedness (power-sharing) • Dual responsibility to ensure success	

Figure 05.01: Relational Responsive Pedagogy: Listening and Learning from Each Other

5.4 Relational Responsive Pedagogy

The above diagram shows the Māori metaphors identified as important and the new understandings and practices that emerged when teachers' pedagogy started to become relational based and both groups started listening to and learning from each other. The arrows indicate the discursive interdependent nature of this model.

On the far left are Māori students' prior knowledge and cultural experiences. The metaphors that came with the arrival of Tāngata Whenua and that are still understood and practiced by many Māori today emerge from this prior knowledge and cultural experiences. On the far right are the teachers' prior knowledge and

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cultural experiences then the new metaphors that began to be understood when these two groups stopped talking past each other and started learning together and from each other.

The dotted ascending line coming diagonally up through the middle and forming the poutama indicates the interface or coming together of our separate cultural histories. Traditionally this has been a meeting space filled with misunderstandings and misinterpretation that have been seen as the collision of two differing worldviews (Metge & Kinloch, 1978). In this school however, through the new relational responsive (Berryman, SooHoo & Nevin, in press) pedagogies, the dotted line is permeable. Knowing and understanding who we are as Treaty partners, gives validity and legitimacy in respecting and understanding each other. These Māori students and their teachers in this school are making this founding document their own reality. When we are able to listen to each other, to genuinely understand where both are positioned, then this will bring about a truly bi-cultural understanding of one's own identity and the identity of others.

It is important to ensure that whatever particular pedagogies are employed and whatever activities are organised, classroom practices contribute to a young person's sense of self-efficacy and therefore, to the construction of positive identities and one's ability to cope with the world of school and in turn the global community (Wearmouth & Berryman, 2009, p. 33).

Teachers and Māori students treated each other as family members, where there were reciprocal relationships of responsibility and commitment. Their prior knowledge and experiences where validated and legitimated and contexts for learning created positive interdependence. The ultimate outcome being that Māori students were able to exercise their tino rangatiratanga and were able to take their rightful place in a global society.

5.5 Summary

Whanaungatanga has been fundamental for relational responsive pedagogy where both groups started listening and learning from each other. When these whānau metaphors were understood and used, new relationships, interactions and practices started to develop. When whānau members communicated differently and shared

common understandings and meanings, these relationships moved to another level. As teachers moved to positions of agency, the connectedness and involvement of Māori students enabled them to also move to positions of agency, where they were truly able to engage in a bi-cultural relational partnership. Both groups recognised the mana of each other and were able to validate and legitimate the others' prior knowledge and experiences in these learning contexts. Teachers and Māori students developed new understandings from and respect for each other.

The journey in this school was challenging and at times daunting. However, evidence of these Māori students participating and experiencing school differently from their parent generation has already begun to have an overwhelming effect in their home communities. Teachers are also taking these relationships and learnings from the classroom to the Māori community. They are maintaining their connections with these students and with others like them. The responsibility and commitment to the relationship is being maintained long after these students have left this school.

At a national level, the New Zealand government needs to be more determined if they are to address the disparity that is widening in our society on a daily basis. Equity has been promised to Māori since the signing of the Treaty. Perhaps with relational responsive pedagogies understood and modelled at the political and systemic levels we will begin to see a more equitable partnership, based on mutual power-sharing relationships between Māori and non-Māori citizens, to take us further into the twenty first century. People in this school have already begun that journey.

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