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CONSCIANTISATION AND RESISTANCE:
Experiences from implementing a culturally responsive pedagogy
of relations

A thesis
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for my Nan

ABSTRACT

Consciousness of being part of a particular hegemonic force (that is to say, political consciousness) is the first stage towards a further progressive self – conscious in which theory and practice will finally be one. (Hoare & Smith, 1971, p. 333)

Bishop, Berryman, Tiakiwai and Richardson, (2003) state that effective teachers of Māori students “positively and vehemently reject deficit theorizing as a means of explaining Māori students’ educational achievement” (p.95). This fundamental tenet of the Te Kotahitanga Effective Teaching Profile (ETP) moves beyond simply refraining from publicly articulating discourses that pathologise Māori students and their whānau (Bishop et al., 2003; Bishop & Berryman, 2006; Bishop, Berryman, Cavanagh, & Teddy. 2007). For many teachers it is a challenging, ongoing transformative process of critical self-reflection, which touches the very core of their own culture and identity.

This thesis contends that by working to discursively position themselves within a culturally responsive pedagogy of relations, teachers develop classroom practices that have been shown to positively affect outcomes for Māori students. It goes on to suggest that such discursive repositioning might be seen as praxis, with the potential to transform the inequities experienced by Māori within mainstream educational settings. With this understanding, the culture and leadership approach of the school context becomes a greater influence on teachers’ capacity to realize their agency within this pedagogy than any characteristic of the individual.

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He amorangi ki mua, te hāpai o ki muri.

The leader at the front and the workers at the back.

I use this whakataukī as it captures how I feel about this thesis. It may well be my name on the front but that is made so because of the work, love, and support of so many others that stand behind, beside and in front of me.

Glen, not only did you simply accept my postponement of Father's Day, you have been my theorising buddy from the very beginning. It sounds trite to say I couldn't do it without you, but I couldn't, more especially I wouldn't have wanted to.

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INTRODUCTION

Disparities within educational achievement and participation for Māori students in mainstream secondary educational settings is an ongoing issue. Discourses that have pathologised Māori students and their whānau, initially brought to these shores by the British colonists, may well be the cause. International studies, such as PISA, that consistently show Aotearoa New Zealand to have a high quality but low equity education system, should keep alarm bells ringing within the sector. But all too often, such data is used to support the current neoliberal ideologies that champion competition, standardisation and personal accountability. Such discourses have subsequently reinforced the deficit theories about Māori student underachievement.

However, a school-wide reform known as Te Kotahitanga has shown that through critical reflection within an ongoing professional development dialogue, focussed on, and within a culturally responsive pedagogy of relations, such ideologic discourses can be named, resisted and transformed. This thesis shares the retrospective analysis of a set of observation data samples gathered by six teachers engaged within this dialogue, alongside their learning experiences and transformation within and through the pedagogy.

All six of these teachers were part of a co-educational, urban, Te Kotahitanga Phase 3 school. The observation data sets are primarily drawn from the period between 2005 and 2009, however some participants have chosen to include data from outside of this time frame to better illustrate their own understandings and experiences. The significance of this time frame is that they are the years in which I worked within this school, as a teacher participant and in-school facilitator, and so was part of the dialogue and praxis initiated by Te Kotahitanga within that particular context.

I have been part of Te Kotahitanga since 2005 and held a number of positions over that time. Initially I was a teacher participant with responsibility for a department, taking on the role of Te Kotahitanga facilitator a year into my involvement. In 2008 I stepped aside from my teaching role to become the lead facilitator within the school. In November 2009 I left the school to become part of

the University of Waikato Te Kotahitanga Research and Professional Development (RP & D) team. Across all of those roles, the one thing that has remained constant is the dialogue I was drawn into at my Hui Whakarewa, a process of encounter in which teachers are welcomed into the kaupapa (agenda) of Te Kotahitanga.

Accordingly, the central question framing this thesis is:

In what ways did the implementation of Te Kotahitanga in the context of one school support six teachers to discursively position within a culturally responsive pedagogy of relations?

The following sub-questions are also posed:

- i. How do contextual features, such as the use of metaphors from within te ao Māori, facilitate teachers' recognition of their discursive positioning and challenge their own theorising in regard to the educational achievement of Māori students?
- ii. How might a teacher's cultural identity influence the process of positioning within a culturally responsive pedagogy of relations?
- iii. How did a specific group of teachers' interactions with Māori students change as they worked to position themselves within a culturally responsive pedagogy of relations?
- iv. What are the implications for professional development programmes that seek to challenge teachers' discursive positioning?

The thesis does not aspire to achieve an essentialised set of actions by which those working within education may follow to transform the practices of others. What it presents is another unique yet connected set of experiences and understandings to contribute new voices to the wider dialogue that seeks to humanise education.

Working within the current conventions of academic writing, this thesis is arranged into an introduction and five chapters. The concerns of this thesis and the research questions which frame it, have been outlined in this introduction. Chapter One uses both national and international literature to contextualise this thesis. In Chapter Two I outline my methodology, methods, data collection and analysis processes, along with the ethical considerations within this study. The findings of

my, and my participants' work are presented in Chapter Three, whilst Chapter Four discusses these findings in relation to the central and sub-questions posed. Finally, in Chapter Five, the summary of the research findings are discussed and in Chapter Six I conclude with their wider implications.

CHAPTER 1 LITERATURE REVIEW

1.1 Introduction

Bishop and Glynn (1999) assert a pattern of dominance and subordination, established within Aotearoa New Zealand's colonial history, characterises the interaction between Māori and Pākehā (non-Māori of European descent) and is perpetuated throughout an education system that sees the continued marginalisation and underachievement of Māori. As a non-Māori educator I am conscious that I must resist the perpetuation of this pattern, but I often find myself wondering how I might act to achieve this when I cannot deny the privileges my *whiteness* (Jensen, 2005) currently affords me. It is this question that has led me to critically reflect (Berryman, SooHoo, & Nevin, 2013a; Kincheloe, 2008; Wink, 2011) on the way in which Te Kotahitanga has supported myself, and others within mainstream secondary education settings, to positively affect change for Māori students.

This chapter examines a range of literature to contextualise why research such as this is important. I first consider some of the key concepts connected to patterns of dominance and subordination. I will then explore how such a pattern has been created within mainstream educational contexts within New Zealand through an examination of the dominant historical discourses. Next, I will consider the way in which educational contexts framed within kaupapa Māori have sought to resist such discourses and the implications of the Treaty of Waitangi as a means to forge a bicultural partnership. Finally I will outline the core principles and practices within Te Kotahitanga.

1.2 Key concepts

Throughout this thesis I have drawn on my understandings of a number of key concepts from within critical theory to describe and make sense of the events and ideas presented. This section will outline those understandings.

1.2.1 Discourse

Discourses work to shape our subjectivities (Burr, 2003; McLaren, 2007). They are the set of images, metaphors, values and beliefs that create “a frame of reference, a way of interpreting the world and giving it meaning” (Burr, 2003,

p.105). Known as discursive practices, the ways in which we use language within any form of communication both constructs and are constructed by the discourses available to us. Foucault describes these discursive practices as being:

A body of anonymous, historical rules always determined in the time and space that have defined a given period, and for a given social, economic, geographical, or linguistic area (2007, cited in McLaren, p. 209).

In this way, discourses can be seen as socially, culturally (Wink, 2011) and historically situated or positioned, carrying with them both explicit and implicit normative validity claims and values (Carspecken, 2012).

Within a social constructivist perspective, the concept of discourse is understood to encompass what is said, when, how and to whom, as well as the subsequent actions that accompany those interactions (Burr, 2003). A core component of this perspective is the notion of naming. Naming gives something an identity (Burr, 2003), for instance a cat might be named a *loved companion* or a *bird killer*. Each of these names come from different discourses, each of them give the same cat quite a different identity. Our discourse will therefore determine our actions when we encounter said cat. For instance, we might allow the companion cat the best spot by the fire but prefer to see the bird killer caged, at the very least.

1.2.2 Positioning

Positioning, simply put, is locating oneself within a particular discourse (Burr, 2003). Understood as a dynamic process, Jorgansen (2002) suggests we position ourselves as we engage in social encounters and, in so doing, speak and act from within the discourse we have chosen. When viewed in this way, discursive positioning can be understood as fluid rather than fixed enabling us to position and reposition ourselves within numerous discourses.

Burr (2003) suggests that change within discursive positioning is possible because people, given the opportunity, are “capable of critically analysing the discourses which frame their lives” (p.122). In this sense I understand critically to refer to the notion of consciousness raising (Burr, 2003; Carspecken, 2012) in that such opportunities provide the space for the implicit understandings, values, and norms from within our current discourse to become explicit and therefore criticisable

(Carspecken, 2012). Such a space also allows for previously marginalised discourses to be considered, not necessarily to replace current discourses, but to provide an alternative perspective from which to reflect upon and understand our actions. (Burr, 2003).

Such a consciousness raising process would seem to connect to Freire's (1986, 2005) notion of critical consciousness as expressed by his term *conscientisation* or, in his original Portuguese, *conscientização*.

1.2.3 Conscientisation

Understanding people as subjects rather than objects, this process involves the consideration of self, reality, and the way in which both have been shaped, in order to take transformative action. It is this capacity of people as subjects to critically reflect and then take action in order to bring about change that has been termed agency (Bandura, 2000; Burr, 2003; Bishop et al., 2007; Bishop, 2011a).

1.2.4 Agency

Bandura (2000) explains that there are three types of agency. The first is personal agency in which people believe in their own capacity to make a positive difference. Where people have little or no direct control within a given context they may exercise proxy agency, by seeking people who can act, on their behalf, to create positive outcomes. The third type of agency described by Bandura is collective agency. This type of agency draws upon the interdependence of a group who have a shared vision or goal by using the collective expertise to achieve the desired outcome. However, Bandura (2000) also explains that agency is only possible where people, individually or as a group, believe they have efficacy, and are able to bring about a positive outcome. Without this belief they will have little incentive to take action. Efficacy and the resulting sense of agency is determined within discourses, particularly by the way in which, as McLaren (2007) explains, discursive practices are governed by rules about what can be said, what is left unsaid, who has authority to speak, and who must remain silent. As such, a sense of agency is closely connected to identity and the way power differentials exist within discourses.

1.2.5 Discourse and Identity

To reiterate therefore, within the social constructivist view, identity is constructed by the discourses available to us within our own cultural and social context (Burr, 2003). Ideas, values and beliefs about such things as class, gender, ethnicity, and educational achievement all present themselves within the discourses that surround us. It is within this context that Burr (2003) believes our identities are not only constructed but undergo constant de-construction and re-construction as we engage with others. From this perspective our identities are subjected to the rules of discursive practices, particularly those that determine normative claims of validity by the dominant discourse, that works to “affirm the central values, interests, and concerns of the social class [cultural group] in control of the material and symbolic wealth of society” (McLaren, 2007, p. 201). Burr (2003) explains that:

To define the world or a person in such a way that allows you to do the things you want is to exercise power. When we define or represent something in a particular way we are producing a particular form of knowledge, which brings power with it. (p. 68)

1.2.6 Discourse and Power

As discussed previously, discourses are not fixed, nor is a person’s positioning within them. Contexts such as these may result in a continual struggle by people to construct and reconstruct identities. Similarly, discourses do not neatly fit together, there are always overlaps and points of tension that Burr (2003) suggests is where the Foucaultian ideas about power come into play.

Seen as “an effect of discourse” (Burr, 2003, p.68), Foucault explains that:

Power is everywhere; not because it embraces everything, but because it comes from everywhere ... power is not an institution, and not a structure; neither is it a certain strength that we are endowed with; it is the name that one attributes to a complex strategical situation in a particular society. (Foucault cited in Darder, 2012, p.26)

Dialectic in nature, in that it can be both positive and negative, power “works both on and through people” (Darder, 2012, p.26) via discursive practices. Darder

(2012) goes on to suggest that the dialectic nature of power has been rejected by traditional western epistemologies. The effect of this in colonised countries, such as Aotearoa New Zealand, has been to marginalise indigenous epistemologies imposing a positional superiority of western knowledge (L.T. Smith, 2012).

1.2.7 Ideology and Hegemony

When understood not only as a system of beliefs embodied within symbols, ideas and theories, but also the way in which knowledge is constructed in order to maintain the power of the dominant culture (Kincheloe, 2008), ideology is an intrinsic part of our mainstream education system that is continually played out through discursive positioning within hegemonic discourses.

Hegemony itself is the continuation of dominance of one group over another that occurs not through physical force but through the tacit consent of the subordinate group:

Hegemony refers to a form of ideological control in which dominant beliefs, values, and social practices are produced and distributed throughout a whole range of institutions such as schools, the family, mass media, and trade unions ... The complexity of hegemonic control is an important point to stress, for it refers not only to those isolatable meanings and ideas that the dominant [culture] imposes on others, but also to those lived experiences that make up the texture and rhythm of daily life. (Giroux cited in Darder, 2012, p, 32)

It is the “manipulation of public opinion to gain consensus” (Kincheloe, 2008, p. 65) and, at its most effective, can become simply common sense replacing one truth with another. In Aotearoa New Zealand, and other colonialised spaces, hegemony was, and largely remains, used as a tool within mainstream education to impose a truth from within western epistemologies over the truth created by the Māori (Bishop, 1996).

1.2.8 Knowledge

The consideration of the relationship between power and knowledge raises a number of questions. Berryman et al. (2013a) ask:

What is knowledge? How is knowledge produced? Who has the power to produce knowledge? And for whose benefit is that knowledge created? (p. 3)

Moreton–Robinson and Walter (2009) explain that during the enlightenment and the scientific revolution of the 16th and 17th centuries in Europe, the theoretical perspective of recent western methodologies was shaped. They posit that the institutionalisation of knowledge systems within the universities saw the concern for legitimacy, established through objectivity, within knowledge development.

Blackstock (2007) suggests that the western propensity for the segmentation of knowledge into different epistemologies illustrates a lack of interest or concern for the notion of interdependence within knowledge and ways of knowing.

McLaren (2007) theorises that knowledge can be understood within three forms. Firstly, technical knowledge that can be both measured and quantified. Next, practical knowledge which McLaren (2007) suggests allows people to make sense of the world in order to shape their daily lives, and finally, he suggests Jürgen Habermas' notion of emancipatory knowledge. Emancipatory knowledge makes sense of the way in which relationships are manipulated by power and privilege that leads to subsequent action in order to transform this. However, McLaren (2007) suggests that emancipatory knowledge must move beyond contemplating what currently exists and move to combine both theory and practice in order to transform the status quo.

1.2.9 Praxis

Praxis is “the complex combination of theory and practice resulting in informed action” (Kincheloe, 2008, p. 120), or as McLaren (2007) has suggested “theory in motion” (p. 35) with the intent to transform the world (Darder, 2012). Freire (1986) posits that dialogue, in which *true* words embody both reflection and action, is praxis. He goes on to suggest that the word without action is unable to transform anything and becomes simply talk, whilst action without reflection negates praxis, making dialogue impossible. Embedded within this understanding of praxis is the affirmation of people as learners, in the process of *becoming* (Freire, 1986; Wearmouth & Berryman, 2009).

Coupled with the process of becoming is the notion of conscientisation (Freire, 1986), perhaps simplistically explained as a process of emerging awareness of the obstacles to change and transformation of our world and the reasons such obstacles exist (Freire, 2001). Freire (2001) goes on to explain that conscientisation as an “awareness of the world, of facts, of events, of the demands of human consciousness to develop our capacity for epistemological curiosity” (p.55), and has the capacity to move us from non agentic positions of passivity to positions of agency in which we resist and take action to not only overcome or remove the obstacles in our way but also, through such action, transform our current realities.

Kincheloe (2008) explains that the relationship between theory and practice within praxis is complex and should not be understood as a step by step process. Graham Smith (2003, 2004) expands this understanding suggesting that predominantly western thinking has presented this relationship as a linear progression from conscientisation leading to resistance followed by transformative action. Smith reframes this suggesting it is a cycle of interdependent components represented by Figure 1 below:

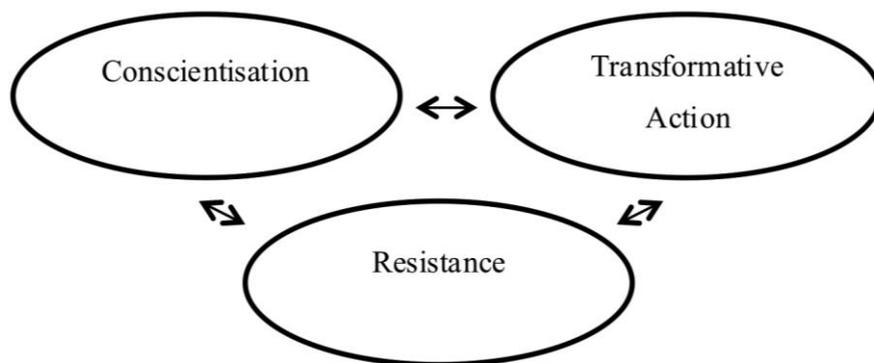


Figure 1 The praxis cycle (G.H. Smith, 2004, p.51)

Smith (2004) goes on to suggest that, unlike the traditional western linear representation that suggests a particular beginning and end point, understanding praxis as a cycle recognises that people enter the cycle from different points and are often engaged with more than one component at any given time. Similarly, framed within such a cycle, praxis can be seen as a creative act with no preconceived idea of how the question or situation in that moment will end, but an understanding that a resolution emerges and changes as we not only consider how we might respond (M.K. Smith, 2011), but take action in that response. This would seem to connect to Freire's suggestion that people are praxis, in that "through their action upon the world create the realm of culture and history" (Freire, 1986, p.73).

1.3 Critical Discourses

Understanding the relationship between knowledge and power is fundamental within critical theory (McLaren, 2007). Critical theory views knowledge as socially constructed, in that it is created within cultural, social, and temporal locations and therefore cannot be viewed as either culturally neutral or objective. Easton-Brooks (2012) posits "knowledge consists of models that attempt to represent a situation in order to collectively answer an existing question" however, "knowledge is never absolute ... [and] is only relevant to what we understand ... at the present time" (p.36). It is this understanding that gives rise to questions around how and why any given body of knowledge is constructed in the way that it is, why some knowledge is privileged and therefore more powerful than other knowledge, and whose interests this serves (McLaren, 2007).

In the context of the colonised world, traditional western research methodologies ensured the power and control of the knowledge constructed of the world remained with the researcher (Berryman et al., 2013a), thus resulting in those *researched* having been defined from within the discourses of Europe. This knowledge often retold the stories of indigenous cultures through the lens of the outsider (Berryman et al., 2013a; L.T. Smith, 2012), privileging western ways of knowing and creating discourses of cultural superiority throughout Europe. It was just such discourses that were to shape the future of Aotearoa New Zealand, and, in particular, determine the nature of interactions between Māori and the non-Māori European colonisers.

1.4 Colonial Discourses

By the time colonisation arrived on the shores of Aotearoa New Zealand it had become a well-refined and complex process concerned primarily with economics and white supremacy (Consedine & Consedine, 2005; Scheurich & Young, 1997). The growing capitalism within Europe saw many cast their eyes around the globe in search of resources and trade opportunities (Consedine & Consedine, 2005). It was certainly a commercial motivation that brought European whalers, sealers and traders to Aotearoa New Zealand in the eighteenth century (Belich, 2007; King, 2007; Walker, 1990) prior to colonisation. As King (2007) suggests however, these early encounters were on Māori terms and, in fact, often proved mutually beneficial. The discourses of interdependence that such interactions developed were not to last however.

Walker (1990) suggests that the missionaries were the "cutting edge of colonisation" (p. 85), with an ethnocentricity based on perceived racial and cultural superiority, and the express intention of subjugating Māori spiritual beliefs in favour of their own. Along with the Bible and their paternalistic God, the missionaries of the 1800s brought with them discourses of cultural deficit that were to begin a pattern of dominant - subordinate relationships between the non Māori coloniser and Māori (Bishop & Glynn, 1999) that are still evident today.

The colonialists that followed were also positioned within ethnocentric discourses of cultural superiority. Unlike many other colonised indigenous peoples however, Māori were believed to be "capable of advancement" (Barrington, 2008, p.16) and because of this, it was felt the perceived cultural deficit of Māori could be addressed through a politically mandated process of assimilation. Assimilation is based on essentially racist discourses that suggest one group of people are better able to determine what is best for another (Bishop & Glynn, 1999). Māori were *encouraged*, through policy and practice, to abandon their own culture and to accept the *gift* of civilisation bestowed upon them by the colonialists (Bishop & Glynn, 1999; Consedine & Consedine, 2005).

Assimilation sat happily alongside the contemporary understanding of equality within Britain, which, in a period of social unrest brought about by industrialisation (Belich, 2007), was concerned with exemplifying *sameness*

(Marshall, 1988). Belich suggests that for those who moved to the colonies, a new, idealised concept of *Britishness* emerged and became an identity tied to "a new 'Us' through confronting a shared 'Them'" (Belich, 2007, p. 297).

It was perhaps the discourse that linked equality with the notion of sameness that led to the naming of the indigenous peoples of Aotearoa New Zealand as Māori. Māori had adopted the word 'Pākehā', derived from pakepakeha or pakehakeha, fairy type creatures with white skin (Walker, 1990), to name the new arrivals, but they did not have a word that named themselves as a collective. For Māori, affiliations to whānau, hapū and iwi determined their identity (Walker, 1990; King, 1997) and it was by those names they were known. King (1997) suggests, however, that despite the diversity within these groups, the colonialists could not distinguish one from another, seeing instead a singular "homogenous group" (Berryman, 2008, p. 12) different to themselves. Whilst it is unclear when the word Māori came to define the tangata whenua (people of the land), Walker (1990) notes that its first official use in this way was in the third article of the Treaty of Waitangi (1840). It was not a name chosen by Māori however. As John Rangihau of Tūhoe explains it:

I have a faint suspicion that [it] is a term coined by the Pākehā to bring all the tribes together. Because if you cannot divide and rule, then for tribal people all you can do is unite them and rule. Because then they lose everything by losing [the] tribal history and traditions that gave them their identity. (cited in King, 1997, p. 100)

Such marginalisation of iwi identity worked to both essentialise and dehumanise Māori. As Freire (1986) says, "to exist, humanly, is to name the world" (p. 61) and for one group to deny the right of another to be part of that naming is "dehumanizing aggression" (p. 61) through the imposition of one truth in the place of another.

Drawing from a truth formed within a set of ethnocentric assumptions and ways of knowing, the consequence of the colonialists' efforts to understand and name their new *them* evolved into what Scheurich and Young, (1997) have termed epistemological racism. Māori knowledge and ways of knowing were

marginalised, if not negated in some instances; and, as the numbers of Pākehā increased, the privileging of western knowledge became the norm.

Coupled with the determined actions of colonisation with the establishment of a colonial government, such epistemological racism soon led to institution racism (Scheurich & Young, 1997). Institutional racism occurs where racially biased assumptions determine the values, principles, policies and procedures of organisations and institutions. It exists where there is a pervasive pathologising discourse around a group or groups outside of the dominant culture. Outlining the need to adopt a policy of assimilation, the Native Trust Ordinance 1844 is an early example of this within Aotearoa New Zealand. In its preamble Māori were described as innocents in a colonial world full of *disasters* where:

Her Majesty's Government have recognised the duty of endeavouring, by all practical means, to avert the like disasters from the native people of these islands, which object may be best attained by assimilating as speedily as possible the habits and usages of the natives to those of the European population. (Native Trust Ordinance, 1844, p.4)

Whilst such paternalistic and patronising discourses, prevalent in the 1840s were to remain, a new discourse emerged in the 1850s from a colonial government keen to establish British law and a common set of values and customs for both Māori and the European settlers (Simon, 1998).

1.5 Discourses of dominance and subordination

In Victorian Britain, several discourses had developed that brought about mass education in the early 1800s. Amongst these was the belief that education better equipped a person to understand, not only their role and position within society, but also the need for law and order (Marshall, 1988). Education was also seen as a means of social control through increased literacy (Marshall, 1988). Such discourses found fertile ground amongst the leaders emerging from the growing Pākehā society within Aotearoa New Zealand.

George Clark, Civil Commissioner for the Bay of Islands, wrote: “schools will give the government an immense moral influence in the country such as is not attained in any other way” (Simon, 1998, p. 7). It was these perceived benefits of

education that saw the work of the Mission schools supported by the 1847 Education Ordinance in which subsidies were given to schools if they provided religious instruction, alongside the teaching of agriculture skills for Māori boys and home-making for girls, taught in the English language (Simon, 1998). The Native Schools Acts of 1858 and 1867 extended these perceived benefits further. The implications for Māori were to be far reaching. Firstly, the skills taught to children were determined by the prevalent discourse that Māori were more naturally suited to manual labour rather than academic pursuits. So prevalent was this discourse that in the 1880s Te Aute College, who had produced the first Māori graduates, came under pressure to shift its focus from academic subjects to agriculture (Office of the Auditor General, 2012). Such decisions over curriculum effectively excluded Māori from entering the emerging positions of power within the developing Pākehā determined power structures. Henry Taylor, a school inspector, said in 1862:

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 learning by manual than mental labour. (cited in Simon, 1998, p. 11)

The colonial government's view of te reo Māori (Māori language) was also to have devastating long-term effects on Māori knowledge. In line with the dominant Eurocentric discourses, it was the thinking that te reo Māori was the prime obstacle to the advancement of Māori within the developing society (Bishop & Glynn, 1999). Henry Carlton, Auckland Inspector of Native Schools and Member of Parliament for the Bay of Islands, is quoted as saying that te reo Māori was "imperfect as a medium of thought" (as cited in Barrington, 2008, p.20). Similarly, Henry Taylor, the first Native schools inspector, typified policy makers' thought at the time in saying that:

[t]he Native language itself is another obstacle in the way of civilisation. So long as it exists there is a barrier to the free and unrestrained

intercourse that ought to exist between the races. (as cited in Barrington, 2008, p.19)

Despite this view however, a number of Native schools continued to use te reo Māori as the language of instruction. Although not mandated until the 1900s, the 1867 Native Schools Act challenged this practice, declaring English to be the most appropriate language of instruction in all schools. Positioned within discourses of cultural deficit and white privilege, the Act became part of the colonist government's explicit policy of assimilation.

Whilst education was seen by the colonial government as a means by which it could establish control over Māori through the marginalisation of both tikanga (custom) and māturanga Māori (Māori epistemological knowledge), many Māori saw it as a means to broaden their knowledge and “embrace[d] schooling as a means to maintaining their sovereignty and enhancing their life chances” (Simon, 1998, p. 9). Literacy within the English language was seen “to be of relevance and value to their lives – a means of enhancing their traditional way of life” (Simon, 1998, p. 5), however, alongside the Tohunga Suppression Act¹ 1907, the focus on the Bible as a means to develop such literacy proved to be an effective method of spreading the customs and beliefs of western Christianity (Simon, 1998).

The initial urbanisation of Māori in the late 1940s was welcomed as a means of both assimilation and integration. However, it was suggested that “the process [of urbanisation] may be too slow” (Barrington, 2008, p.288) and schools came to be seen as “the nursery of integration” (Barrington, 2008, p. 288). As hoped by the government, urbanisation “compounded and reinforced” (Waitangi Tribunal, 1986, p. 17) the loss of te reo Māori alongside the exclusion of it within the nation's schools. Berryman (2008) suggests the continued marginalisation of Māori knowledge and the perceived intrinsic value in that of the Pākehā may well be explained as a “result of this hegemonic process of assimilation” (p. 21). It was certainly true that many Māori parents positioned themselves within the discourses of educators that the way for their children to succeed in the modern

¹ The Tohunga Suppression Act 1907 aimed to marginalise traditional Māori healing practices with Western medicine.

world was to set aside te reo Māori and so “consciously and conscientiously brought up their children to speak English” (Waitangi Tribunal, 1986, p.17). So effective were the assimilation and integration education policies that by 1975 only 5% of all Māori school children spoke te reo Māori, as opposed to 26% in 1953 and 90% in 1913 (Waitangi Tribunal, 1986, p. 18).

By the 1960s the pathologising of Māori had become an unchallenged part of the now dominant, Pākehā discourse. The 1961 Hunn Report prompted a change in government thinking and policy from assimilation to integration, although it could be argued that the result for Māori was the same. Assimilatory policies sought to absorb Māori (Consedine & Consedine, 2005), through legislation, into the dominant colonial culture in order to address a perceived cultural deficit as well as to establish a set of shared values and beliefs that would secure the authority of the colonial government. Whilst integration did not officially legislate against tikanga Māori (Māori culture, practices, protocols) it required Māori to abide by the laws and values established from within the dominant discourse of the colonialists. Within both assimilation and integration, it was clearly Māori who were expected to undergo a process of change (Thomas & Nikora, 1992).

The 1962 Currie Commission on Education described Māori education as an “area of special need”, with “underachievement due to home, family and cultural factors” (as cited in Marshall, 1988, p. 74). The New Zealand Institute Report and Recommendations on Māori Education 1967, supported the need for remedial programmes for Māori but suggested a shift was needed in thinking from “cultural deprivation” to “cultural difference” (Marshall, 1988, p. 74), and recommended that Māoritanga be included in the curriculum. While this would seem to be a challenge to the dominant discourse and a positive step towards acknowledging Article 2² of the Treaty of Waitangi, which aspects of Māoritanga were deemed appropriate for inclusion were selected “on terms dictated by Pākehā society” (Berryman, 2008, p. 24).

By the 1970s and 80s, multiculturalism had become the focus of educational policy. This, once again, saw the marginalisation of Māori whereby “Māori

² Article 2 of the Treaty of Waitangi provides a commitment from “the Crown to protect Māori in the exercise of their rangatiratanga” (Snedden, 2005, p. 142).

culture remained invisible in the majority of mainstream classrooms” (Bishop & Glynn, 1999, p. 40). Students were encouraged to examine other cultures in comparison to their own, and, given that the teachers were predominately Pākehā, who had little, if any, understanding that they conveyed their own worldview within their pedagogy, the colonial hegemony was perpetuated through “children of different cultures ... forced to learn to see through the eyes of the majority culture” (Bishop & Glynn, 1999, p. 40). For Māori, that meant their culture was again part of this marginalised “other and often inferior” (Bishop & Glynn, 1999, p. 40) worldview.

The 1980s also saw the rise of neo-liberalism in Aotearoa New Zealand bringing a programme of “structural adjustment, of deregulation and re- regulation of the economy, and other major reforms” (L.T. Smith, 2012, p. 210) to the political landscape. In the lead up to the 1987 election, the Labour Party stated that if re-elected it would work to improve the delivery of social services (O’Sullivan, 1998) and established what became known as the Picot taskforce to “review educational administration” (Wylie, 2012, p. 79). On his return to office David Lange, the Prime Minister, took over the education portfolio signalling the priority of reform (O’Sullivan, 1998; Wylie, 2012). Aligned to the recommendation of consumer choice made within the 1987 Treasury paper on education, the Picot Report (Taskforce to Review Education Administration, 1988) recommended self management within schools through the devolution of administration and policy making functions of regional educational boards to local communities through the establishment of Boards of Trustees (O’Sullivan, 1998; Wylie, 2012). Initial responses from Māori to the report ³were generally positive however there was concern over the few safeguards that Māori would have sufficient representation within the decision making processes to be undertaken by individual school boards.

In 1988 the policy document, *Tomorrow’s Schools* (Ministry of Education, 1988), was released enacting most of the recommendations of the Picot Report, and clearly designating responsibility of policy to the Ministry of Education and the operationalisation of that policy to schools (Wylie, 2012). Whilst a core principle in

³ 222 hui were held around the country led by Maori inspectors, Department of Education officials and advisors (Wylie. 2012)

Tomorrow's Schools was to centre power within school communities giving substance to the process of devolution (O'Sullivan, 1998) it has been suggested that the government had a different intention:

In the name of devolution, the state had divested itself of responsibility and accountability for the delivery of educational services. Failure to meet parent, student and community expectations became the problem of school boards. (Kelsey cited in O'Sullivan, 1998, p. 177)

As Graham Smith pointed out in his keynote address to the Post Primary Teacher Association (PPTA) (G.H. Smith, 1991) Curriculum Conference, this was problematic for Māori as the Treaty of Waitangi was an agreement between Māori and the Crown, not school communities. Similarly problematic was that Boards were expected to include the Treaty within their charter, the contract between schools, their communities and the Ministry, but there was little support or resources provided to inform how this might be done or to challenge the discourse that understood "equity was about access, not outcomes" (Wylie, 2012, p. 12). Principals also felt unsupported, with one explaining:

The NEG's and NAG's – schools have to engage with their Māori communities – they told us we had to do it but provided no support, no guidelines on how it would be done, just that it would be done. (principal cited in Wylie, 2012, p.149)

The most common response to this requirement was to ensure Māori representation on Boards or Trustees.

Similarly ineffective for Māori and, despite a national goal of improving outcomes for Māori, the professional development provided in the early 1990s, focussed on the newly developed New Zealand Curriculum Framework, was curriculum specific and did not consider wider pedagogical issues specific to Māori learners (Wylie, 2012). Many schools saw the provision of more Māori teachers as the answer along with often tokenistic, culturally appropriate responses that drew on discourses of deficit. Wylie (2012) reports the reflections of one educator as saying of the time:

I think that schools often equate Māori community, Māori students as needing to participate in a particular way, and that way being a culturally appropriate way, so that in some schools I've seen that they almost need to define who the child is in terms of their Māoriness, because we've looked for solutions around the edge of a discourse that says these Māori students have lost their identity, therefore we've got to give their identity back to them, teach them about being Māori. So insulting, Māori kids know they're Māori, they get treated differently, so why shove it down their throat and make that another problem that they have to deal with? (Māori researcher cited in Wylie, 2012, p.150)

To counter the hegemonic discourses this suggests, and move the realisation of Māori aspirations from the periphery of education reform and policy, change had to occur that sought to address the needs of all participants rather than only those of the dominant culture (Bishop & Glynn, 1999). By this stage however, Māori had begun their own “educational revolution” (L.T. Smith, 2012).

1.6 Discourses of resistance: Kaupapa Māori

Kaupapa Māori has been described as “a resistance initiative that has evolved out of Māori community and cultural contexts” (G.H. Smith, 1992, p. 1). Graham Smith (1992) defines Kaupapa Māori as the “philosophy and practice of ‘being Māori’ ” (p. 1) which aims to achieve the “deconstruction of hegemonies which have disempowered Māori from controlling their own knowledge” (p. 2). It was these aims that saw the rise of the Kōhanga Reo movement in the 1980s.

For Māori, success within the education system had too often come at the cost of their language, culture and identity. The 1980s saw the emergence of a critical consciousness in many Māori who began to recognise the way in which mainstream education maintained unequal power relations through hegemony and assimilatory practices (G.H. Smith, 2000). As discussed earlier in this chapter, due to government policies and educational practice, the number of te reo speakers had drastically declined, such that by 1975, only 135 years after the signing of the Treaty of Waitangi, less than 5% of Māori school aged children spoke te reo Māori (Waitangi Tribunal, 1986).

Te Kōhanga Reo was a Māori initiated response that had three key objectives (Douglas & Douglas, n.d.): stop the decline of te reo Māori speakers, create autonomy and control for Māori over their lives within the context of whānau, and ensure Māori control over Māori resources removing “pākehā right of veto over Māori life and social institutions” (p.5). As Dame Iritana Tāwhiwhirangi explains:

There was no template for Kōhanga Reo. It was driven by the recognition that something needed to be done about the state of Te Reo Māori and that this could form the basis for wider whānau development. The initiative came from Māori communities themselves, using the resources they already had in order to place emphasis on ... a cultural approach to learning, rather than from the Crown. (Dame Iritana Tāwhiwhirangi cited in Waitangi Tribunal, 2013)

A cultural approach to learning understands that children are socialised through learning and that “language learning is, in turn, organised by socio-cultural processes” (Bishop & Glynn, 1999, p.77), such that:

Māori language is the vehicle for Māori cultural practices and thought, enabling the manifestation of all aspects of the Māori world. The Māori language is an inherited treasure, a treasure supported by the Treaty of Waitangi. Language is the essence of culture. Each person, each tribal group, each region has its own language, mana, spirituality, beliefs and customs. Ultimately it is through Māori language that the full range of Māori customs can be expressed, practised, and explained. Through the learner knowing Māori language, they can access the Māori world and understand their role in it. (Ministry of Education, 2008, p.10)

The notion of whānau is fundamental within a Māori worldview (Bishop, et al., 2007) and provided the Kōhanga Reo movement a model for working together as Māori based on dialogue, shared outcomes, the establishment of common understandings alongside the responsibility of care for others (Bishop & Glynn, 1999). Centering the movement within whānau also meant that it did not rely on either the Crown or iwi for support or validation (L.T. Smith, 2012). Such grassroots autonomy provided encouragement for whānau to deeply consider the

relationship between the school and society (L.T. Smith, 2012) and act upon this thinking.

This consideration quickly moved beyond the issues of culture to the issues of inequity within Aotearoa New Zealand society (G. H. Smith, 1992). Māori became increasingly proactive in seeking control over their lives, often expressed as *tino rangitiratanga*, the right to self determination (G. H. Smith, 1992) and kaupapa Māori within education and research communities grew. However, this was not the promotion of a separatist ideal but sought the recognition of equality between different cultures, primarily that of Māori and Pākehā (Bishop & Glynn, 1999, Douglas & Douglas, n.d.; G.H. Smith, 1992) as laid out within the Treaty of Waitangi.

1.7 Discourses of partnership: Implications for the Treaty of Waitangi

One of the final messages in the Waitangi Tribunal ⁴Report on the te reo Māori claim (1986) states:

If the people of New Zealand want to avoid racial tension and racial violence in the future, the place to begin is in the schools. The more young New Zealanders grow up knowing Māori culture and history (for which they must be familiar with the language) the more will adult New Zealanders relate warmly to one another as Pākehā and Māori come to show each other mutual respect. The days of looking down on Māori values as being inferior and worthless must be put behind us if we want peace and harmony. It is possible. It is necessary. It is urgent. (Waitangi Tribunal, 1986, p. 57)

Bishop and Glynn (1999) make the suggestion that the Treaty be viewed as a metaphor for the power sharing that could bring about such *harmony*. They cite Durie's suggestion that we focus less on the differences within the words between the English and the te reo Māori versions and more on the shared principles. Article 1 provides a metaphor to explain the need for shared power over decision making in order to determine mutually beneficial goals (Bishop & Glynn, 1999).

⁴“ The Waitangi Tribunal was established in 1975 by the Treaty of Waitangi Act 1975. The Tribunal is a permanent commission of inquiry charged with making recommendations on claims brought by Māori relating to actions or omissions of the Crown that breach the promises made in the Treaty of Waitangi.” (Ministry of Justice)

Power for Māori to determine what constitutes legitimate knowledge, as well as the protection of that knowledge and the language through which it is constructed and understood, sits within Article 2 (Bishop & Glynn, 1999). And finally, Article 3 speaks to the need for “equality of opportunity and outcomes” (Bishop & Glynn, 1999, p. 197). Consedine and Consedine (2005) posit that until Pākehā come to understand and enact the notion of power sharing inherent within the Treaty, Māori realisation of self determination will be limited, at best.

1.8 Discourses of intent: recent Ministry of Education documents

Influential in recent Ministry of Education (MOE) documentation has been the 2005 Hui Taumata. This hui outlined a framework for Māori economic growth and advancement that refocused the direction outlined at the 1984 Hui Taumata. In 1984, this direction aligned with the new right agenda of the government at the time, with a focus on devolution coinciding with calls for greater autonomy for Māori. Despite mixed responses to devolution, in the years that followed Māori became major service providers in such areas as health, education and social welfare; te reo Māori was made an official language of Aotearoa New Zealand; Māori-medium education was established; and improvement was seen in educational outcomes at the secondary school level (Durie, 2005). Durie (2005) posited that, due to these kinds of changes, “when the twenty-first century dawned, Māori were in a stronger position to be Māori than they had been two decades earlier” (p.7); however, he recognised a need to continue the work in order to address the inequities that still existed. The 2005 Hui Taumata called for an outcomes focus where “defining best outcomes for Māori requires that the Māori paradigm is well considered so that ‘being Māori’ is adequately recognised as a determinant of well being” (Durie, 2005, p.14).

In 2008, the Māori Education Strategy, *Ka Hikitia - Managing for Success 2008 – 2012* was released (Ministry of Education, 2008). Clearly drawing on the message from the 2005 Hui Taumata, the stated strategic intent was “Māori enjoying education success as Māori”. This document outlined “an evidence-based, out-comes focused, Māori potential approach” (Ministry of Education, 2008, p.19) with four broad focus areas: Foundation years; Young people engaged

in learning; Māori language education; and Organisational success. Whilst this document seemed to reflect the interests and priorities articulated at the Hui Taumata 2005, and was based on a range of educational research, Lyn Provost, the Auditor General, suggested in her 2013 report (Office of the Auditor General, 2013) that ineffective communication with schools meant that it was not seen as a priority by many.

In March 2012, the Prime Minister, John Key, announced moves to create “a public sector that is more innovative, efficient and focussed on delivering what New Zealanders want and expect” (New Zealand Government, 2012). Ten *results* were named including, under the theme of boosting skills and employment, Result 5: to increase the proportion of 18 year olds with NCEA Level 2 or equivalent. This was seen as important by the government who were making a clear connection between education and a productive economy. In his media release (New Zealand Government, 2012), John Key explained that he expected results, and named the Minister of Education, Hekia Parata (Ngāi Tahu, Ngāti Porou) as the lead minister of Result 5. Just as devolution aligned to Māori aspirations in 1984, so this focus on results would seem to align, at least in principle, with the aspirations expressed in the 2005 Hui Taumata.

On the back of the Better Public Services (BPS), *Ka Hikitia - Accelerating Success 2013 – 2017* (Ministry of Education, 2013) was launched in 2013. Building on from the previous *Ka Hikitia – Managing for Success* (Ministry of Education, 2008) document, the strategic intent was reframed as a vision that saw “Māori enjoying and achieving educational success as Māori” (Ministry of Education, 2013). However, the clear aim, as evidenced in the title of the document, is a rapid change within all sectors of the education system, to ensure increased levels of Māori student achievement. The connection between the BPS Result 5 is most directly seen in the targets identified in the document, particularly the one which states, “Of Māori students who turn 18 in 2017, 85% will achieve at least NCEA Level 2 or an equivalent qualification” (Ministry of Education, 2013, p. 57).

The 2012 *Ministry of Education Statement of Intent* (Ministry of Education, 2012) also focuses on the BPS Result 5, with a clear message from Hekia Parata in her

foreword that the performance of the education system must improve rapidly, and re-iterating the understanding that success in education is a key driver for positive social and economic outcomes. This document identifies Māori students as priority learners stating that “education acknowledges, supports and incorporates their identity, language and culture in their learning experience” (Ministry of Education, 2013, p.8). It goes on to identify *Ka Hikitia – Accelerating Success* (Ministry of Education, 2013) as a key document in regards to the way in which the MOE will meet its obligations under the Treaty of Waitangi.

There have been many criticisms of both documents within the education sector that they merely express aspirations but provide few suggestions of what actions schools might take in order to realise them. As one Northland principal is quoted as saying, “Ka Hikitia provides the will but not the way” (Office of the Auditor General, 2013). Such criticisms might easily be dismissed as teachers and school leaders simply unwilling to make change. However, given the continued educational disparities for Māori within mainstream education, in a context filled with numerous reports identifying the barriers to Māori educational success and the subsequent expression of aspiration for change, these criticisms might more agentically be understood as a call for a solutions focussed intervention.

1.9 Discourses of challenge: Te Kotahitanga

Te Kotahitanga was an education reform project that aimed to address the educational inequities for Māori students within mainstream secondary education settings (Bishop et al., 2003; Bishop & Berryman, 2006; Bishop et al., 2007; Bishop, O’Sullivan & Berryman, 2010). Developed from within kaupapa Māori methodology Te Kotahitanga sought to define itself through a set of metaphors that sat outside the dominant Pākehā culture. However, entwined within its kaupapa was a conscious effort to operationalise the potential of a bi-cultural partnership, as expressed within the Treaty of Waitangi, in transforming the fabric of New Zealand society.

Initial phases within the research collected the narratives of Māori students, their whānau, principals and some of their teachers (Bishop & Berryman, 2006, Bishop, 2011b). These narratives of experience identified three clear discursive positions that typified each group’s explanation of the influences on Māori student

achievement and participation (Bishop et al., 2007). The first of the three discursive positions identified was termed “the discourse of the child and their home” (Bishop et al., 2007). This position included discourses around the influences that were found outside of the school and the classroom. The second discursive position focussed on influences within schools and education, but outside of the classroom. This position was termed “the discourse of systems and structures” (Bishop et al., 2007, p. 21). The third discursive position was termed “relationships and classroom interaction patterns” (Bishop et al., 2007, p.21). The analysis showed teachers were predominantly positioned within the “child and home” (Bishop et al., 2007) discourse (as shown in Figure 2 below). Bishop et al. (2007) explained that this position saw teachers more often “pathologising Māori students lived experiences by explaining their lack of educational achievement in deficit terms” (p. 23).

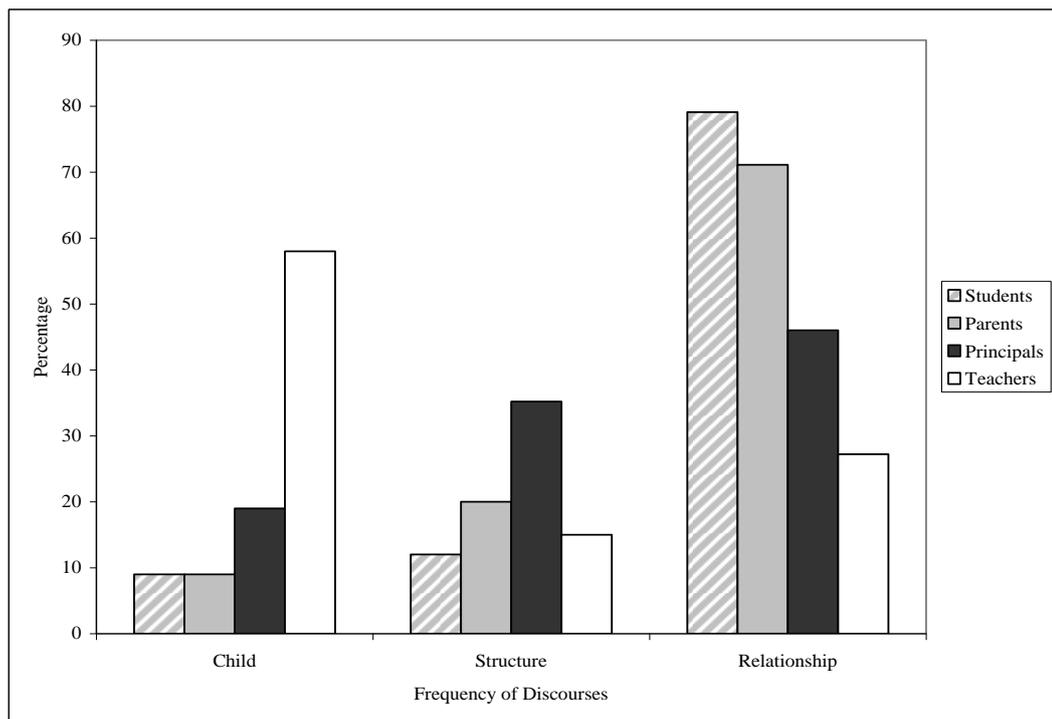


Figure 2 Frequency of discourses (Bishop et al., 2007, p. 23)

When teachers pathologise Māori students by explaining a lack of achievement on factors within the child and home discourse, or the systems and structures discourse, they look for explanations outside of their sphere of influence, or agency. This type of thinking has been termed deficit theorising (Bishop et al., 2003; Bishop et al., 2007), as it perpetuates the cultural deficit discourse brought

by the colonialists in the early 19th century and reinforced through on-going policies. Shields, Bishop and Mazawi (2005), have suggested, “deficit theorising is the major impediment to the achievement of minoritized students” (p.196). Unchallenged, deficit theorising “creates a downward self-fulfilling prophecy of Māori student achievement and failure” (Bishop et al., 2007, p. 23) and thus reinforces the internalised deficit perspectives of teachers (Sleeter, 2011). The major pedagogical consequence of deficit theorising is the negative impact on the inter-relationship between relationships and interactions within classroom practice.

Unlike their teachers, the students within the narratives (Bishop & Berryman, 2006) were clearly positioned within the relationship discourse. Many of the experiences they shared were negative yet they could see numerous solutions from within their discursive positioning. They explained that, in order to create learning contexts in which they could succeed, teachers needed to change the way in which they related to, and interacted with Māori students. They went on to provide examples of what they saw as effective teaching pedagogy. It is these discourses that form the basis of what has been termed a culturally responsive pedagogy of relations (Bishop et al., 2007).

1.9.1 The Te Kotahitanga Effective Teaching Profile

The Te Kotahitanga Effective Teaching Profile (ETP) (refer to Appendix 1) (Bishop et al., 2003) was the mechanism by which teachers were supported to implement a culturally responsive pedagogy of relations within their classroom. Its development began with the examples of effective teaching pedagogy described by Māori students (Bishop & Berryman, 2006), and, at its core sat the purpose of addressing power imbalances within the classroom in order to develop “non-dominating relations of interdependence” (Bishop et al., 2007, p. 15).

The opening sections of the Te Kotahitanga ETP challenge two prevailing discourses. The first section challenges the deficit discourse in which teachers see Māori students themselves as *the problem*. It explains that effective teachers of Māori students adopt a position of agency in which they critically reflect on their own discourses to identify ways in which they can affect positive change. It goes on to explain that such teachers create culturally appropriate and responsive

contexts for learning that values and legitimates the epistemologies of their students.

The second section challenges the dominant discourse in which effective pedagogy is understood through western epistemologies and explained through western metaphors. From a poststructuralist perspective, meaning within language is not fixed, it is a site of “variability, disagreement and potential conflict” (Burr, 2003, p. 55) within social interactions, particularly, as Bruner (1996) suggests, “interpretation of meaning reflect not only idiosyncratic histories of individuals but also a culture’s canonical ways of constructing reality” (p.14). In this way, the struggle to legitimate Māori epistemologies, sits within the very language the Te Kotahitanga ETP used to describe effective teaching practice.

The second section of the Te Kotahitanga ETP provided a set of six metaphors, from within a Māori worldview, which were used to describe the relational aspects of effective classroom interactions. The use of Māori metaphor creates a counterhegemonic narrative which seeks to reposition teachers within “different contexts where ... learner’s experiences, representations of these experiences, and sense making processes are legitimated” (Bishop et al., 2007, p. 15).

Not only do these metaphors institutionalise a counterhegemonic narrative they also create a point of cognitive dissonance for teachers for whom Māori epistemologies sit outside of their knowledge and experience. Such dissonance is important in problematising teachers’ current practice and providing an opportunity for new learning to occur (Timperley, Wilson, Barrar & Fung. 2007), in a context in which ideas and experiences “are given life and spirit through dialogue, debate and careful consideration” (Bishop et al., 2007, p.30).

1.9.2 A Culturally Responsive Pedagogy of Relations

A culturally responsive pedagogy of relations exemplifies contexts for learning in which the epistemologies of each individual are valued and legitimated. Such contexts exist:

where power is shared between self-determining individuals within non-dominating relations of interdependence; where culture counts; where learning is interactive, dialogic and spirals; where participants are

connected to one another through the establishment of a common vision.
(Bishop, et al., 2007, p. 1)

The notion of power sharing within a culturally responsive pedagogy of relations connects teacher practice directly to Article 2 within the Treaty of Waitangi (1840), by ensuring the opportunity for self-determination of individuals in a number of ways. These involve the inclusion of students in planning and decision-making, the acceptance of students' definition of their own identity and cultural location, and through working to ensure students realise educational success expand, rather than limit, potential future life choices.

Relationships of interdependence see teachers resist transmission modes of education, or, as theorised by Freire (1986), the banking method of education and adopt problem-posing approaches. In such relationships teachers work *with* students not *on* them, understanding the centrality of people as subjects and the view of knowledge as constructed within a socio-cultural context. Relationships of interdependence open the potential for dialogue that collaboratively reflects upon and names the world in order to transform it (Freire, 1986). This positions teachers within a relationship of reciprocity in which their contribution to the dialogue is both as a knower and a not knower recognising, as Freire (1986) explains, "the unfinished character of men [and women]" (p.57).

It is a fundamental understanding within a culturally responsive pedagogy of relations that no one is culturally neutral. Darder (2012) suggests that teachers have traditionally drawn on definitions of culture constructed within "a scientific rationality that is individualistic, apolitical, ahistorical, instrumental, and based on positivist notions of value-free inquiry and interpretation" (p.25), that fail to engage with the issues of power and the way in which cultural relationships are structured between groups and individual:

There is no attempt in this view to understand culture as the shared and lived principles of life, characteristic of different groups and classes as they emerge within asymmetrical relations of power and fields of struggle.
(Giroux, cited in Darder, 2012)

Ignoring power in this way has seen the dominant Pākehā culture within Aotearoa New Zealand define what constitutes truth or knowledge resulting in educational practices that privilege western knowledge over that of Māori. Whilst such privilege can most overtly be seen in the content and choice of resources used by teachers, it is also implicit through the codification of knowledge “into reified subject content” (Wearmouth & Berryman, 2009, p. 22), resulting in the separation of knowledge from practice and experience. Wearmouth and Berryman (2009) contend that education requires a balance between reification and practice, allowing students the opportunity to create meaning through experience in order to determine their own identity:

We know who we are by what is familiar, understandable, usable, negotiable; we know who we are not by what is foreign, opaque, unwieldy, unproductive. (Wenger cited in Wearmouth & Berryman, 2009, p. 23)

The establishment of such a balance requires a learning context that is both interactive and dialogic built on relationships of trust and respect, in which the context for learning creates opportunities for students to bring their funds of knowledge (Moll, Amanti, Neff, & Gonzalez, 1992) alongside the reified content knowledge of teachers in such a way that new knowledge is co-constructed. In this way, students are supported to engage with, and make sense of the world from within their own worldview, a context that is *familiar, understandable and usable*.

Although not explicitly expressed within the definition of a culturally responsive and relational pedagogy provided at the beginning of this section, within the context of Te Kotahitanga, there are implicit connections to metaphors from within te ao Māori (the Māori worldview). Perhaps the most fundamental is that of whanaungatanga. Bishop (2011a) describes whanaungatanga as:

The process of establishing family (*whānau*) relationships, literally by means of identifying, through culturally appropriate means, your bodily linkage, your engagement, your connectedness, and, therefore, an unspoken but implicit commitment to other people. (p. 12)

Freire (1986) suggests that such relationships of respect and reciprocity are founded on “love, humility and faith” (p.64) and that within them “dialogue becomes a horizontal relationship of which mutual trust between the participants is the logic consequence” (p. 64). Bishop (2011a) has termed this dialogue a *spiral discourse*. Drawing from Māori cultural practices, he explains that hui provide the space in which people are able to speak one after the other to “state and restate their meanings, to revisit their meanings, and to modify, delete, and adapt their meanings” (p.16) in such a way that the talk may seem circuitous until a consensus is reached and meaning co-constructed. Berryman (2008) adds the notion of the double spiral in which listening is a vital element, explaining “[w]hen one element is active the other is quiescent, listening and learning” (p. 258). Within the classroom, such understandings can create contexts for learning in which prior knowledge and experiences are shared, stories are created and revisited in order to co-construct new understanding, learning is reciprocal and teachers and students are committed to one another and the learning process (Bishop & Glynn, 1999).

Similarly, Darder (2012) explains that dialogue as an educational strategy for developing critical consciousness through conscientisation, a process in which we reflect on reality and, through the consideration of what we know and what we do not, determine the actions we can take in order to transform our reality. Freire (1986) has termed this a *problem-posing educational approach*. Embedded within a culturally responsive pedagogy of relations then is the process of conscientization in which students are not positioned as recipients of reified knowledge but as knowing subjects (Freire, 1986; Darder, 2012) and, in so doing, creating a context in which students are able to be self determining, and “transform their apathy – formerly nourished by their disempowerment – into the *denunciation* of the previous oppressive reality and their *annunciation* into a viable, transformed existence” (Darder, 2012, p. 97).

Within the context of Te Kotahitanga, this pedagogy opens a relational space in which teachers and Māori students are able to engage in such dialogue.

1.9.3 Developing critically reflective discourses: The Te Kotahitanga Professional Development Cycle

Dialogue, and therefore praxis, not only sits at the very core of a culturally responsive pedagogy of relations, it was also at the very core of the Te Kotahitanga professional development cycle.

In order to support teachers to integrate a culturally responsive pedagogy of relations into their practice through the effective implementation of the Te Kotahitanga ETP all teacher participants were part of a minimum, three-year, iterative process of in-school classroom development.

Timperley et al. (2007) assert that, to be effective, any professional development programme needs to explicitly challenge tacit knowledge and understandings developed through teachers' experiences. The Hui Whakarewa, in which teachers were inducted into Te Kotahitanga, provided teachers with an opportunity to "critically reflect upon their own discursive positioning and the implication of this positioning for their own agency and for Māori students' learning" (Bishop et al., 2007, p. 25). This is achieved by reading and discussing the lived educational experiences of Māori students, alongside the experiences and theorising of their whānau, principals and some of their teachers (Bishop & Berryman, 2006).

As Berryman (2011) explains, each term, a Te Kotahitanga trained in-school facilitator observed each teacher. The facilitator observed a full lesson (generally an hour in length), recording the engagement of five Māori students alongside the observed pedagogical interaction types used by the teacher across a sustained twenty-five minute period. Also recorded were the cognitive level of the lesson, the physical location of the five Māori students in the classroom and the location of the teacher at ten points throughout the twenty-five minute time frame. The facilitator then used the rest of the lesson to record observed evidence of each of the six relational aspects of the Te Kotahitanga ETP on side two of the observation tool.

After each observed lesson, the teacher and facilitator discussed the evidence collected on the observation tool. The teacher was invited to reflect on what the evidence shown in regards to their positioning and implementation of the Te Kotahitanga ETP. This was supported by evidence-based feedback and feed

forward from the facilitator. The teachers were then asked to set themselves a goal arising from the evidence discussed. It was then determined what support, through the process of shadow coaching, the facilitator would provide the teacher.

Each teacher was also part of a co-construction group. These were groups of teachers who “came from different curriculum areas, yet who work with a common group of students” (Berryman, 2011, p.61). In these meetings, teachers brought and collaboratively critiqued evidence of outcomes for their Māori students in order to determine a set of collective actions to improve and / or strengthen the gains made.

Observations, feedback meetings, shadow coaching and co-construction meetings occurred on a termly basis for at least the initial three years of a teacher’s involvement in Te Kotahitanga.

In this thesis I consider the way in which the implementation of this cycle supported six teachers to discursively position within a culturally responsive pedagogy of relations and the implications this implementation had on their agency to address the disparities that exist for Māori within mainstream secondary education.

CHAPTER 2 METHODOLOGY & METHODS

2.1 Introduction

Research methodology is “how the research does or should proceed” (Porsanger, 2004, p. 107). More than simply considering a set of procedural considerations however, it is important that a researcher consider the *theoretical perspective* with which they approach their research as well as the way in which their identity and experiences shapes that perspective. For a researcher looking to work in a culturally responsive manner, it is imperative they also consider methods that can be responsive to the epistemologies of the research participants. This chapter will seek to explain and justify the methodology that underpins and informs my theoretical framework and the methods by which I have chosen to respond to my central question.

I shall first contextualise this research and state the questions that sit within it. I will then explain the rationale behind the decision to use a purposive sample of teachers with which to co-construct a response to those questions. Following this will be a discussion of the way in which I sought to establish a dialogue within and across this group of teachers, taking into account the ethical considerations of such work. Finally, I shall conclude with an explanation of the methods used within this research.

2.1.1 The central question

The central question this research aims to respond to is:

In what ways did the implementation of Te Kotahitanga in the contexts of one school support six teachers to discursively position within a culturally responsive pedagogy of relations?

To understand this further, four sub-questions sit within this central question:

- i. How do contextual features, such as the use of metaphors from within te ao Māori, facilitate teachers’ recognition of their discursive positioning and challenge their own theorising in regard to the educational achievement of Māori students?

- ii. How might a teacher's cultural identity influence the process of positioning within a culturally responsive pedagogy of relations?
- iii. How did a specific group of teachers' interactions with Māori students change as they worked to position themselves within a culturally responsive pedagogy of relations?
- iv. What are the implications for professional development programmes that seek to challenge teachers' discursive positioning?

This research is grounded within two key theoretical perspectives. The first is the understanding that the Te Kotahitanga ETP and the culturally responsive pedagogy of relations it operationalises, when implemented effectively by teachers, work to address the educational disparities for Māori within mainstream secondary school settings (Meyer, Penetito, Hynds, Savage, Hindle, & Sleeter, 2010; Alton-Lee, 2014). The second understanding is that the Te Kotahitanga professional development model can work to effectively challenge and support teachers in their efforts to implement a culturally responsive pedagogy of relations (Bishop, et al., 2007; Meyer et al., 2010; Sleeter, 2011; Alton-Lee, 2014).

Having worked to position myself within a culturally responsive pedagogy of relations within my role as a teacher, and again within my role as a member of the Te Kotahitanga RP & D team, I also wanted to explore how discourses that are relational and culturally responsive might work as a theoretical perspective from which to undertake this research.

2.2 Methodology

2.2.1 Culturally Responsive Methodology

A culturally responsive methodology defies a singular definition (Berryman et al., 2013b). It is perhaps best expressed as a set of understandings that grow from within three key dimensions, “cultural and epistemological pluralism, deconstruction of western colonial traditions of research, and primacy of relationships within a culturally responsive dialogic encounter” (Berryman et al., 2013a, p. 15). Culturally responsive research then is likely to look and sound

different within varying contexts and groups but recognisable as such by the key elements of these three dimensions.

2.2.2 Deconstruction of western colonial traditions

Traditional western research methodologies have worked as a process of both domination and colonisation (Smith, 2012). Colonisation here means more than the taking of indigenous lands and the marginalisation of indigenous governance. It encompasses “the imposition of Western authority over all aspects of indigenous knowledges, languages and cultures” (Smith, 2012, p. 67). Knowledge in these colonial traditions was there to be “discovered, extracted, appropriated and distributed” (Smith, 2012, p. 61). However, deconstructing such research traditions or as Linda Smith (2012) terms it, decolonising western colonial methodologies, is not simply a matter of rejecting western knowledge and theory. It is about placing those who have been traditionally Othered at the centre, so that they are able to make sense of these things from within their own cultural locatedness and for their own purposes (Smith, 2012).

Othering, in this context, is the “the attribution of inferiority to difference” (Krumer-Nevo & Sidi, 2012, p. 307). Krumer-Nevo and Sidi (2012) suggest Othering comprises four mechanisms: objectification, decontextualisation, dehistorisation and deauthorisation. All four mechanisms are counter to the understanding that research participants are complex individuals, who are socially situated within the world, and who are able to articulate their own experiences (Denzin & Lincoln, 2005). Implicit within such mechanisms of Othering is the privileging of knowledge constructed by the *expert* researcher. Culturally responsive researchers seek to resist this by positioning themselves as co-investigators (Freire, 1986), bringing humility and curiosity to not only new knowledge but the process by which it is created (Berryman et al., 2013b).

The process of co-construction, of all components of the research creates a space for the expertise from within the cultural location and epistemologies of both researcher and participants to inform the research process and is responsive to, and shaped by their cultural practices (Berryman et al., 2013a). Co-construction within research also disassembles any hidden agenda held by the researcher,

creating transparency and challenging power structures that work to benefit some at the expense of others (Berryman et al., 2013a).

The implication of seeking to position the Other in the centre of this research through a process of co-construction has been the need to work with an emergent research design (Creswell, 2009). This has allowed the research process to be responsive to the concerns and preferences of the participants, both individually and as a group. Similarly, the emergent nature of the research has also provided the space to work in an iterative manner through a process of analytical deduction (Hesse-Biber & Leavy, 2006; Creswell, 2009; Franklin, 2012) where there has been a movement backward and forward between the data collection and data analysis phases of the work as new ideas have emerged.

2.2.3 Cultural and epistemological pluralism

Cultural and epistemological pluralism within research requires researchers to actively resist positivist notions of universal truth, objectivity and researcher detachment (Rogers, 2012) through multilogicality, in which different ways of knowing are not only legitimate but also valued. This requires researchers to focus on the way in which participants make meaning for themselves as well as recognising their own epistemologies and cultural norms (Berryman et al., 2013a).

In order to integrate such pluralism, culturally responsive researchers must seek to develop a level of competency within the culture/s of the research group (Berryman et al., 2013a). This is broader than simply learning a common greeting and a few points of etiquette – or in other words learning to be culturally appropriate. A definition of culture that has shaped my understanding and so informs my practice within a culturally responsive methodology is:

Culture is what holds a community together, giving a common framework of meaning. It includes how people communicate with each other, how we make decisions, how we structure our families and who we think are important. It expresses our values towards land and time and our attitudes towards work and play, good and evil, reward and punishment.

Culture is preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes

the collective heritage, which will be handed down to future generations.
(Quest Rapuara, 1992, p.7)

This definition takes into account both the explicit expression of culture, such as cultural iconography, as well as the implicit nature of culture embodied within the way we make sense of the world and relate to others (Berryman et al., 2013a; Bishop et al., 2007). In this way, culturally responsive researchers must look to create contexts in which participants are not only able to bring their own sense making to the work (Berryman et al., 2013a) but look to ensure that this is valued and legitimated within the research process. This may also mean working in ways that are culturally appropriate for participants as defined and determined by them.

An acceptance of cultural pluralism opens the opportunity for new understandings to develop for both the culturally responsive researcher and participants (Berryman et al., 2013a). Such understandings have the potential to challenge culturally responsive researchers to move beyond generalisation into the critical reflection of context and positionality (Tobin & Kincheloe, 2006) within both the individual and collective construction of new knowledge. Such critical reflection and learning creates the potential for changed discourses and actions (Carspecken, 2012) and reciprocity within a responsive dialogic space (Berryman et al., 2013a; 2013b).

In order to bring a cultural and epistemological pluralism to this research I have taken an interpretive perspective (Hesse-Biber & Leavy, 2006; Creswell, 2009) in which I have presented my own interpretation of the data, acknowledging and making explicit my own subjectivities, as well as presenting the interpretations of the participants. I also invite the reader to engage in a critical reflection and interpretation of what has been presented here. Such a perspective draws not only on the responsive dialogic space created during the research process itself but seeks to spiral outwards creating contexts that invites others to enter the conversation.

2.2.4 Relationships within a culturally responsive dialogic encounter

Relationships of reciprocity or interdependence between researcher and participant are fundamental to working in a culturally responsive manner. Berryman (2008) used the metaphor of the koru, or double spiral, to show the

nature of such reciprocity. She explains that the centre of the spiral represents the intertwining of both the active and the quiescent, so that as one speaks the other listens and through this interchange, learning occurs. Extending this metaphor, Berryman et al. (2013a) presented this idea graphically and identified it as a “responsive dialogic space” (p.22). It has been reproduced here from an earlier graphic with the permission of the first author.



Figure 3 The responsive, dialogic space (Berryman et al., 2013a, p. 22)

It is within this space and “through face-to-face, dialogic and on-going interactions ... that the terms of the relationship can be brokered” (Berryman et al., 2013a, p.21). Within the research process, the relationship of reciprocity between the researcher and the participant develops within the listening and learning of the dialogue. In other words, it is the dialogue that creates the nature and context of the relationship.

The relationships of interdependence created by working this way suggests something of a dichotomy within the traditional notions of insider / outsider. Whilst it is important for the culturally responsive researcher to acknowledge their positioning as both insider and outsider to the research, naming each component separately creates a tension within the holistic nature of the person. By acknowledging who I am and the nature of my relationship with the participants I

illustrate the nature of the interplay between myself as insider and myself as outsider (Eletreby, 2013).

The prior knowledge and experiences I bring, as a researcher, to the relationships within the research process determines the discourses within which I position the participants and myself. How I, as a researcher, relate to, interact with and define others is determined by the discourses I position myself in when I talk about them. As Berryman et al. (2013b) suggest “discourses can influence the researcher to see their participants in deficit or agentic terms” (p. 391). Critical self-reflection and researcher reflexivity (Berryman et al, 2013b) is therefore an important process within culturally responsive methodology.

2.2.5 Insider / Outsider

Part of establishing transparency within culturally responsive research is acknowledging the insider / outsider role of the researcher. Heshusius (1994) suggests that the insider position provides the opportunity for the researcher to move into a participatory mode of consciousness, and that “when one forgets self and becomes embedded in what one wants to understand, there is an affirmative quality of kinship that no longer allows for privileged status” (p. 19). The outsider position however, provides the opportunity to see and hear discourses from within the group, from another vantage point.

As a former teacher at the focus school, a member of the Te Kotahitanga professional development programme and an in-school facilitator who has observed and shadow coached all of the participants; I occupy an insider’s position. This position has allowed both the participants and myself to quickly re-negotiate the responsive, dialogic space and draw on our shared understandings to co-construct new knowledge. Since 2009, however, I have worked as a Te Kotahitanga regional co-ordinator at the University of Waikato. Whilst I still had connections to the participants I had also stepped out of the context and so taken the position of an outsider.

2.2.6 Contextualising culturally responsive pedagogy

Berryman et al. (2013b) ask the question “is culturally responsive methodology an application of kaupapa Māori theory or an extension of critical theory?” (p. 394). My response is to reply with the question, must it be defined as an *either or*?

Given any research that locates itself within a culturally responsive methodology is conceived from within the cultural toolkit (Bruner, 1996) and multilogicality of both researcher and participants, it would seem to me that such methodology might be best referred to as an *and and* model. Such a model acknowledges the multilogicality of culturally responsive research, seeks to avoid privileging one theoretical approach over another and allows space for a constantly evolving criticality (Kincheloe, McLaren, & Steinberg, 2012).

2.2.7 Critical Theory

Any researcher working within a responsive methodology is challenged to work in a space that is both fluid and creative. They must recognise and respond to the challenges, both overt and subtle, that arise during the course of working alongside research participants. They must also become comfortable in uncomfortable spaces, to find “a comfort with the existence of alternative ways of analysing and producing knowledge” (Kincheloe & McLaren, 2005, p.319). The metaphor of the researcher as a bricoleur (Denzin & Lincoln, 2005; Kincheloe & McLaren, 2005; Kincheloe, 2008; Rogers, 2012) is useful in understanding how such a creative space may be negotiated. As Rogers (2012) suggests, this metaphor provides a way of understanding methodology that is grounded in “eclectism, emergent design, flexibility and plurality” (p.1) that allows the possibility of exploring and representing a range of perspectives, both theoretical and methodological.

The term *bricolage* originates from the French name for a craftsperson that uses only those materials and tools at hand to create new works (Denzin & Lincoln, 2005; Kincheloe & McLaren, 2005; Kincheloe, 2008; Rogers, 2012). Research bricoleurs are “methodological negotiators” (Kincheloe, 2008, p. 133) thus challenging the notion of pre-determined research methods as ways to justify and privilege particular knowledge sets. Kincheloe (2008) warns that working as a bricoleur within research requires a depth of understanding across numerous theoretical frameworks and takes years of learning and practice to truly develop the skill required. I acknowledge that I have only just begun that journey and that this research documents my current efforts to *perfect my craft* as a researcher, one aspect of which is an effort, as a partner within the Treaty of Waitangi, to come to some understanding of the key dimensions of kaupapa Māori methodology.

2.2.8 *Kaupapa Māori methodology*

Kaupapa Māori research methodology developed partially as a challenge to the ideology of cultural superiority (Bishop, 1997; Bishop, 2011a), brought by the colonial British. Bishop (1997) suggests:

Such dominance of an ideology of cultural superiority promoted and validated the development of colonising research methodologies, which determined that the interests, agendas and methods would remain firmly in control of the researchers. (p.36)

Such research methodologies have seen researchers “gather the stories of others” (Bishop, 1997, p. 29) with little, if any, understanding or regard shown for the connection between stories, culture and personal identity. Effectively these were stolen from Māori, *re-storied* through the researcher’s own experiences, culture and values in order to add to the pool of western knowledge (Smith, 2012; Bishop, 1997)

Since Māori and Pākehā first encountered each other, the space in which to establish a dialogue in which both are afforded equal “right to speak their word” (Freire, 1986, p.61) has been contested. The Treaty of Waitangi opened the possibility for such a relational dialogic space but traditionally, research into the lives of Māori has spoken more than it has listened and so has routinely “denied the authenticity of Māori experiences and voices” (Bishop, 1997, p.36).

In working to understand kaupapa Māori methodology I have had to learn to stand in spaces of cognitive dissonance. Graham Smith (2000) defined this space suggesting that “being Māori, identifying as Māori and as a Māori researcher, is a critical element of kaupapa Māori research” (p. 229) and that the principles of kaupapa Māori research methodologies have “evolved from within many of the taken-for-granted practices of Māori” (p. 228). As a non-Māori researcher, this immediately positions me as manuhiri, a visitor to this theoretical perspective, and through my work within Te Kotahitanga, a kaupapa Māori project, I came to understand the responsibilities that such a position brings.

My position as manuhiri (visitor) within kaupapa Māori methodology brings with it both privileges and responsibilities. One such privilege is the opportunity to see

myself from the vantage point of another, “to view my insider experience with an outside lens” (Bloomfield, 2013, p. 184.). Such a vantage point has allowed me to see and hear the way the dominant discourse has shaped my understanding of research and knowledge. This has afforded me the opportunity to become conscious of my own discursive positioning as a researcher and engage in the counterhegemonic struggle that sits within kaupapa Māori methodologies (Smith, 2005). I cannot ignore the discourses of the dominant culture that have shaped me but I can seek to engage in a process of constant critical reflection to make sense of those discourses, and the way they shape the relationships, methods and understandings within this research.

2.3 Methods

The following sections outline the range of methods used in order to develop a response to the central question within this research.

2.3.1 Mixed methods research

A mixed methods approach has the potential to connect with the key dimensions within a culturally responsive methodology. Onwuegbuzie & Leech (2007) explain, “mixed methods research represents research that involves collecting, analysing, and interpreting quantitative and qualitative data in a single study” (p.265). As such, a mixed methods approach fits within an emergent design whereby the researcher and the participants are able to determine the most appropriate methodological approach/es for the central question. Such flexibility of approach allows the possibility for cultural and epistemological pluralism. Three methods were used within this research, namely:

- sequential, semi-structured, in-depth, interviews as conversations (Bishop, 1997),
- retrospective analysis of observation data gathered during each individual’s involvement in the Te Kotahitanga professional development programme,
- and two thematic analyses of the semi-structured interviews as conversations; the first using themes emerging from the data itself whilst the second making use of predetermined themes, namely the three

discursive positions identified by the Te Kotahitanga research group in their 2001 analysis of the narratives of experience (Bishop et al., 2003).

Using a range of data collection and analysis methods has the potential to create a process by which they might speak to each other (Hesse-Biber & Leavy, 2006) and, from such a multiperspectivist process, open a dialogue in which new knowledge be constructed.

2.3.2 The Qualitative Voice

Described as “descriptive data from the research participants” (p.7) by Hesse-Biber & Leavy (2006), qualitative data provides the opportunity to validate the unique, lived experiences and sense making of the participants. Such an opportunity to place the Other at the centre of the research is consistent with the key dimensions of culturally responsive research.

The qualitative components within this research are sequential, semi-structured, in-depth, interviews as conversations (Bishop, 1997) that included the co-constructed retrospective analysis of self-selected observation data, iterative conversations with individuals alongside thematic analysis, and iterative feedback conversations based on findings.

2.3.3 Interviews as conversation

The use of sequential, semi-structured, in-depth, interviews as conversations (Bishop, 1997) allows participants to include their thoughts, ideas, and memories within the research as constructed by their own words. Interviews structured in this way require there to be a relationship of mutual trust and respect in which both the researcher and the participants invest themselves in the process. Whilst conversations in everyday life may lack the depth required within research, the notion of *conversation* provides a metaphor for the reciprocity and equality evident in such a process (Bishop, 1997). These conversations are sequential to provide opportunities for the recorded material to be further discussed and clarified in order to take to depth the shared understandings. In this way the shared understanding of the participants and the researcher merge (Bishop, 1997) and present co-created and shared knowledge from within the research community of practice (Wearmouth & Berryman, 2009).

2.3.4 Co-constructed retrospective analysis of self-selected observation data conversations

Within this research, the Te Kotahitanga observations are viewed as texts in the broadest sense. Such texts are understood to be “socially embedded” (Franklin, 2012, p. 224) requiring “active interpretation” (Franklin, 2012, p. 224) that seeks to theorise around and beyond the text rather than simply codify it (Franklin, 2012).

The retrospective analysis of the observations provided a vantage point, built on distance in time as well as greater depth in understanding of a culturally responsive pedagogy of relations, from which to consider the discursive positioning evident in both what is recorded within the text itself as well as what was hidden, embedded (Hesse-Biber & Leavy, 2006) or simply left out. In this way, questions could be asked of the observations, in regards to how they challenged or contributed to the deficit discourses and hegemonic practices the professional development cycle sought to challenge (Bishop et al, 2003).

Whilst each observation can be viewed as a text in its own right, the analysis within this research sought to resist such reductionist approaches and look to understand the relationships between each text within the individual sample as well as across the group.

2.3.5 Iterative conversations with individuals alongside thematic analysis

In line with the key dimensions of culturally responsive research, the thematic analysis of the interviews as conversations is an iterative, co-constructed process that is centred within the responsive dialogic space. Both researcher and participants bring their sense making to the data in order to look within and beyond it.

Within this research there are two types of thematic analysis. The first uses an emergent design wherein the themes develop through the iterative dialogue between the researcher and the participants. Each of the transcripts were divided into idea units, these were then grouped within the themes that emerged.

The second analysis uses predetermined themes. These themes are drawn from the Te Kotahitanga project that identified three main discourses used to explain Māori

student achievement. These discourses emerged from the thematic analysis undertaken by the Te Kotahitanga research team of the narratives they collected from a sample of Māori students, their whānau, principals, and some of their teachers (Bishop et al., 2003; Bishop & Berryman, 2006). These themes were termed the discourse of child / home; the discourse of relationships; and the discourse of structure (Bishop et al., 2003). Each individual's set of emergent themes were grouped within each of these three discourses. These were subsequently collated across the six participants.

2.3.6 Iterative feedback conversations based on findings

In an effort to limit researcher imposition, early drafts of the collaborative story were discussed with participants and reworked based on their feedback to better represent their meaning.

2.3.7 The Quantitative Voice

Quantitative research is primarily concerned with what is measurable. It seeks to identify a set of variables and to understand the relationship between them (Hesse-Biber & Leavy, 2006). Although its basis within a positivist epistemology would seem at odds with culturally responsive research, quantitative data offers a way to present a view of the big picture (Hesse-Biber & Leavy, 2006) that can be used to ask critical questions about the context and the external factors, such as institutional systems and structures, that seek to influence and shape the experiences and discourses of the participants.

The quantitative element within this research is the analysis of changes in the observation data across time and across the group, using data that has been averaged across specific components of the recorded data.

2.3.8 Validity

With such a range of methods, the issue of validity must be taken into account. Hesse-Biber & Leavy (2006) suggest that validity isn't something that is an object to be grabbed but rather it is a process whereby the researcher earns the trust of the reader, where "trustworthiness takes the place of truth" (p.66). This notion connects to culturally responsive research, in particular the relational dimension that exists not only between the researcher and the participants, but also between the researcher and the reader. Triangulation is one way by which such

trustworthiness might be established within a mixed methods approach and is the approach used within this research.

2.3.9 Triangulation

Triangulation is the process of sitting more than one source of data, or means of data collection (Franklin, 2012) alongside one another. This allows the researcher to look for the convergence of the research findings (Hesse-Biber & Leavy, 2006; Burke Johnson, Onwuegbuzie, & Turner. 2007) in order to show their validity and thus build trustworthiness. Triangulation is also a means by which culturally responsive researchers might bring multilogicality to the consideration of the central question.

In this research both quantitative and qualitative data has been gathered, analysed and then triangulated by the participants and myself to co-construct a response to our central question.

2.3.10 The focus school

The choice of the focus school was largely determined by the fact I had worked at the school from 2005 to 2009 and, as such, had an existing relationship with the principal and other members of staff. It was also the context in which I was initially involved in the Te Kotahitanga professional development programme.

I initially phoned the principal and arranged a meeting in which I shared the central question and my wish to use a culturally responsive methodology. I provided the principal with a letter of invitation and an information sheet. The principal's concern was, for those participants still working at the school, the level of commitment they might be asked to make and what implications that might have on their responsibilities within the school. We discussed further the premise within culturally responsive methodology that participants are self determining in that they are able to decide to what extent they engage with the process. I also explained that all participants were free to withdraw from any part of the research, or from it completely, at any time. Once this had been discussed the principal gave consent for the research to proceed.

2.3.11 Participants

This thesis engages a group of six teachers who were actively involved in the Te Kotahitanga professional development programme within the years 2005 to 2009, in one urban, co-educational, mainstream secondary educational setting.

The focus of this research is quite specific in that it seeks to understand the correlation between the Te Kotahitanga professional development programme and teacher discursive positioning within a culturally responsive pedagogy of relations. It does this by presenting the critical reflections of a group of six teachers who have positioned themselves within this discourse. For this reason a ‘purposive’ sample, namely a group of high implementing teachers, were used. Purposive sampling describes a situation where “researchers handpick the cases to be included in the sample on the basis of their judgment of their typicality or possession of the particular characteristics being sought” (Cohen, Manion, & Morrison. 2007, p. 115). The judgment made in this case is based upon my own prior knowledge of the participants working in Te Kotahitanga and the evidence gathered through the in-school Te Kotahitanga professional development during the years 2005 to 2009.

High implementing, discursive teachers are typified by discourses from within a culturally responsive pedagogy of relations and who, as Bishop et al. (2007) explain, demonstrate:

That they care for the students as culturally located individuals; they have high expectations of the learning of the students; they are able to manage their classrooms so as to promote learning; they are able to engage in a range of discursive learning interactions with students or facilitate students to engage with others in these ways; they know a range of strategies that can facilitate learning interactions; they promote, monitor, and reflect upon learning outcomes that in turn lead to improvements in Māori student achievement and they share this knowledge with students. (Executive Summary, p.1)

Participants also reflect a mix of Māori and non-Māori; as well as male and female participants; those who have worked as Te Kotahitanga in-school professional development facilitators and those who have not; as well as those that

have remained at the school and those who now work in other schools or work place settings.

Bevan is a Pākehā male who had over 23 years of classroom teaching experience before he became part of Te Kotahitanga in 2003. Those years had been of broad pastoral and teaching subject experience, he was also involved in Visual Arts at a middle management level when he joined the programme. In 2004 he joined the in-school professional development facilitation team and became the lead facilitator in 2005. He retired from teaching at the end of 2007.

Philippa is a Pākehā female who joined Te Kotahitanga in her first year of teaching. Her subject area is Visual Arts. She became part of the in-school facilitation team in Term 3 of 2008, leaving the school at the end of 2009 to take a middle leadership role at another school.

Aidan is a Pākehā male who also joined Te Kotahitanga in his first year of teaching. His subject area is the Social Sciences. He became part of the facilitation team in Term 1 2008, leaving in Term 3 of that same year to become a middle leader within the foundation staff of a new secondary school. He has since returned to the school and taken up a middle leadership position.

Pearl is of Te Rarawa and Ngati Whatua descent. She had 14 years of teaching experience when she joined Te Kotahitanga in 2006. Her teaching subject areas are te reo Māori and English. Pearl currently holds both middle leadership role and pastoral care roles, and is still working at the same school.

Sima is a Scottish female. She had worked in New Zealand schools for five years in both teaching and pastoral care roles prior to moving to the school in Term 4 of 2007. Her purpose for taking a maths teaching position at the school was explicitly to be part of Te Kotahitanga. She attended a Hui Whakarewa in 2008. In 2009 she took on the role of Specialist Classroom Teacher (SCT). Sima left to take a position at another school at the end of 2010.

Tepora is of Te Aupouri, Tainui, Ngati Kahungunu and Pākehā descent. She had nine years teaching experience when she became part of Te Kotahitanga. Her teaching area is Business Studies. In Term 4 of 2009 she joined the facilitation team and took on her current role as lead facilitator in 2010.

2.4 Research Process

The following section outlines the process undertaken in this research.

2.4.1 Unpacking the process

While this research used an iterative approach in which data gathering and analysis were interwoven, six key stages emerged.

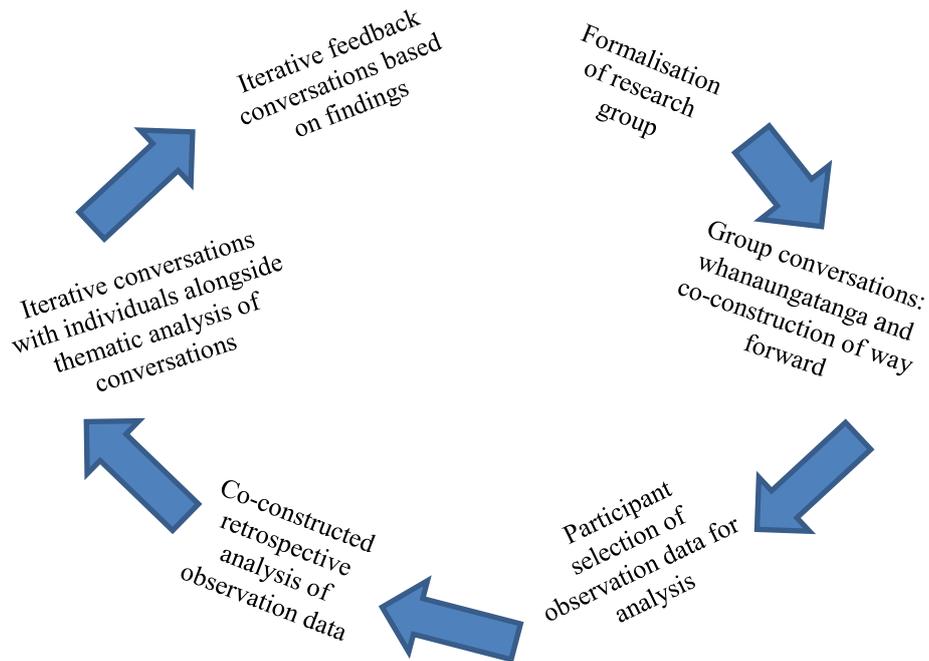


Figure 4 Key stages within iterative research process

Figure 4 above shows the six key stages within this research process. Although the figure depicts it sequentially once the research group was established and the initial group conversations were held, the process constantly spiralled throughout each of the other stages as the process evolved.

2.4.2 Formalisation of the group

Drawing on my prior relationship with the six participants, and my insider knowledge of their discursive classroom practice, I initially approached each of the teachers informally to see if they would be interested in participating in this research. After that informal conversation I met with each one, providing them with a letter of invitation and an information sheet outlining my proposed central question and my wish to work in a culturally responsive manner. All were given a

two-week period to consider their involvement and ask any further questions. All six agreed to be involved.

2.4.3 Group conversations: whanaungatanga and co-construction of way the forward

With the completion of the consent process the intention had been to facilitate an initial conversation with the group as a whole. Unfortunately this proved problematic and so the initial conversations occurred in two groups. The agreed purpose of these group conversations was to connect and / or reconnect with each other as a group and to the research itself. Each group conversation began with a whanaungatanga process, where time was given for people to share of themselves as they determined. Both conversations used an open format (Hesse-Biber & Leavy, 2006) in which no specific questions were posed. To begin the conversations however, I suggested each might like to share how they came to be teachers and part of Te Kotahitanga. Both conversations spiralled from this starting place.

Each of these conversations were recorded and transcribed. The initial transcripts were then returned to individuals, along with a copy of the recording, and they were invited to edit or add to anything they had said to ensure their intended meaning was expressed. They were also invited to delete any sections that they did not wish to be included in the research.

2.4.4 Participant selection of Observation Data

A range of Te Kotahitanga trained facilitators, working within the focus school since 2004, gathered the observation data used in this research. Some of these observers were from within the school teaching staff itself, and included myself and four of the participants. Observations were also gathered by members of the local RTLB cluster as well as some Te Kotahitanga trained staff from Team Solutions, the school professional development provider from within the University of Auckland's Faculty of Education. This data, whilst gathered historically from within the Te Kotahitanga project, belongs to each participant and, as such, they are free to determine the purpose of its use.

The available data sets were located and collated by either the individual participant or myself, if requested by the participant to do so. Each participant

then self-selected a group of their own observations to be used in the retrospective analysis. Participants determined how this data was chosen. Some considered data which best reflected their learning within Te Kotahitanga, others randomly selected from across the time they were observed, whilst other decisions were determined by what data was available.

2.4.5 Co-constructed Retrospective Analysis of Observation Data

I met with individuals, at a time and location that suited them, to co-construct a retrospective analysis of their chosen observation data. Time was taken, at the beginning of each conversation, to reconnect as people and to the work we were undertaking. This process opened the relational dialogic space so that the work could proceed. To respect the often personal nature of these interactions, this part of the conversation was not recorded nor transcribed.

Each retrospective analysis began by looking at the earliest of each individual's chosen observations then considered each subsequent observation in chronological order to make sense of the learning over time. This, however, was not a rigid procedure and the conversations often spiralled back and forth through the four observations.

Similarly, not all components of each observation were analysed to depth. Using the question *what are we seeing?* to frame the conversation, each participant was drawn to different aspects of their observation data as they made their own sense of what they were seeing. Taking on a facilitative role, I used questions to clarify understanding and to support deeper consideration of points made.

Each of these conversations were recorded and transcribed. The transcripts, along with a copy of the recording, were returned to each individual and they were invited to edit or add to anything they had said to ensure their intended meaning was expressed, or to delete anything that they did not wish to have included.

Once all of the retrospective analysis conversations had been completed, I collated the observation data across the group, drawing on the retrospective analysis conversations to draw together our experiences within a collaborative story. This was then shared with participants via email, Skype, phone and face to face

meetings and changes made as a result of these conversations. The collation and analysis of the baseline data was also part of this process.

2.4.6 Baseline Observation Data Sets

Baseline data was only available for two of the six participants along with my own. Although limited, this was used to provide an indicative picture of practice and positioning prior to engagement with Te Kotahitanga.

The baseline data for the two participants was part of their retrospective analysis conversation whilst I undertook a critical self reflective analysis of my own data.

Presented within the findings from this first quantitative analysis is the average percentage of traditional to discursive pedagogical interactions alongside an indication of whether these interactions were with the class as a whole, individuals or small groups. Also presented is the physical location of the teacher within the classroom throughout the observed period and the averaged ratings across the six relational aspects of the Te Kotahitanga Effective Teaching Profile.

2.4.7 Presenting the data Observation Data Sets

All of the observations selected by participants were part of the qualitative, co-constructed, retrospective analysis conversation however, because the number of observations analysed varied for each, only the first three observations, sequentially arranged, have been presented in the quantitative findings. This helped to ensure that all participants' practices and their discursive positioning after the Hui Whakarewa were equally presented within the resulting collaborative story. Included in this analysis are three sets of my own observation data, which as previously stated, I analysed through a critical self reflective process.

Presented within the findings from this second quantitative analysis is again, the average percentage of traditional and discursive interactions, the average percentage of types of discursive interactions observed, and the average percentage of whole class, individual and small group interactions. The physical location of the teacher is also presented alongside the average ratings across the six relational aspects of the Te Kotahitanga Effective Teaching Profile.

2.4.8 Iterative conversations with individuals

The dialogue begun within the retrospective analysis conversation was continued via email, Skype and face-to-face conversations, in order to further consider and extend the initial thinking captured within the transcripts. Part of this ongoing conversation was the co-construction of next steps. Our original thoughts were that each participant and I would collaboratively undertake a thematic analysis of their individual transcribed retrospective analysis conversation, however, after trialling this with one participant the significant time commitment this required became apparent. This was discussed with participants and it was decided that I would undertake the initial analysis and this would then be shared with each individual and discussed.

The initial analysis I undertook was an emergent thematic analysis of each individual transcript.

2.4.9 Emergent thematic analysis

Each individual's transcribed retrospective analysis was divided into idea units. These were then closely read many times in order to identify the emerging themes for that individual participant. Each idea unit was then grouped within a theme.

2.4.10 Pre-determined thematic analysis

To re-contextualise the retrospective analysis of the observation data within the Te Kotahitanga project the individual emergent themes analyses were then collated and grouped within the three discursive positions identified by the Te Kotahitanga research team (Bishop et al., 2003):

- discourse of the child and home,
- discourse of relational and responsive pedagogy,
- discourse of systems and structures.

These discursive positions were identified through a critical reading of the narratives of experience in which a group of Māori students, their whānau, principals and some of their teachers engaged with the Te Kotahitanga research team in “ a sequence of semi-structured, in-depth interviews as conversations” (Bishop et al., 2003, p.27).

The resulting quantitative data were then considered alongside both the individual transcribed retrospective analyses and the transcribed initial group conversations in order to make sense of and understand the patterns.

The tentative findings were shared with participants via email, Skype, phone and face to face meetings to confirm the patterns that had emerged. Where necessary changes were made in response to the conversations this generated.

2.4.11 Contextual Considerations Timeline

In order to consider the impact of the context in which the participants and myself engaged with the Te Kotahitanga professional development programme I constructed a timeline from 2001 to 2010. 2001 was the year in which the scoping exercise for the Te Kotahitanga research was initiated, whilst 2010 was the year in which Te Kotahitanga was solely funded by the school itself.

The timeline presents key activities within the Te Kotahitanga research and professional development programme alongside key activities within the school. Material for the timeline was gathered from a range of published and unpublished artifacts and texts. This information was then triangulated with my own tacit knowledge. The multiple sources work to increase validity and help to address the potential imposition of my own sense making within these findings (Berryman, 2008).

Once the timeline had been constructed, I undertook a critical reflection on the evidence presented, drawing on the transcribed retrospective analyses and the transcribed initial group conversations to inform my thinking. My theorising was then shared and discussed with participants via email, Skype, phone and face to face conversations in order to create a feedback loop into the findings, with changes made in response to these conversations.

In order to contextualise the findings from the observation data and thematic analyses, the timeline analysis is presented at the beginning of the findings chapter even though it was undertaken in the latter stages of the research process.

2.4.12 Iterative feedback conversations based on findings

Once the findings section was fully drafted, each of the participants, including the principal of the school, were provided with a copy and asked for their feedback.

Some of this feedback was gathered through email conversations and others through face-to-face conversations with participants.

The feedback given informed changes made to better reflect the experiences and theorising of individuals and the group. This not only provided participants with an opportunity to edit or withdraw any information, it also allowed for further analysis and sense making conversations.

2.5 Ethical Considerations

In line with the ethical requirements of the University of Waikato, consent from all participants and the principal of the school were obtained both verbally and in writing. Each participant was provided with an information sheet and consent form.

I initially met with each individual to discuss the research question, methodology and the implications for their involvement. Within these conversations participants were able to ask questions and make initial suggestions on how the research process might proceed. All participants were then given time to consider their participation and to ask any further questions.

Throughout the process, it was reiterated verbally and in writing, to all participants, that they had the right to withdraw from any aspect of the research, or entirely at any time without disadvantage.

All ethical considerations required by the University of Waikato, Faculty of Education ethics committee was obtained for this research.

2.6 Summary

This chapter has outlined the methodology and culturally responsive theoretical framework that has informed this research. The connections between such a research approach with kaupapa Māori perspectives and critical theory have also been discussed. The range of research methods used and the process itself have been outlined. The following chapter presents the findings in response to the central research question.

CHAPTER 3 FINDINGS

Introduction

This chapter will first consider the impact of related contextual factors on teacher discursive positioning through the consideration of key events within the wider Te Kotahitanga project, alongside events in the school itself. I will then discuss the retrospective analysis of each participant's self-selected observation data in order to consider the way in which this evidence shows a shift towards more dialogical and interactive approaches within their classroom practice and the discourses apparent within those approaches. Finally, I shall present a thematic analysis of the participants' transcribed conversations. This analysis considers the extent to which participants are currently drawing on relational and responsive discourses and how this connects to the discourses evident in the observation data.

Understanding the contexts

Contexts cannot be understood in isolation of each other and the people that not only inhabit but also construct them. This section will consider the way in which two contexts, inhabited by all the participants, shaped the discourses in which they sought to implement a culturally responsive pedagogy of relations. The first context, namely the Te Kotahitanga research and professional development project itself, was a context constructed externally to the school and participants. The second context involves activities within the school itself. Multiple people, some of whom are participants within this research, constructed this context. Both contexts are presented concurrently, using a timeline from 2001 through to 2010, to try to establish the interconnectedness between both contexts. Both involved the theorising and decision making of groups of learners who were looking to transform their own practices in order to improve the educational experiences of Māori students.

The timeline begins in 2001 when Te Kotahitanga formally began and the school became part of Te Kauhua⁵ thus bringing a specific focus to Māori student achievement within the school. The timeline ends in 2010, when the Board of

⁵ Te Kauhua is a Ministry of Education project aimed at supporting schools to undertake action research projects that look to develop relationships between the school and whānau to improve educational outcomes for Māori students. (Ministry of Education, n.d.)

Trustees (BOT) had begun to fund all of the Te Kotahitanga work in this school. As discussed in the methods section, the school is an urban, co-educational, Years 9 – 13, mainstream secondary school.

Table 1 Key activities within the Te Kotahitanga and school contexts 2001 - 2002

2001 – 2002	
Te Kotahitanga Activities	<p><i>2001 Scoping Exercise</i></p> <p>Research question: What sits behind disparities within mainstream education for Māori? (Bishop et al., 2003)</p> <ul style="list-style-type: none"> • Initial narratives gathered in three schools from year 9 and 10 Māori students and teachers <p>National and international literature reviewed</p> <p><i>2002 Phase 1</i></p> <p>Developed and implemented by Māori Education Research Team, School of Education, University of Waikato & Poutama Pounamu Education Research and Development Centre</p> <ul style="list-style-type: none"> • Narratives of Experience gathered in five schools, and then analysed • Effective Teaching Profile developed from narratives • Professional Development Cycle developed <p>Teachers trained by Research Team</p>
School Activities	<p>Involvement in Phase 1 of Te Kauhua</p> <ul style="list-style-type: none"> • 60 target students primarily from years 9 & 10 • 12 teachers initially increasing by six in later part of project • 0.6 FTE facilitator • RTLB support <p>Pastoral care and mentoring whānau group for selected Māori students formed</p> <ul style="list-style-type: none"> • Three vertical (Years 9 – 13) Māori home groups • A Year 9 and 10 core class established from the three home groups

The reported intended outcomes of the school's involvement in Te Kauhua were: to establish a climate of support and challenge around teachers' pedagogy; improve Māori students' achievement through culturally inclusive practices; and enhance relationship building in all areas of the school including whānau and the wider community.

The aim to increase Māori student achievement through culturally inclusive practices goes some way to explaining the establishment of a Māori whānau group. It is an interesting decision however, when considered from a critical perspective. It suggests the discourses drawn on to determine such an action were similar to those that led to the establishment of the Kōhanga Reo movement: a rejection of an assimilatory intent within mainstream education settings through education for Māori **by** Māori. From a school wide perspective, the separation of this group from the mainstream context reinforced a widespread discourse that Māori students are better served by Māori teachers. This not only enabled some non-Māori to ignore their professional responsibility, it also limited the potential agency of others seeking to look for solutions within the mainstream educational context:

Bevan: When I arrived at the school for my initial interview I was informed of the Te Kauhua programme within the school and how it was addressing the needs of the Maori students. I was then told I wouldn't have to be concerned about the initiative because the Maori students were being taught by Maori teachers in their own unit. It took me some time to realise that I did have Maori students in my general classes and that I did have responsibilities to and for them that were not being overseen by Te Kauhua.

Throughout the first year of the Te Kauhua project in this school, most of the professional development occurred through attendance at a range of seminars and conferences. Reportedly, two of the key learnings from this initial engagement with Te Kauhua were the recognition of the need for a changed pedagogy to ensure Māori student engagement and achievement, and an effective professional development model that would enable this to occur. A potential model for this was presented to the school by leaders of the Te Kotahitanga project in 2002.

Table 2 Key activities within the Te Kotahitanga and school contexts 2002 - 2003

2002 – 2003	
Te Kotahitanga Activities	<p><i>Phase 2</i></p> <ul style="list-style-type: none"> • Aim: to identify what happened when Te Kotahitanga was taken to scale in a whole school (Bishop et al., 2003) • Three schools involved (two secondary, one intermediate) • Development of in-school facilitation teams with support from RTLB and Schools Advisory Services
School Activities	<p><i>July 2002</i></p> <ul style="list-style-type: none"> • School joined Te Kotahitanga –Te Kotahitanga led by the leadership of Te Kauhua and the Māori whānau group • Cohort 0 established: 11 teachers (10% of the teaching staff at the time) involved in project working with two target classes

When first introduced to the school in 2002, the small group of Māori staff who also led Te Kauhua, and the Māori whānau group took on the leadership of Te Kotahitanga. Pragmatically, this made sense as Te Kotahitanga aligned with their work. Similarly the focus was on the two whānau-group core classes and their teachers. Retrospectively, it was perhaps these decisions that go some way to explain the future development and direction of Te Kotahitanga within the school.

In 2003, the school became a Phase 3 Te Kotahitanga school and approximately thirty teachers attended an induction hui, known as a Hui Whakarewa.

Table 3 Key activities within the Te Kotahitanga and school contexts 2003

2003	
Te Kotahitanga Activities	<p><i>Phase 3</i></p> <ul style="list-style-type: none"> • Aim: to embed a culturally responsive pedagogy of relations within classroom practice (Bishop et al., 2007) • Whole school involvement by working with teachers around specific target classes • In-school facilitators trained in 12 schools by research team • Teachers trained by in-school facilitators
School Activities	<p><i>Term 1</i></p> <ul style="list-style-type: none"> • Hui Whakarewa for approx. 30 Cohort 1 teachers • A facilitation team is established that includes both school-based personnel alongside members of the local RTLB cluster and Team Solutions.

With an increased teacher cohort, the focus on Māori student achievement had the potential to broaden, however, the key target classes remained primarily, the Māori whānau junior core classes. The evidence available does not suggest any tension between the discourses that saw the establishment of the Māori whānau group as a separate entity within the school, and the spread of ownership and a bicultural partnership, as expressed within the Treaty of Waitangi and implicit within the aim of Te Kotahitanga. Bevan, an art teacher at the time, expresses this conflict in his recollection of how he came to be part of Cohort One:

Bevan: The DP walked up to me one day and said, “I’m really surprised that you haven’t put your name down to be part of this project”. I hadn’t been at the school for very long. I arrived at the school when they had the separate class. The whānau was operating within the school. I forget what they called it. So when I saw that project when I arrived in the school I thought if you were going to be part of Te Kotahitanga then you were going to be a teacher for those students, part of the separate school within

the school. So it took me a while to sort out that isn't what was happening and it was something I would do in a general classroom.

As Phase 3 progressed there was a growing recognition, by the Te Kotahitanga research team, of the way in which hegemonic discourses, such as the belief that Māori students are better served by Māori teachers, played out within the systems, structures and policies determined by the school and the critical role of the principal and senior leadership team in either perpetuating or challenging this.

Table 4 Key activities within the Te Kotahitanga and school contexts 2004 - 2005

2004 – 2005	
Te Kotahitanga Activities	<p>2005 Phase 4</p> <ul style="list-style-type: none"> • Aim: to determine replicability of the reform (Bishop, Berryman, Wearmouth, Peter, & Clapham, 2011) • 21 new schools joined the project • Development of GPILSEO – a model for school wide reform and sustainability - later published in <i>Scaling Up</i> (Bishop, O’Sullivan, & Berryman. 2010) • GPILSEO framework used within Phase 4 schools (and shared with Phase 3) as an analytical model to consider leaders’ actions in sustaining and scaling up Te Kotahitanga
School Activities	<p>2005 Term 1</p> <ul style="list-style-type: none"> • Leadership of Te Kotahitanga and Māori whānau group separated • Hui Whakarewa for 21 Cohort 2 teachers held at local marae • Principal attended Hui Whakarewa as part of Cohort 2

During the period 2004 – 2005 the University of Waikato research team reconceptualised Te Kotahitanga. In Phase 4 the project moved beyond a pedagogical professional development programme to become a school wide reform. At facilitator and leadership hui, conversations focussed on the need for a

shared vision and actions to spread the reform across the school, to develop ownership, and therefore sustainability. This moved the conversations from considering simply the agency of teachers to the agency of leaders and the need for them to also make some personal investment within the goal of raising Māori student achievement, with GPILSEO providing a framework for critical reflection at the institutional level (Bishop et al., 2010).

Sustainability was also an issue within this school. By the end of 2004, the foundation facilitators had left. This loss of expertise was compounded when, by the end of 2005, only one school-based facilitator and two RTLB remained. This period of transition presented a potential opportunity for the leadership of the school to recognise their own agency to affect change at an institutional level and reframe Te Kotahitanga for Māori students. However, evidence shows that the decisions they made simply reinforced Te Kotahitanga as a professional development programme focussed on changing teachers' pedagogy. Given the conversations around reform within the wider Te Kotahitanga context, I am led to wonder the extent to which the evidence shows a lack of understanding or an unwillingness of the school's leaders to critically engage with their own discourses and the potential challenge to the power structures that existed within the school.

The period 2006 – 2007 was to see an even bigger period of disruption with the departure of the principal at the end of Term 3 2006, an interim external principal in Term 4, and then the arrival of a new principal in 2007.

Table 5 Key activities within the Te Kotahitanga and school contexts 2006 - 2007

2006 – 2007	
Te Kotahitanga Activities	2006 Narratives of experience gathered in 2001 published as <i>Culture Speaks</i> (Bishop & Berryman, 2006)
School Activities	2006 <i>Term 1</i> <ul style="list-style-type: none"> • Hui Whakarewa for 27 Cohort 3 teachers held at local marae

	<p><i>Term 4</i></p> <ul style="list-style-type: none"> • Principal who had led Te Kauhua and the initial introduction of Te Kotahitanga left school • Interim principal appointed <p>2007</p> <ul style="list-style-type: none"> • PPTA survey conducted within school – internal questions raised around expectations of teacher engagement with Te Kotahitanga – branch chair withdraws from project • First year since 2002 in which there are no Māori within facilitation team • School’s own Effective <i>Teacher</i> Profile developed based on the Te Kotahitanga Effective Teaching Profile • Intermittent local Te Kotahitanga cluster informal hui established <p><i>Term 1</i></p> <ul style="list-style-type: none"> • Arrival of new principal • Hui Whakarewa held for 12 Cohort 4 teachers at local marae • With arrival of new principal, weekly collaborative reflection journals developed as a way to maintain communication between the facilitation team and the principal • Establishment of the Professional Learning Team – includes advocates from Te Kotahitanga (1), Gifted and Talented (2), Literacy (1), Numeracy (1) and SLT (3) • ERO Report notes variable teaching effectiveness across the school
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Throughout the period 2006 – 2007, the Te Kotahitanga research team focussed on the use of GPILSEO as a model for sustainability. The school, however, were grappling with significant changes in leadership with the arrival of a new principal.

Early in the new principal’s tenure an Education Review Office (ERO) report noted that, despite the schools long-term involvement in Te Kotahitanga, classroom practice was variable. This was not surprising given that a number of long serving teachers, many of whom were middle leaders, had never engaged with the programme. This variability is highlighted through a comparison of the areas noted as showing *good performance* and those *for improvement*, as shown in the table below:

Table 6 Summarised comments from the school's 2007 ERO Report

Areas of good performance	Areas for improvement
<ul style="list-style-type: none"> • high levels of engagement • positive, learning focussed relationships • feedback and feed forward to support learning • student reflection based on an understanding of learning intentions and success criteria 	<ul style="list-style-type: none"> • minimal opportunities for students to engage in learning • dominance of whole-class teaching • lack of positive and purposeful learning atmosphere • little implementation of the principles of Te Kotahitanga

This evidence shows a divided response amongst teachers to Te Kotahitanga, wherein a number were working to implement a culturally responsive pedagogy of relations within their practice whilst a second group remained vested in traditional teaching practices. When the ERO report findings emerged, I remember an increased focus on effective classroom practice within the school with the leadership espousing the Te Kotahitanga model of professional development as a key to ensuring this particular *area for improvement* would be addressed.

However, several long serving staff had continually refused to participate in Te Kotahitanga and in 2007, a number of others withdrew. It is too simplistic to attribute these withdrawals solely to the arrival of the new principal for it is also important to note this was the same year that the highly critical PPTA’s Openshaw Report (2007) was released. The important implication of all this is perhaps, that a number of staff had, in effect, abdicated responsibility for Māori student achievement and, at the time, may well have been tacitly supported by some senior leaders to do so.

As the in-school facilitation team, Bevan and I became increasingly concerned about the escalating resistance to Te Kotahitanga and the implications for Māori students. Our response was to suggest a school based ETP:

***Bevan:** The ETP was a way of attacking the palisades of resistance, without having to get mauled, again, in battle. The way I saw it was I hoped that by getting the school to adopt the ETP then all staff would be expected by the school as a condition of employment, to uphold the principles / model of Te Kotahitanga.*

Our intention was that teachers who were not engaged in Te Kotahitanga would be *encouraged* to adopt the school ETP by the school leadership whilst the Te Kotahitanga ETP would remain contextualised within the on-going professional development:

***Bevan:** As far as I was (and am) concerned, that [school] ETP was not a replacement for the work we were doing with Te Kotahitanga – Te Kotahitanga would continue alongside and within a wider school focus. It was never, as far as I was concerned, to be a replacement for Te Kotahitanga, but would rather reinforce and formally recognise whanaungatanga.*

One of the features of Te Kotahitanga was that the observation data was confidential to the individual teachers and the in-school facilitation team. It was made very clear that Te Kotahitanga observations were in no way aligned to appraisal processes. Our thinking was that a school developed ETP and observation process would have no such restrictions and those teachers, who were not part of Te Kotahitanga, could be held to account. Although we may not have recognised it at the time, this response drew on notions of personal accountability from within western epistemologies rather than a deep understanding of the principles of whanaungatanga, mana motuhake and ako that located the Te Kotahitanga ETP within kaupapa Māori. Whilst it also suggests some deficit theorising on our part around the teachers who resisted Te Kotahitanga, it was equally a response to the lack of support and commitment, we felt was being shown by the school leadership.

During this time we believed we were keeping Māori students at the centre of our thinking, however we became increasingly distracted by the discourses of those who resisted the explicit focus on Māori as shown in this Te Kotahitanga e-community post we co-constructed at the time:

Our school lacks/lacked any avowed pedagogy and any espoused concept of an effective teacher. A pedagogy of relations is accepted by the principal and the SMT as the ideal. The Te Kotahitanga ETP is excellent but the school cannot adopt that as its own (and only) when it makes specific reference only to Māori. Māori make up less than 25 % of our roll, and we have significant PI, refugee, and Asian, South Asian and Pākehā numbers. We need a way to address Māori student needs within a wider framework - and one where it is safe for them and for us to operate. To make a difference for Māori students it comes back to doing what we know works with those who want to work with us and having school policies and structures in place to support them.

We deliberately removed not only the Māori metaphors and words used in the Te Kotahitanga ETP from the school's version but also the explicit focus on Māori students. Despite the numerous theorising conversations with the Te Kotahitanga RP & D team, and facilitators from other schools, via the Te Kotahitanga e-community, that challenged our theorising, an Effective *Teacher* Profile was eventually adopted by the school in which the *less palatable* aspects of the Te Kotahitanga ETP were removed. What I now understand we had done was to turn a tool with a focus on transforming teaching practice into a mechanism for appraisal. Additionally, the use of the word *teacher* within the name shifted the focus onto the person rather the teaching practice repositioning the response from a pedagogical one to one of compliance.

At the end of 2007 Bevan, having led Te Kotahitanga in the school since 2005, retired from teaching. His departure meant a need to rebuild facilitation expertise.

Table 7 Key activities within the Te Kotahitanga and school contexts 2008

2008	
Te Kotahitanga Activities	<ul style="list-style-type: none"> External funding for Te Kotahitanga ceased for Phase 3 schools in December of this year
School Activities	<p><i>Term 1</i></p> <ul style="list-style-type: none"> Hui Whakarewa for 13 Cohort 5 teachers held in school Drama Studio rather than at marae as had been the tradition – four Māori students also attended

I became lead facilitator at the beginning of Term One 2008. Alongside me, as a new co-facilitator, was Aidan who was then a third year teacher. By midyear, Aidan had left the school and Philippa, another third year teacher, took up the role. Midway through that same year the local RTLB cluster decided to reprioritise their work meaning they were no longer available to support us. Similarly, the Team Solutions Te Kotahitanga team decided that Phase 4 schools were now their priority and so we lost all of our external facilitators. Such instability highlighted how much the knowledge of Te Kotahitanga had remained located within the facilitation team and the subsequent vulnerability of Te Kotahitanga within the power structures that existed within the school leadership. The Te Kotahitanga office itself was symbolic of this.

The Te Kotahitanga office was located in the far corner of the administration block, sandwiched between the principal's nominee and the deputy principal. The deputy principal held the pastoral care portfolio and on any given day there was likely to be at least one Māori student sat outside in the hallway, often as a result of a disagreement of some kind with a teacher, waiting to be seen. Often there were loud arguments between teachers, the deputy principal, students and whānau. This was the corner of the administration block in which the outcomes of ineffective teaching practice and the eurocentric structures, attitudes and behaviours, noted in the ERO report, were on show. It was a constant reminder of why the work was so important.

Table 8 Key activities within the Te Kotahitanga and school contexts 2009 - 2010

2009 - 2010	
Te Kotahitanga Activities	<p>2009</p> <p><i>Term 3</i></p> <ul style="list-style-type: none"> • Fifteen new schools attend a Hui Whakarewa forming a Phase 5 cohort within Te Kotahitanga.
School Activities	<p>2009</p> <ul style="list-style-type: none"> • Reduced facilitation hours – only teachers in most recent cohorts involved in full observation cycle, facilitation team trial ways of using walk through observations alongside peer facilitated feedback and shadow-coaching <p><i>Term 1</i></p> <ul style="list-style-type: none"> • Hui Whakarewa for 18 Cohort 6 teachers returned to local marae <p><i>Term 4</i></p> <ul style="list-style-type: none"> • MOE contract expires and is not renewed – BOT commits to continue funding for a facilitation team <p>2010</p> <ul style="list-style-type: none"> • No external funding – BOT continues to fund facilitation team

As a newly appointed lead facilitator, with no experienced facilitators in the school to learn from, I looked to a range of sources to support my own and the team’s development in a way that had not been done previously. Te Kotahitanga MOE reports, texts such as *Scaling Up* (Bishop et al., 2010) and *Culture Counts* (Bishop & Glynn, 1999), and increasingly the use of the Te Kotahitanga e-community, all became stimulus for our learning conversations. It was through these media that we began to understand the theoretical underpinnings of the work that we were doing. This in turn enabled us to see things from different perspectives and begin to ask different questions.

As lead facilitator I was also very aware that our external funding was about to stop and whilst there was an assurance from the principal and BOT that the school would continue to fund a facilitation team, we were acutely aware of the vulnerability of Te Kotahitanga positioned, as it was, as a professional development programme in a context in which funding was contestable.

In 2010 the BOT provided the only funding for Te Kotahitanga in the school. In a proprietary sense, the school had taken ownership however, whilst the leadership publicly asserted the goal of ensuring Māori student success, how this might be achieved prioritised professional development alongside a growing focus on the school's own Effective *Teacher* Profile. Aidan, who has since returned to teach at the school, suggests that this has continued to remain the case:

Aidan: Te Kotahitanga is still part of the school but it's probably seen, I think, by most as just another professional development tool and it is something that you do when you're new to the school and then you're done it and a line is ruled under that and you don't have to do that anymore.

However, none of the decisions within the school were made in a vacuum. The focus of the Te Kotahitanga project on classroom practice within Phase 3 also raises questions around the extent to which the researchers themselves recognised the nature of institutional racism within schools and the way in which decisions made by school leaders could support or effectively undermine a culturally responsive pedagogy of relations. Mere Berryman, a member of the Te Kotahitanga RP & D team at the time, suggests:

We didn't really understand their role [senior leaders/ principals] then and we certainly didn't know what our role was with them. Probably wasn't till we were challenged to ask ourselves questions about sustainability and then that took us too long really. The focus at the start was on changing the pedagogy then it was all magically expected to happen. (M. Berryman, personal communication, 13 July, 2014).

David Hood, an ex-school principal, was asked by the Te Kotahitanga RP & D team to work alongside school leaders. He would attend out of school professional

development hui and work with leaders separately whilst other members of the RP & D team would work with in-school facilitators. This suggests that not only was there little understanding of the role of leaders at the time, the responsibility for them was effectively delegated to an outside expert.

Whilst teachers and facilitators engaged in a process of critically reflective learning conversations throughout the period outlined above, the evidence would suggest that the school leadership could only see implications of Te Kotahitanga within classroom practice, and not on their own theorising and practice as leaders, thus delegating responsibility for the educational success of Māori to those around them, in particular, to individual teachers.

Up until 2009, the observation tool was important in the timeframe discussed above, as it remained the core focus of the professional development received by all of the participants. As such, it not only provides a range of data showing the levels of implementation of a culturally responsive pedagogy of relations within each participant's classroom practice, it also maps changes in both their practice and theorising over time. In order to understand the connections between evidence of individual's practice on their theorising, a retrospective analysis of a set of observation data was undertaken. Each participant selected their own observations to reflect their learning journey. This analysis is presented in the next section.

Observation Data

Within the Te Kotahitanga classroom observations, fifty separate pedagogical interactions were coded and recorded within a twenty-five minute time frame. These interactions fall into two broad categories – traditional and discursive. Traditional interactions are those that are most closely associated with a transmission mode of teaching whilst discursive interactions work to open learning focused dialogue between teacher and students, as well as amongst students themselves. Whilst traditional interactions are an important component of effective pedagogy, the work done by the Te Kotahitanga project suggests that a 40% traditional to 60% discursive split (Bishop et al., 2007) is the level of pedagogical implementation where positive changes in Māori student engagement and achievement begin to be seen.

In order to understand the changes in teachers' practice through observations and teacher reflections, the next section considers three sets of baseline data to develop an indicative picture of practice prior to engagement with Te Kotahitanga.

Baseline Data

Before teachers are inducted into the Te Kotahitanga professional development cycle, whenever possible, teaching practice is observed in order to create a set of baseline data. Unfortunately, not all of the participants were able to provide baseline data but the two, who were, along with my own data, are included here to provide an indicative picture.

Pedagogical Interactions

Figure 5 shows the average percentage of traditional and discursive pedagogical interactions for our combined three sets of baseline data.

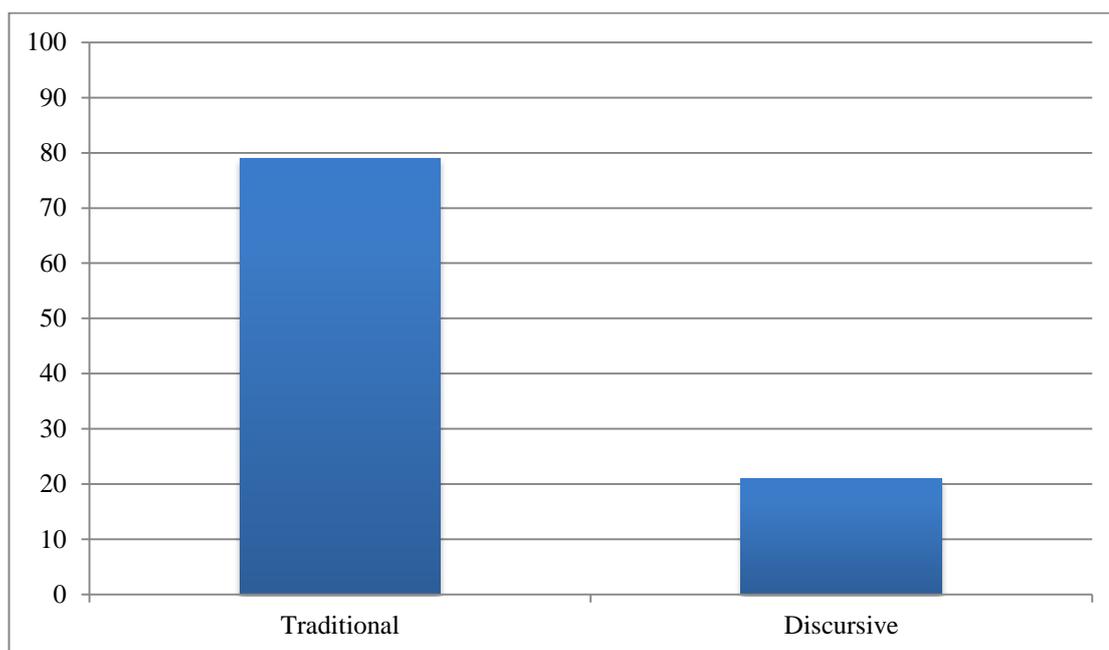


Figure 5 Average percentage of traditional and discursive interactions collated across three baseline observations

Consistent with the findings of Te Kotahitanga (Bishop et al., 2007) the collated baseline data shows that we were utilising predominately traditional interactions (79%) as opposed to discursive (21%).

Likewise, the range of interactions across groups of students within the class was similarly traditional in nature, and was predominantly focussed on whole class teaching.

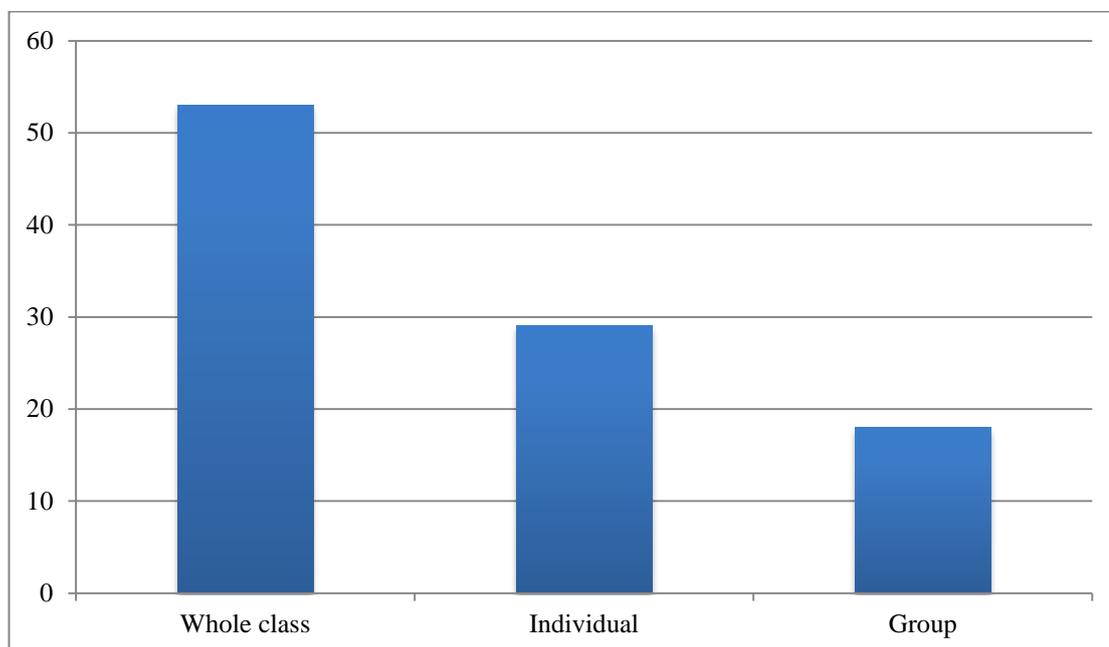


Figure 6 Average percentage of whole class, individual and group interactions collated across three baseline observations

Figure 6 shows with whom we were interacting. The majority of these interactions (53%) were with the class as a whole. This is consistent with traditional teaching practices. The next largest percentage (29%) of interactions were with individual students whilst only 18% were observed as engaging with small groups of students. This pattern is very close to that seen in the baseline data across the Phase 3 cohort of schools, observed by the Te Kotahitanga research team in 2003, wherein the division of interactions was 55% whole class, 31% individual students and only 14% group interactions (Bishop et al., 2007). As identified then, such a pattern of interactions is problematic for Māori students who had explained that this was the least effective pattern of interactions for their learning (Bishop et al., 2007).

Physical location of teacher within classroom

Within the three sets of baseline data, two of us were also entirely located at the front of the classroom, with only two of the ten-recorded locations for each being elsewhere in the room. The physical location of the teacher away from students effectively reinforces traditional power differentials where the teacher is able to

dominate classroom interactions by transmitting knowledge and directions from the front, to engaging with students and their own questions and ideas from within the classroom. It is interesting to note that the third observation, conducted in a classroom in which there were no desks, chairs or prominently placed whiteboard showed the teacher in far closer proximity to the students.

Relationships

Within the observation data the evidence observed of six relational components is recorded and rated within a five point Likert scale from little (1 to 2); some (3); lots (4 to 5). In the case of baseline observations, the observer determines the one to five rating. Figure 7 below shows the average score out of 5 for each of the six relational baseline components.

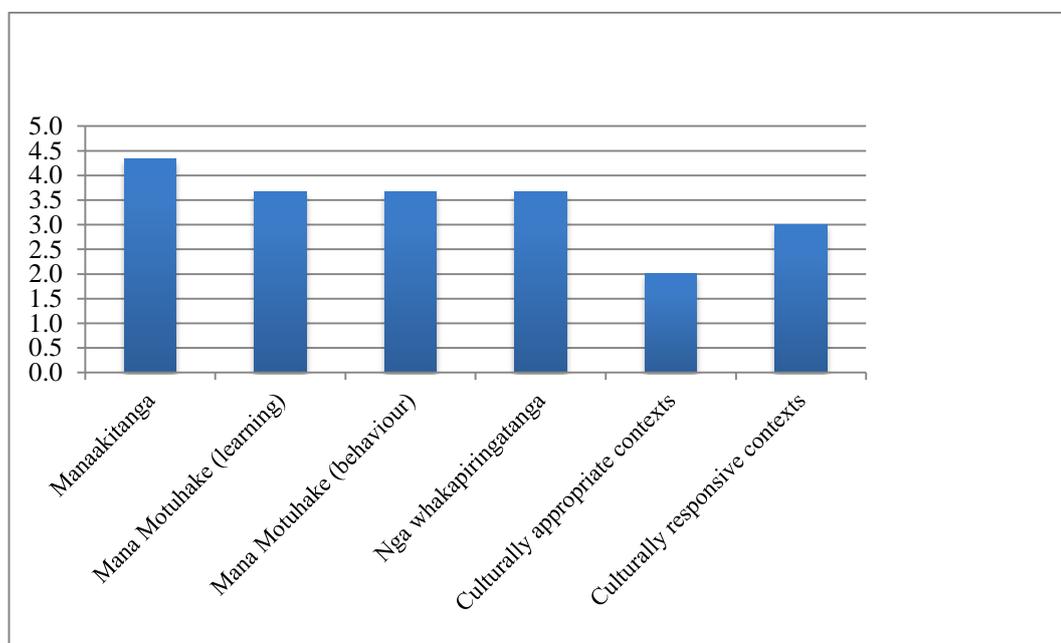


Figure 7 Average relationship rating across three baseline observations

Figure 7 suggests that even prior to our engagement with Te Kotahitanga, we clearly displayed evidence of manaakitanga (caring for students as culturally located individuals) (4.33) within our practice. The two aspects of mana motuhake (high expectations for behaviour and learning) along with ngā whakapiringatanga (effective management of the learning context) also have relatively high ratings (3.67 across all three relationship components). Whilst this data can only provide an indicative picture, it does suggest that these aspects of a culturally responsive pedagogy of relations were reasonably well understood by these teachers. It also

suggests that the culturally responsive aspect, at an average rating of three, and the culturally appropriate aspect, with an average rating of two, are two key areas within the pedagogy that required further development.

Classroom observations after the Hui Whakarewa

After the Hui Whakarewa, teaching practice is observed using the Te Kotahitanga observation tool. This allows teachers to reflect on their pedagogical choices and determine priority actions within their implementation of a culturally responsive pedagogy of relations. The data gathered also provides them with one measure of the effectiveness of their practice for Māori students. For many teachers the observation data works to create the cognitive dissonance required for critical reflection and new learning:

Bevan: *I remember thinking that maybe the facilitator wasn't understanding what was happening in my classroom or what my goals had been for the lesson. I know that is questioning her interpretation, but when she would talk to me about things she had observed, I would be at a loss to follow her because her and my experiences had been so different. It took a while for me to admit that she had in fact seen what was really happening – and that I hadn't.*

Pedagogical interactions

The data presented below shows the changes in the six participants and my own practice over time, with a total of seven observations represented within each of the three sets of data in Figure 8. In line with culturally responsive methodology, participants self selected the data that would be used within this research. This means that the data shown, although each was gathered within the time frame of a one-hour lesson and maintains an appropriate order of collection, the period between the selected observations was different for each participant and is presented here merely as indicative patterns of change.

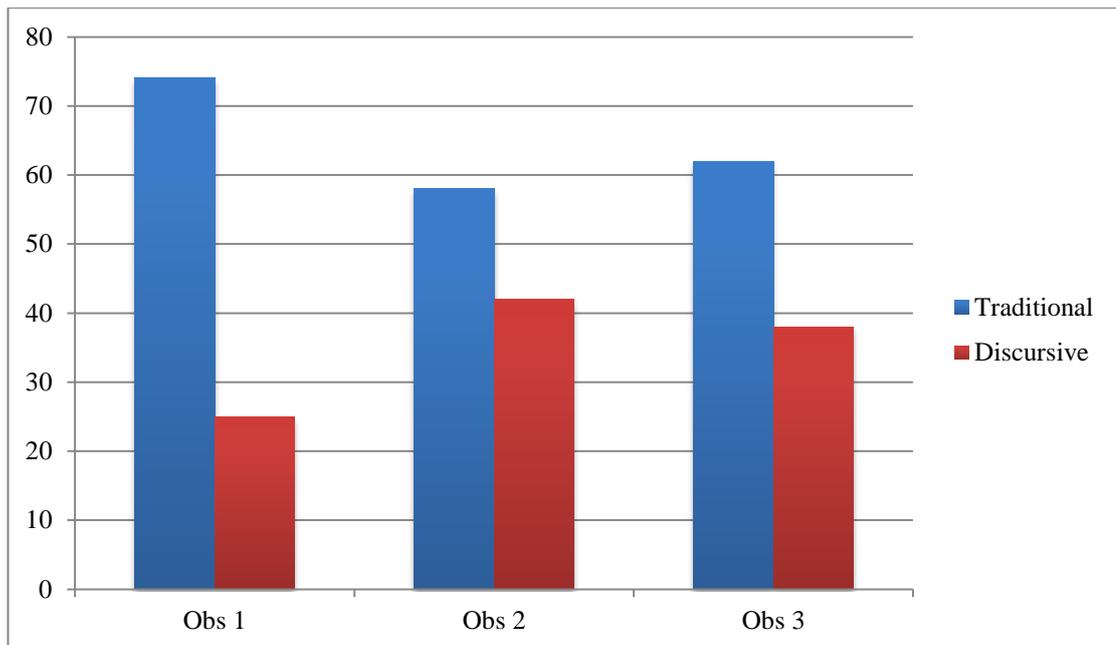


Figure 8 Average percentages of traditional and discursive interactions

The graph above (Figure 8) shows a general pattern of gradual decrease in traditional interactions across time with a subsequent increase of discursive interactions. Observation one shows a high average percentage of traditional interactions (74%) with only 25% of interactions being discursive in nature. This is not greatly different to the picture suggested by the baseline data presented in Figure 5. Observation two however, shows an increase in discursive interactions to 42% with a simultaneous decrease in traditional interactions (58%).

A slight decrease in discursive interactions is shown within the observation three data (38%). Looking across the observations represented in this data however, there is little to provide an explanation for this dip in implementation. One possible explanation is that it speaks to the spiralling nature of learning within the professional development programme:

Pearl: *On reflection of my own teaching practices, I seem to go forward, back, forward, back because I think I go back to what I know because I feel safe there. I'm still not ready to just branch out so when I do branch out I get a bit ahau weriwari [my own uncertainty] and I think, is it too much because I am not sure if the kids are learning anything. So I feel that, you pull back to what you know and then take a little bit more step out.*

An analysis from five participants who had a fourth observation available suggested an on-going trend for the discursive interactions to increase over time whilst traditional interactions decrease. Similarly the analysis from four participants who had a fifth observation, and two participants who also had a sixth observation available, showed that they had maintained the same trend. It is important to note that the Te Kotahitanga research has never advocated for traditional interactions to be totally replaced, rather it has challenged the reliance on these, suggesting the addition of a range of discursive interactions to create more dialogic contexts for learning.

Range of discursive interactions

Figure 9 (below) shows the average percentage of discursive interactions across the three observations broken down into pedagogical interaction types.

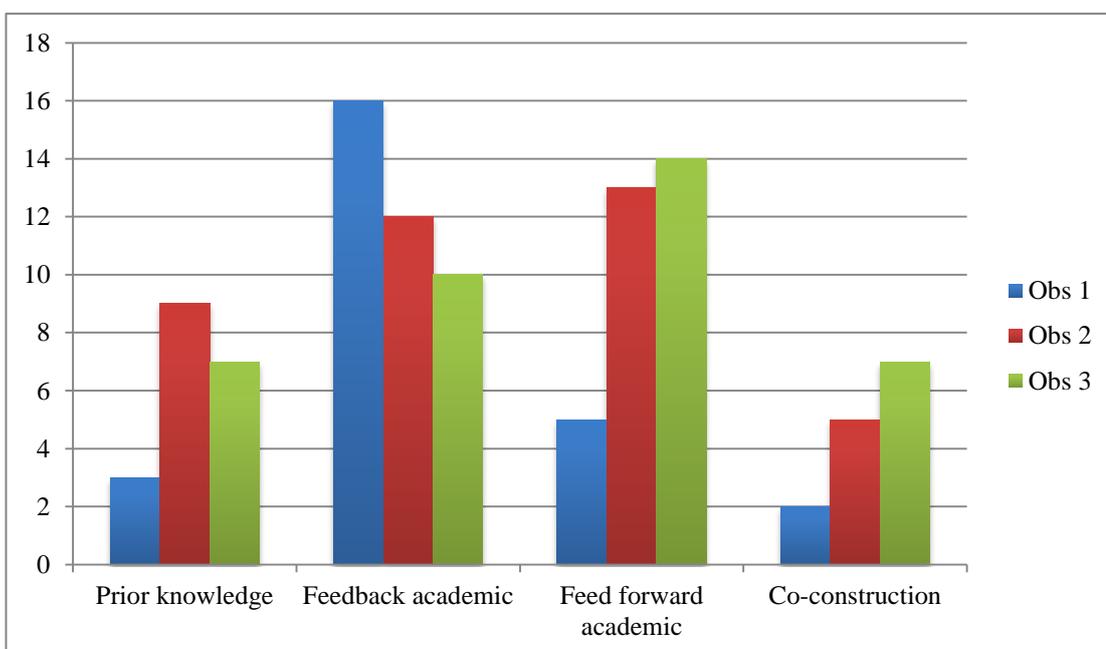


Figure 9 Average percentages of discursive interactions

This data shows that by the third observation there was a greater spread across all four types of discursive interactions. It is interesting, however, that the percentage of co-construction interactions remains relatively low across all three observations reaching only 7% by observation three. Similarly, the percentage of prior knowledge interactions also remains relatively low.

As shown with the baseline data, the Te Kotahitanga observation sheet also has a section for recording whether each interaction observed is with the class as a whole, an individual student or a small group of students.

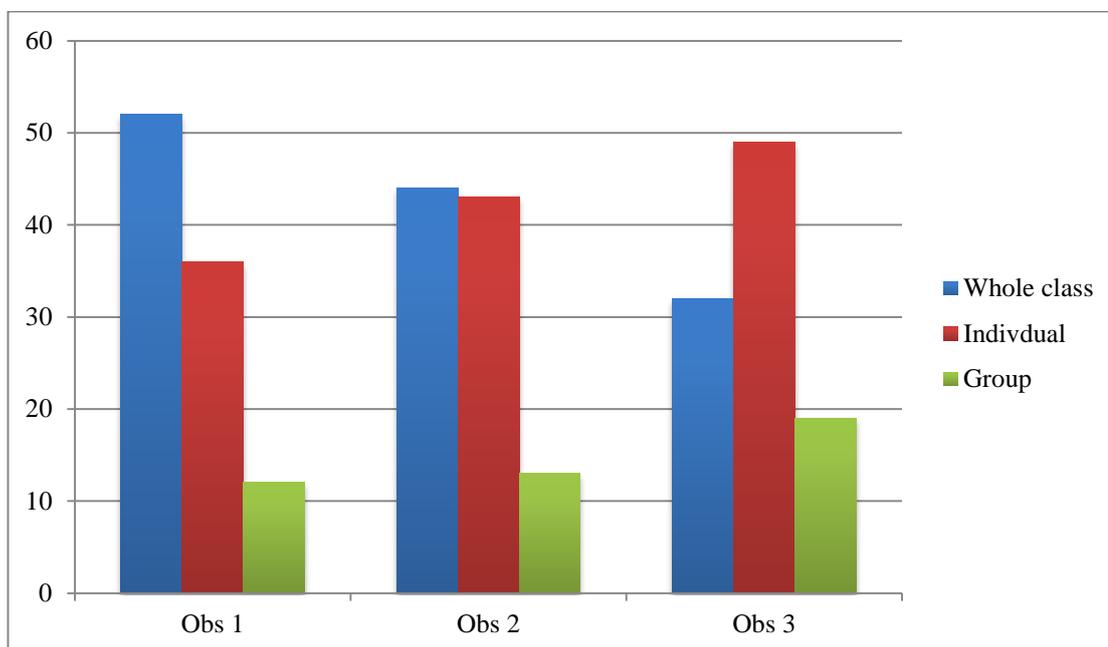


Figure 10 Average percentages of whole class, individual and group interactions

Figure 10 shows the changes with whom we interacted with across time. Observation one shows the majority of interactions were aimed at the whole class (52%), 36% of the interactions were with individual students whilst only 12% were with small groups. Whole class (44%) and individual interactions (43%) levelled out in observation two but group interactions (13%) showed little change from observation one to observation two. By observation three, group interactions had risen slightly (19%) and individual interactions (49%) had replaced whole class ones (36%) as the majority used. This indicates a growing awareness of the need to engage with students in different ways in order to build relationships of care, based on high expectations for learning. However, what is most interesting is that the pattern suggested here shows little understanding of the potential of interactions within a small group to situate the teacher as a co-inquirer alongside the learner, creating opportunities to not only build on students' prior learning but also enable them to utilise their cultural toolkits (Bruner, 1996) to create new knowledge. In this way, the teacher is able to recognise and respond to the students' zone of proximal development (Vygotsky, 1978) in such a way that the content and pace of the lesson is responsive to the needs of learners rather than

determined by the teacher. This is one way in which to address the traditional dominant power differentials maintained by teachers within the classroom.

Physical location of teacher within classroom

The theorising shared by some of the participants about the data showing changes in their physical location in the classroom however, not only connected to relationship building, but also the power represented by locating themselves at the front of the room:

Aidan: I stayed up the front because I thought that was what teachers did. And it was safer –I wasn't confident to talk to students.

Sima: When you are up the front you are perceived to be in control of the learning, in inverted commas, and I was new to the school as well. So I went into my comfort blanket cause I wasn't going to take a risk with these kids, cause my reputation hadn't been established. My relationships with them hadn't been established.

Figure 11 below shows the average percentage of the ten-recorded instances in each observation of the teacher location.

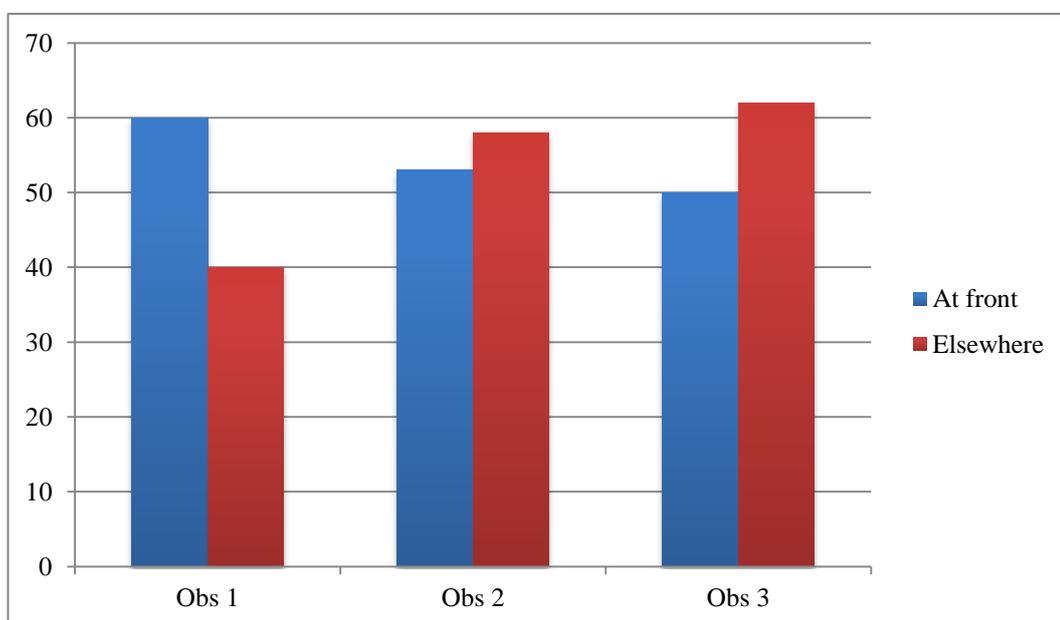


Figure 11 Average percentages of instances located at the front and elsewhere within the classroom

The data presented above (Figure 11) shows that we located ourselves at the front of the classroom less over time. This not only correlates with a shift towards

discursive interactions (Figure 8) but also a decrease in whole class interactions (Figure 10). This correlation suggests that over time, we not only developed the skills we had brought into Te Kotahitanga with us, we had also begun to understand the interdependence of each of the observed components of a culturally responsive pedagogy of relations. This understanding allows teachers to be more determined and deliberate in their actions and theorise about the decisions they make in terms of the impact on students:

Sima: What I would sometimes do, is like test it and I would say right I am going back, to myself, I'm going back to the front and do some examples on the whiteboard and that was really interesting, because every time I did that - disengagement. And they had known me for six months and I had a really good relationship with them ... It was like as if a little button that pressed that said; don't listen to her because she is at the front. Cause I am talking to the twenty-five and not the five. They like the five or the ten and me sitting in the body of the class.

Relationships

Alongside the move towards more discursive practices is the development of the range of relational aspects of the pedagogy.

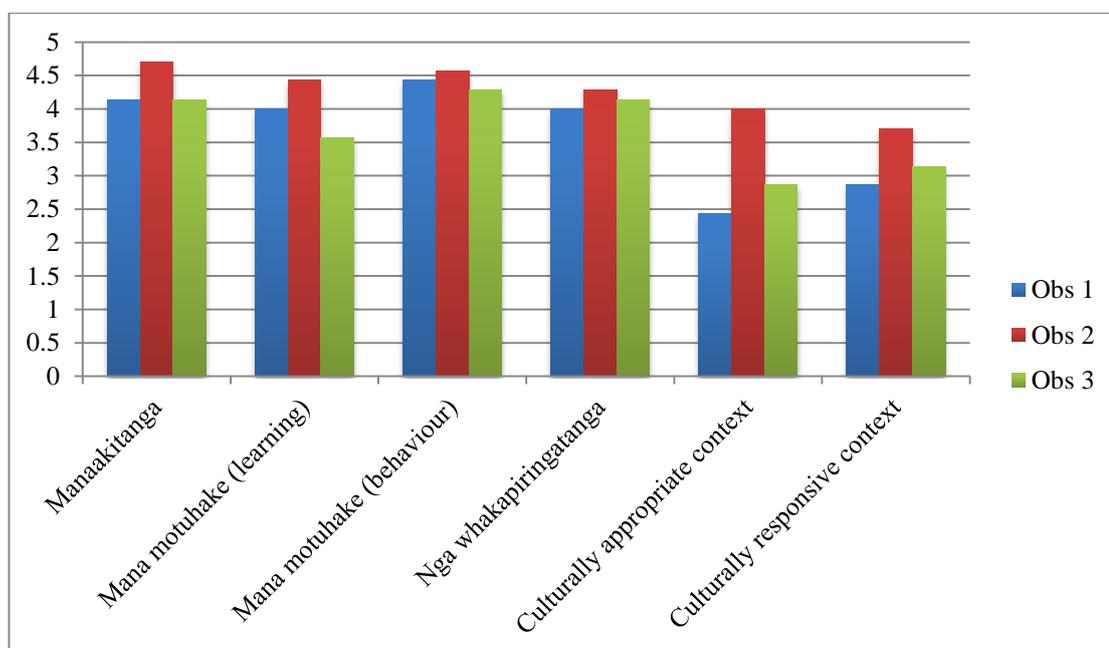


Figure 12 Average relationship ratings

Across three observations after the Hui Whakarewa, as shown in Figure 12 above, the average rating given to the evidence of manaakitanga observed began high and remained so, as did that for mana motuhake (behaviour). Similarly, the comparatively high evidential ratings for both ngā whakapiringatanga and mana motuhake (learning) suggest we continued to embed these components within our practice. Of more interest perhaps, are the evidential ratings across the culturally appropriate and responsive contexts for learning as these represent a departure from what has often been called *just good teaching*.

The average rating for the culturally appropriate contexts for learning component in observations one (2.43) and two (2.86) are the lowest average ratings within this data. Given that the time period between each of the observations for each participant is slightly different, it is difficult to determine what might have attributed to the rise in average rating within observation two (4). It might, for instance, have been a narrow focus on Māori iconography as evidence of this relational aspect within classroom practice, which was easily implemented by teachers.

The drop in ratings by the third observation however, may be explained by our developing understanding of the complexities of creating a culturally appropriate context as teachers and in-school facilitators:

Dawn: *When I first began in Te Kotahitanga I had this kind of chocolate box view of, you know, it's kapa haka, it's te reo, its kowhaiwhai patterns around my wall. That's what being Māori is. It took me a long time to realise that actually culture is bigger than the iconography. Culture is everything. It is the way we make sense of things, it's our interests, it's our beliefs, it's our values, it's our language, it's all of those things. So to be culturally appropriate to students I had to first get to know who they were, not who I thought they were. Oh you are Māori so therefore you must speak te reo, you must be into kapa kaka. So I had to then be responsive, so by being responsive to those individuals in terms of how they determined who they were, then I was being culturally appropriate.*

Although showing higher average ratings than the culturally appropriate component, ratings for the culturally responsive contexts for learning are lower

than the other four components. This data also shows an upward trend in observation two but a drop in observation three. As with the culturally appropriate component, it is difficult to account for this but it may also be understood as evidence of our growing understanding of this relational component:

Sima: *What I think it is, it's like being responsive to their needs, being culturally responsive to their needs, but not sort of like, it's not about writing the date up in te reo. I mean that's part of it, or saying a wee whakataukī [proverb] or whatever. That's only a wee part of it. It's not just being part of the kapa haka, again that's just a wee bit of it. I believe it is listening to them, acting or responding to them, so it is a sort of like, it's the caring, the listening and the acting, that sort of cyclic triangle if you like.*

Aidan: *Like, rather than saying here's a Māori unit, I'm going to teach it to you, which is what we used to do, saying I want to look at this, what are your ideas about this, what can you bring into this, what do you already know about this what do you know about something connected to this... It means that education is something they are a part of, not something that is done to them.*

Discourse and positioning

As explained in the literature chapter, discourses are the images, metaphors, values and beliefs that shape the way in which we think about, and make sense of, our world. Each of us is positioned, either knowingly or not, within a range of discourses. One consequence of the discourses in which we are positioned is the ascribing of particular attributes to others, thus determining the way we interact with them. The early Te Kotahitanga research suggested that many teachers were positioned within discourses that understood Māori students themselves, their whānau and their culture as deficit in some way and therefore saw them as explanations for Māori student underachievement in mainstream education (Bishop et al., 2003). Such discourses often drew on colonial beliefs, values and images of Māori and contributed to the hegemonic practices within education that maintain the supremacy of Pākehā epistemologies and the marginalisation of Māori. Te Kotahitanga posited that, by recognising their positioning within these

discourses teachers could reframe their thinking, recognising their capacity to affect change, known as agency, within the context of the classroom, in order to change their interactions with Māori students to develop learning focused relationships of mutual trust and respect, creating culturally responsive contexts for learning. This process has been termed discursive repositioning.

Three core discursive positions were identified and named in Te Kotahitanga: the discourse of the child and home; the discourse of systems and structures; and the discourse of relational and responsive pedagogy (Bishop et al., 2003; Bishop & Berryman, 2006; Bishop et al., 2007). Only the discourses of relational and responsive pedagogy, drawn largely from the descriptions of effective teaching practice given by Māori students (Bishop & Berryman, 2006), seemed to offer solutions that teachers could enact to effect change to benefit Māori students.

The Te Kotahitanga professional development programme provided teachers with evidence of their practice, via the observation tool, in order to facilitate a critically reflective learning conversation. The purpose of this conversation was to challenge and support teachers to position themselves within the agentic discourse of relational and responsive pedagogy, changing their interactions with Māori students accordingly. Whilst there is little data available to show the discursive positioning of the participants prior to their engagement with Te Kotahitanga, if considered as an indicative picture of practice across the group, the baseline data presented above suggests there was little understanding of the way in which pedagogy influenced outcomes for Māori students, and, in particular, the way in which transmission approaches to teaching perpetuated the marginalisation of Māori students' own prior knowledge and experiences in their more successful interpretation of the curriculum.

The changes shown in the observable practice in the observation data discussed above, suggests the way in which each of the participants shifted their practice thus indicating how they discursively positioned and repositioned themselves overtime. With little evidence available of the critically reflective learning conversations around the data at the time it was collected, we engaged in retrospective, reflective learning conversations based on the self-selected observation data. These learning conversations were taped, transcribed, verified and annotated by the participants and then analysed by myself. I identified the

themes from these conversations in order to connect participants' current theorising back to the purpose of the professional development at the time of the observations. I found that these themes could be grouped within the three discursive positions identified within the Te Kotahitanga research, as explained above. These data are presented next.

I have not included the themes from the analysis of my own part in each of the transcripts because, when completed, I realised that a lot of what I had contributed to the conversations were recalled details of the observations themselves, clarification of the data recorded on the sheets, and questions to prompt deeper consideration of the evidence presented. Given that the central research question is concerned with the experiences of the six participants, I felt that the inclusion of my data from within these conversations added little and potentially obscures their stories.

The following graph (Figure 13) shows the collation of the six participants themed and then grouped idea units within each of the three discursive positions.

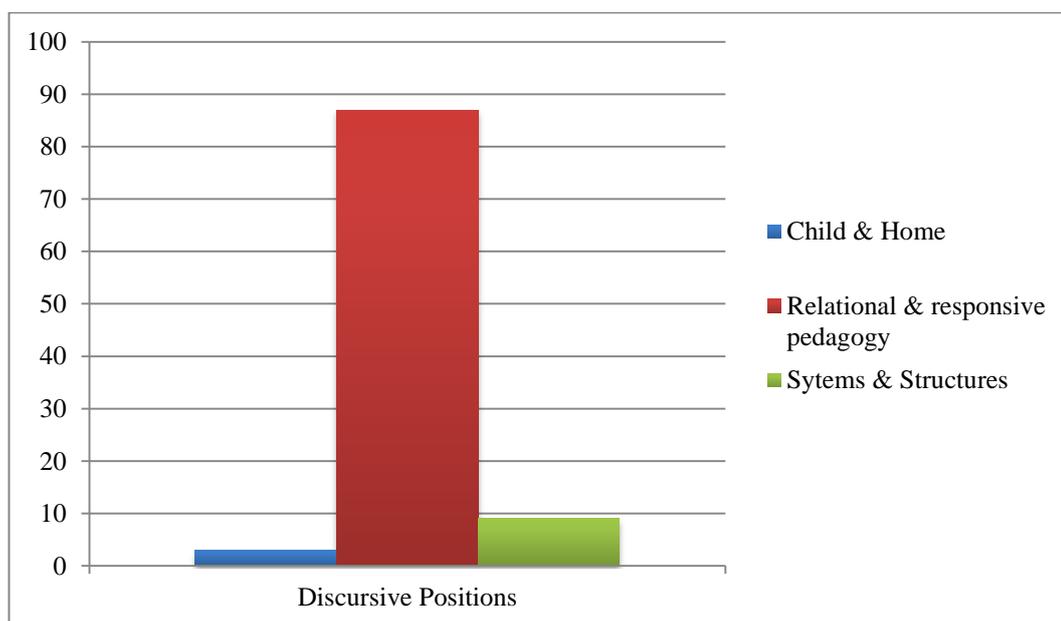


Figure 13 Percentage of idea units themed within each of the discursive positions across the six participants

The discursive position in which the participants were now primarily located was that of relational and responsive pedagogy (87%). Participants' discourses were only occasionally positioned within the school's systems and structures (9%) whilst the discourse of child and home (3%), in contrast to the original Te

Kotahitanga findings (Bishop et.al., 2003) did not typify the participants' positioning. The following sections will consider each of the discursive positions and the participants discourse within them separately, considering what each suggests about the participants discursive positioning and the possible connections to a culturally responsive pedagogy of relations.

Discourses connecting to the child and home

The themes identified within this discursive position (refer to Appendix 2) sat within three sub-groups, namely discourses around Māori students themselves, discourses around colleagues, and discourses around wider societal factors.

Facilitator practice

Interestingly, the theme of facilitator practice had the greatest number of idea units (49 idea units, 34.2%) within the discourse of the child and home. Comments within this theme saw the way in which in-school facilitators sometimes worked as a limiting factor of pedagogical shifts within the classroom. Whilst facilitator practice does not directly connect to the notion of child and home such discourses effectively work to Other and look for explanations for Māori student achievement that sit outside of the teacher themselves. Despite being couched within respectful observations, such comments were clearly non-agentic for instance, unable to make sense of the evidence recorded around the relational aspects of the pedagogy on one observation sheet Philippa explains:

Philippa: ... everyone has their own style in what they are picking up in the room.

Similarly, Bevan talks about the level of work completed recorded for two students within an observation:

Bevan: I know she was just learning to be a facilitator but it is interesting what is on that one especially with that student because she is only 20% engaged and not achieving much, no work completed, and the same for this student, 60% engaged.

Student passivity and disengagement

The next most common limiting factors were seen as student passivity (15 idea units, 10.4%) alongside student disengagement (14 idea units, 9.8%). In theorising

around evidence that showed high levels of engagement but low levels of work completed Tepora looked to the students for an explanation:

***Tepora:** It is what I would say now, my passive learners. My passive learners that will just go along with me and, even worse, the ones that will go along with me and have nothing to show for one hour of a lesson.*

Non agentic staffroom conversations

Non agentic or deficit discourses heard within the staffroom (13 idea units, 9.1%) were noted as another limiting factor by the way they worked to perpetuate and normalise often racist beliefs and attitudes. Philippa shared an example of this from a recent experience in a school:

***Philippa:** It is what I get at my work now that we are doing a lot of Pacifica mentoring - you know Pacifica kids just get so much. What about the white kids?*

Such discourses heard within the staffroom also serve to build a set of assumptions and expectations around students, as Philippa experienced when she first began teaching:

***Philippa:** I guess from my day one there, you know, everyone is in the staffroom going; these kids are out of control! And as a first year teacher you think; oh, what have I done? ... I think a lot of my thoughts on behaviour were probably prompted from staffroom conversations.*

Summary

The small number of idea units themed within the child and home discourse suggests that this is not a dominant discourse for the participants. This is important as it is this discourse that the Te Kotahitanga professional development programme intended to challenge as it runs counter to the implementation of a culturally responsive pedagogy of relations. It is also interesting to note that only 27.3% of the total number of idea units themed within this discourse was from individuals. This fairly low percentage of variation suggests that positioning within this discourse may be influenced by a shared context and raises questions around the way in which hegemonic discourses preserve the negative stereotypes

about Māori students leading to low teacher expectations and the resultant perpetuation of significant achievement differences between Māori and Pākehā.

With only 24.5% of the total number of idea units themed and grouped within the discourse of systems and structures originated from individual responses the following section suggests that this discursive position is also influenced by a shared context.

Discourses around systems and structures

Many of the themes identified within this discursive position (refer to Appendix 3) suggest that a school's systems and structures is one space in which hegemonic discourses are firmly entrenched. It is interesting to consider the implications of this for the participants as, despite the shift in focus from a classroom intervention to school wide reform within the wider Te Kotahitanga context, Te Kotahitanga has historically been positioned, understood and implemented as a professional development programme within the classroom context.

Impact of departmental systems and structures

Looking at the themes within this discursive position, the most common was the impact of departmental policies, systems and structures on classroom pedagogy (66 idea units, 20.7%). In talking about her efforts to implement a culturally responsive pedagogy of relations, Sima reflects on the way in which this was challenged by the discourses of the middle leaders within her department:

Sima: The middle leadership was governed by traditional teachers who didn't want any of this kind of stuff.. Like, do the traditional stuff; don't lose control, you want silence, get them working individually, give them lunch time detentions, give them after school detentions and I am like going, well I know that doesn't work.

A middle leadership decision that junior art classes should work through standardised unit plans was viewed by Philippa to be a systemic barrier to her implementation of the pedagogy within her classes:

Philippa: I know at this stage with Year 9s especially, they weren't my lessons. I had been given the unit. So I hadn't come up with what was

happening...like we all had to do the same thing. Kind of paint by numbers.

When looking back at the school context it is perhaps pertinent to note that, of those teachers who were at the school during the period 2001 – 2010, the majority of those that had never engaged with Te Kotahitanga, or had withdrawn from the programme, held middle leadership positions. There is little evidence to suggest, however, that even if the majority of the middle leaders had been involved that they would necessarily have recognised their agency in regards to the systems and structures of the school.

However, reflecting on his current practice within a middle leadership role, Aidan, demonstrates how departmental policies, such as the type of applicant selected for a position, could work to support the principles of a culturally responsive pedagogy of relations:

Aidan: ... have you got that interest, that curiosity, that initiative? Do you understand what we're trying to do here? And have you got the training? Can you skill yourself up to be a learner alongside these kids?

Impact of school wide systems and structures

After departmental systems and structures, the impact of school-wide policies, systems and structures on classroom pedagogy was the next most common theme (50 idea units, 15.7%). One instance of this was a year in which the school adopted a strong focus on common literacy strategies across the school. Reflecting on one of the strategies, Pearl recognised the disconnect between the school's espoused approach to literacy teaching through common strategies and the students in front of her:

Pearl: We'd have a word wall and everyday we'd put five new words on the wall, and I was really happily putting five new words on the wall, now I'm thinking the kids were going [facial expression] [laughter].

Facilitator practice and recorded data

The next two largest themes are connected. These were in-school facilitation team practice (44 idea units, 13.8%) and the limitations of the recorded data available for analysis (19 idea units, 6%). Unlike the theme of facilitator practice within the

child and home discourse, the comments here connect to the systems and structures within the Te Kotahitanga professional development programme itself and the way it was instituted within the school. For instance:

***Bevan:** In 2005, I didn't have any observations at all. It's not how it went. We decided that the facilitators weren't to have observations. But, by the end of 2005, we realised that was a mistake and it was seen to be important that I was part of the project as well.*

The manner in which the observation data was recorded, whilst it did connect to individual facilitator practice, was primarily seen as a reflection on the systems and structures to ensure integrity across the team and across time:

***Tepora:** The thing too is that these [points to empty evidence boxes on side two of observation sheet] are really crucial to know. This is like the raw data and some questions, the questioning and all that in here would be really good evidence of what I have said and done I think.*

Curriculum areas

Discourses about particular teaching subjects (17 idea units, 5.3%) were also common across the group. Implicit within these discourses were beliefs that some subjects are more conducive to effective implementation of a culturally responsive pedagogy of relations than others:

***Philippa:** I was just teaching art and a lot of kids did come in and want to engage in it. Maybe it would have been different if I was teaching Maths.*

***Tepora:** I'm starting to think, when I've observed IT teachers whether there is any such thing as group or co-operative learning or ways to make it so they are not glued to a computer screen.*

External facilitators

There were also a number of comments about inclusion of in-school facilitators from external agencies such as Team Solutions and the local RTLB cluster (16 idea units, 5%). Whilst some comments suggested that this was a limiting factor on effective implementation of the pedagogy, others saw it as a positive.

Bevan identified the limited time an external facilitator had in the school as a barrier to his learning:

***Bevan:** I think I would have really liked the opportunity to have a facilitator based in the school, one that I could learn from. Our later experience, what I really appreciated was the opportunity to talk about it from a wider professional teaching position. To be an excellent teacher you need to be able to do this. To have conversations like that requires time and it is not the Facilitator's fault. It was just the timing. It wasn't possible for her.*

Philippa, on the other hand, saw working with someone external to the school as a positive:

***Philippa:** The school facilitator was the Assistant Head of Department ... You know the observation kind of stuff, it was just him in my room again, that scenario. Where as having that other facilitator, who was someone who was different, maybe I took on board more with her and working with her like the contrast, because I can recall meeting with her, where I don't even recall conversations with him.*

Summary

With few of the participants holding leadership positions within the school during the period from which the observation data was drawn, as classroom teachers, they had very little agency to affect change in most of the areas identified above. Despite this, the small number of idea units themed within this discourse overall, suggest the participants do not largely position themselves within this discourse, focusing more on where they believe their agency lay.

Despite all the comments on both the discursive positions of systems and structures, along with the child and home, the thematic analysis of the participants' transcripts clearly showed the theorising of this group of teachers as positioned within the discourses of relational and responsive pedagogy.

Discourses within a relational and responsive pedagogy

Located within this discursive position are the fundamental principles of a culturally responsive pedagogy of relations: relationships of interdependence; a

shared vision; socially constructed knowledge within iterative learning conversations; and the legitimacy of each individual's knowledge and sense making processes, and the understanding of individuals as culturally located. Within the thematic analysis of the transcripts, a range of themes was identified within this discursive position (refer to Appendix 4), each connecting with these core principles.

Spiralling self reflection

The notion of concurrent reflection on past and present practice is a fundamental understanding within a culturally responsive pedagogy of relations, where knowledge is constructed within iterative, or spiralling learning through self-reflective processes woven around and through dialogue with others. This is evident in the way in which the participants reflected on and theorised both their implementation of the Te Kotahitanga ETP within the observation data and their current practice (1040 idea units, 33.9%). Such spiralling learning processes were also reflected in the continual movement back and forth between reflecting on their previous understanding and implementation of a culturally responsive pedagogy of relations and current theorising and practice (687 idea units, 22.4%). The following comments are indicative of the way in which the participants reflected on and theorised both previous and current practice:

***Philippa:** Looking back at them I guess I was happy that at least the kids were doing some work. But then kind of reading bits and pieces, I can't believe I said stuff like that, I just sound like such a grumpy person.*

***Sima:** I believed at that time that it was up to me to plan the lesson, that was my job, to plan the lesson and go for it and not necessarily be responsive to their needs within the lesson itself, but perhaps take on board their responses from that lesson and then next lesson plan and prepare and so not do that co-construction during the lesson.*

***Pearl:** (laughter) Terrible. But I suppose, you know that's what it is about aye? It's about reflecting and really looking at your practice, which is probably why it's a good thing to be challenged as a teacher. The progression or digression.*

Using own cultural toolkit

Part of the theorising and reflection evident within this discursive position was an awareness of one's own cultural identity and toolkit. For instance, in considering the notion of cultural appropriateness Sima talked about the iconography of her own culture:

***Sima:** I think that for me cultural means you have got to put your tartan on and your kilt and talk board Scottish and eat haggis and that kind of thing you know.*

Similarly, Pearl drew on an experience of learning from her father when explaining why she had sought to remain part of the Te Kotahitanga professional development cycle within the school:

***Pearl:** 'Pedagogy' to me is still a mystery, to find a word that will condense it to my brain what pedagogy is. A word that I know and I know in my head - pedagogy is this. I still haven't found a word that if you said the word pedagogy to me I could go straight to it. Its just like the word hei, h – e – i. It took me ages to grasp what the word hei meant. I was going, what does it mean? I don't get it. And I would read it in sentences and I'd be going, I don't understand. I have to teach this word that I have no idea about. Until one day I said to my father, what does hei mean? He said, what do you mean? I said, I don't know what the word hei means. I've got nothing to connect it with. And he said, when? And I went, ah, Hei apopo. Yes. And I got it. But pedagogy... I've got nothing to grasp.*

Pearl's comment also highlights the point that while learning from prior knowledge and experience is important, what is crucial is having the power, within the learning context, to create meaning on your own terms.

Learning alongside others

In order to engage in interdependent relationships that value and legitimise everyone's sense making and knowledge, the ability to position oneself as a learner alongside other learners is key. Layered within this theme (534 idea units, 17.4%) were a whole range of learning experiences that included learning alongside colleagues and facilitators:

Bevan: *Everyone needs to be questioned, just like I needed to be. I needed to carry on the conversations with the facilitator. There was always room to grow.*

More interestingly, some of the participants talked about learning that came directly from Māori students:

Tepora: *One of my TK goals was collecting and then using student feedback. I improved lots of things based on the kids comments e.g. resources, voice, waiting, fun. I think they also felt I valued their opinions and them as people.*

Sima: *I remember one day sitting down in my desk chair and I think I went, I will just give up, or something like that. Then a wee lass, she was sitting just in front of me, and she said, “Miss, why don’t you just listen to us, listen to what we want”. I went, “what do you mean”. I said, “I know what you need. I have got the stuff here. I want to do work with you I want to make the stuff fun, but you guys don’t listen to this stuff”. She goes, “But you just stand up in front of us and just talking at us” ... what I wanted and how I got it wasn’t the right way and when I started listening to them they knew I cared about them. So what we had there in the beginning was the caring cause the caring was a priority of mine for everything I do in my life, caring is so vital. So it was always there but I wasn’t listening to them and I wasn’t giving them an opportunity even for their voice to be heard, and that wee lassie said, “you need to listen to us Miss”. ... And then with the listening I started to act and responded, and be responsive to their needs. Not so much I think with the Mathematics, like the levels they were getting, but more so how I was doing it with them and what they wanted.*

Creating culturally appropriate and responsive contexts for learning

The theme of creating a culturally appropriate and responsive contexts for learning (1257, 8.4%), included narratives around the types of strategies used to create such contexts. This connects with principles within a culturally responsive pedagogy of relations, particularly that of developing interdependence within the

classroom and a conscious effort to address the power differentials within the traditional teacher – student relationship:

***Bevan:** It felt familiar when you said, “ yes, I will co-construct but it’s got to be on my terms.” I was too scared to let go of my control. Otherwise it would be just chaos and there was no possibility that out of chaos something really special could grow. I wasn’t brave enough to try that*

***Sima:** I sort of had it in my head that the children are the most important people in the classroom. It is their classroom and I think what was happening throughout the year was that the relationships were so strong. They weren’t my friends or anything, but we had a certain relationship and it became our class. It is not my class and it is not their class, it is our class. Because to have a relationship isn’t one way, do you know what I mean?*

Māori metaphors

Inter-related to all of the themes discussed above were the Māori metaphors from which the Te Kotahitanga ETP draws. The use of these metaphors, expressed by Māori words, positions a culturally responsive pedagogy of relations, as it is understood within Te Kotahitanga, as a kaupapa Māori response. Such a framework creates the cognitive dissonance required for teachers to begin to recognise their current discourses and theories of practice, challenging many of the dominant discourses that shape mainstream education at a systemic level:

***Bevan:** When you have got kids in front of you can say yes I will care for them, but if you call it a culturally appropriate term then your whole headspace has to change. That did for me, so they weren’t just Māori kids, they were kids with particular needs and I guess they were kids with particular needs that I could fulfil.*

***Aidan:** ...if we have a look at manaakitanga, it’s a bigger meaning than an English meaning. ... we can all say yeah I care about that person but manaakitanga means more than that, it is sort of how I thought about it. A few more sort of intangible things like, oh I don’t know if there’s an English translation, a word for it.*

Bevan: ... to actually give that interaction or that relationship a Māori name causes you to see that there is a cultural implication in whatever you are doing. I appreciated that and I know it was often a struggle when conversing with teachers in my role as a facilitator. You would get quite a few backs up when you started to talk something using the Māori word for it. If they had just put caring for the student that would have been fine but as soon as you use a Māori word and put a Māori framework there it is a difficulty.

An assumption may be that Māori teachers would be quite comfortable with the use of Māori metaphor, but as Pearl's response to the name Te Kotahitanga suggests, their use can also create cognitive dissonance and challenge the discourses of some Māori teachers as well:

Pearl: ...for me, because I had come from home, Te Kotahitanga wasn't a word that, for me Te Kotahitanga meant exactly that in terms of Kaupapa Māori, whakaaro [thinking] Māori. I couldn't actually separate it in terms of education, or even in maths or in any other subject within the school curriculum. So I didn't know what it meant, so I went – no, I don't want to know.

Agentic positioning

At the heart of a culturally responsive pedagogy of relations is the notion of agentic positioning. This is also reflected within the thematic analysis of the transcripts with 282 idea units within this theme (9.2%).

Bevan: If I had never experienced Te Kotahitanga I would have left teaching never having thought that I needed to think about my pedagogy and my potential to grow and change. Facilitators and facilitation enabled me to process ideas and to appreciate what was possible for me and, with what isn't possible now, what can we do tomorrow to make it possible next week?

Relationships of mutual trust and respect

The fundamental process that supports the implementation of a culturally responsive pedagogy of relations is the establishment and nurturing of

relationships of trust and respect. This understanding was clearly evident in the 431 idea units (14.1%) within this theme. Such were the relationships that there were many recollections of specific characteristics, circumstances and learning needs of students named in the observation data, with some participants having maintained connections to past students:

***Pearl:** When she was in year 13 she said, I'm going to be a teacher. Why are you going to be a teacher? I want to be a teacher just like you. You've given me the inspiration to be a teacher. And you know you normally say oh yeah, ok. Well she came back yesterday. She's just graduated.*

***Sima:** We have got this one here, who was down at 20% at the beginning of the year and then moved up to 80% for his engagement. ... So I phoned home and expressed concern and things did actually work better for the young boy later on in the year.*

***Bevan:** I think they are wonderful records of part of my life. Like a diary of my professional development in my relationships with, and effects on students. I can see their names here, these Māori kids, and I know them and hopefully I did them a service.*

***Philippa:** It is not until now that I get to those points where it does actually go, oh shit. I have taught these kids who are now in their mid-twenties and what do they do? What are they like? Who have they been moulded into? At the time I started teaching I was twenty-four... I wasn't thinking about the bigger picture. These are actual people who are going to go into our society and they are going to have their own thoughts and the way I treat them is going to impact on how, what they think about education and raise their children.*

Summary

The large number of idea units themed within the discourse of relational and responsive pedagogy is important as it is this discourse that is exemplified within a culturally responsive pedagogy of relations. It is interesting that the notion of a spiralling discourse was the most common theme. When considered alongside the

changes in practice evident in the observation data this would suggest that implicit within the pedagogy is a multi layered praxis.

Researcher Reflexivity

As the research process has unfolded, my understanding of the culturally responsive approach has deepened as I have made my own connections to it, but it has also raised a number of questions. This section will present some of my theorizing about my efforts to use approach alongside some of the questions that I continue to puzzle over.

For the last six years I have not taught in a classroom nor have I been located within a single school setting. In my work with the Te Kotahitanga RP & D team, my focus has shifted from the particulars of my own classroom, department and school to multiple settings in which my agency to bring about change is centred within the conversations I have with the leaders of the reform.

This change in my positioning from an insider to an outsider has raised a number of tensions for me as I sought to be culturally responsive in my approach. For instance, in the first group conversation I found that even though I knew each of the participants well, on both a personal and professional level, there was a tension within the conversation brought about by my outsider / researcher position with Pearl, at one stage asking me:

Pearl: Is this what you're looking for?

My response was "it is", but in that moment I didn't actually know if it was. In my reflection notes after that particular conversation I wrote:

I made the decision early on to let the conversation go so that I wasn't directing it and we would hopefully move beyond the sense that this was research ... afterwards Sima said, 'that was just like we talk normally, was that the point?' ... the connection is there within the group but the context of research is unsettling.

In my notes I didn't unpack what I meant by unsettling but, in retrospect, I think the person most unsettled was me, as I recognised the way in which the very act

of undertaking this research positioned me outside of the group and the responsibility that this brought with it.

This responsibility was also felt when it came to how the findings should be presented. What was originally considered was a series of individual case studies that provided an opportunity for each participant to narrate their own stories. Whilst this seemed to address the issue of researcher imposition in regards to voice, it quickly became apparent that this was going to become impositional in terms of the time and commitment required from each participant. This was, after all, my research, for a qualification I would receive, in an area of my choosing. Back in June 2013 I wrote:

I feel like I have taken time from my participants, traded on our relationships but that I will have nothing of value to offer them in return. I had hoped that they would benefit along the way but I don't know if this is happening. I wonder if they just agreed to be involved because of our relationships rather than any sense that their involvement might afford them any opportunities.

This tension raises a number of questions for me. Firstly, is it possible to authentically use a culturally responsive approach if the research has not grown out of the needs and concerns of the collective? Similarly, when framed by the requirements of a tertiary qualification, can the research belong to anyone other than the researcher?

One of my key learnings within this process has been that using a culturally responsive approach does not fit neatly into the time requirements of a tertiary qualification. Working alongside others takes time and, rightly so, timeframes may be determined by them. For instance, a date and time for the initial hui to bring the group together and consider how the work might proceed was agreed upon and a decision made to hold it in one of the participants' classroom in the school. Unfortunately, in the days just prior to the hui, a series of unforeseeable events occurred within the lives of various members of the group. It was suggested by one of the group that we should consider this as a *tohu*, a sign that something was not right in our planning, that perhaps either the date or the chosen venue were not appropriate. It quickly became clear that finding a time when all

six participants were available was virtually impossible and so the decision was made to have two separate hui. None of this negotiation and response to individuals and the group were at odds with my understanding of a culturally responsive approach but they created very real tensions in a context determined by deadlines.

The result of these combined tensions has meant that I have not been able to present individual stories within this research nor have I been able to create the collaborative story in a way that better exemplifies a co-constructed process.

Summary

The notion of considering the impact of decisions made on the experiences of others is one that permeates all sections of this chapter. Looking across all of the components of the observation data presented above, the picture suggests a movement away from traditional discourses that understand teachers as senders and students as receivers of knowledge. Within the baseline data, we saw a picture in which learning contexts were dominated by the teacher through their use of mainly instructional, whole class interactions from the front of the classroom. Through the consideration of the observation data a shift towards a greater balance of traditional and discursive interactions was noted, teachers also began to move away from the front of the room and engage in fewer whole class interactions.

The data also showed a developing understanding of the complexities of creating culturally appropriate and responsive contexts for learning. Whilst it is only a small data set, there is a suggestion within it that these are the most challenging of the six relational components of the observation for teachers. Potentially related to this is the little indication within this data, that there was an observable change in the discourses about knowledge itself, in regards to whose knowledge is valued and legitimated within the classroom and the way in which knowledge is created. Despite this, all of the observation data reflected teachers' efforts to make decisions that placed Māori students at the centre of their thinking, and their own agency as the response..

Similarly, the analysis of the discourses drawn upon to make sense of the observation data shows Māori students at the centre of teachers' thinking. There was a clear move away from the discourse of the child and the home that had characterised teachers' positioning in the original research findings of Te Kotahitanga, along with the discourse of systems and structures. Instead, all six of the participants located themselves heavily within the discourse of responsive and relational pedagogy to theorise both their past and current practices, thus aligning their thinking with the Māori students within the original research.

All of this is located within the contexts created by the decisions made by the Te Kotahitanga research team as well as the leadership of Te Kotahitanga within this school. In retrospect, it is difficult to say if all of the decisions made within the school context considered the impact on Māori students beyond an understanding that effective classroom pedagogy was a key component in addressing the inequities within education for Māori.

CHAPTER 4 DISCUSSION

4.1 Introduction

This chapter will consider the findings in response to the research questions. The central question asked:

In what ways did the implementation of Te Kotahitanga in the context of one school support six teachers to discursively position within a culturally responsive pedagogy of relations?

Whilst the sub-questions wondered:

- i. How do contextual features, such as the use of metaphors from within te ao Māori, facilitate teachers' recognition of their discursive positioning and challenge their own theorising in regard to the educational achievement of Māori students?
- ii. How might a teacher's cultural identity influence the process of positioning within a culturally responsive pedagogy of relations?
- iii. How did a specific group of teachers' interactions with Māori students change as they worked to position themselves within a culturally responsive pedagogy of relations?
- iv. What are the implications for professional development programmes that seek to challenge teachers' discursive positioning?

In response to the central question I will consider the relationship between conscientisation, resistance and transformative action within discursive positioning. I will then respond to the sub-questions through a consideration of the component parts of this relationship. All of this will be presented against the ongoing spiralling discourses that have been integral to these research findings.

4.2 Our shared experience of Te Kotahitanga and discursive positioning

I once heard a school principal describe Te Kotahitanga as a Trojan horse. In thinking how best to respond to the central question within this research I return to this metaphor. Reflecting on all of the conversations the participants and I have had during this research process, and the findings from our data, I would suggest that our experience within Te Kotahitanga was something like that of the Trojans.

We thought we were part of just another professional development programme, but we became actively engaged in dialogue immersed within a synergetic cycle of conscientisation, resistance and transformative action (G.H. Smith, 2004).

The changes within teaching practice, as shown in our observation data presented in the findings, are illustrative of the conscientisation process. The data presented within the observation effectively holds up a mirror for teachers. It provides a different perspective from which teachers can consider their practice, one that is external to them and yet provides specific evidential feedback on their pedagogy. Through the feedback process, teachers are provided with an opportunity to articulate and critique their theories of practice and the way in which their discourses shape not only their pedagogical interactions, but also Māori students' experiences of education and the identities that such interactions bestow on them. What the observation findings suggest is the complexity and also the potential of classroom observations to be used by teachers to critically reflect on the discourses that inform their theories of practice and through their agency take action to change those that perpetuate the marginalisation of Māori students.

Each of the participants first engaged with the Te Kotahitanga professional development at different points in their careers; two as first year teachers, several mid-career, and one at the end of a number of years in the classroom. Despite these differences the data shows that they were all able to reduce their reliance on traditional transmission approaches. What this would suggest is that previous teaching experience and professional development are not determining factors in whether or not a teacher is able to reposition themselves within a culturally responsive pedagogy of relations. What it also suggests is that by using data that is generated directly by an individual teacher's practice, the feedback or scaffolding operates within that teacher's zone of proximal development (Vygotsky, 1978) that is, the optimal space at which new learning can occur. Both of these points are important, as they bring us back to the core principles of the pedagogy itself, namely the notion of teachers as learners within a spiralling discourse.

4.3 Creating cognitive dissonance through naming

One contextual feature of Te Kotahitanga that worked to facilitate the recognition of our discourses and theorising was the naming or use of new cultural metaphors. The relationship between naming, identity and discourse was also evident when several participants talked about the naming of concepts within the Te Kotahitanga ETP through Māori metaphors. For Bevan and Aidan, both Pākehā, this naming created a new identity even though many of the ideas within the new metaphors were familiar. The use of a Māori word disrupted their traditional form of theorising, creating the dissonance necessary to surface and challenge their tacit knowledge along with their values, beliefs (Timperley et al., 2007) and discourses and requiring them to rethink and re-construct their existing knowledge. What is vital to acknowledge is that this disruption came when Pākehā had to learn not only about, but more particularly, from Māori; thus fundamentally disrupting power differentials related to whose knowledge counts.

It is interesting that Pearl also spoke of a similar feeling of dissonance and the need to reconstruct her knowledge despite being a te reo Māori speaker. Although she did not talk about it, reflecting on our conversation now I wonder to what extent there was also a level of discomfort in seeing these metaphors positioned within the Pākehā dominated context of the school, particularly given that all of the facilitators at the time were non-Māori. It is a conversation that I am sure she and I will come back to.

4.4 Cultural identity and positioning within a culturally responsive pedagogy of relations

There has long been a discourse that suggests Māori students require Māori teachers if they are to succeed. This discourse was challenged by some of the narratives of Māori students with the initial Te Kotahitanga research (Bishop & Berryman, 2006) but continues to be heard in some education settings. It is a problematic discourse given that the largest proportion of Māori students attend mainstream schools in which only approximately 8%⁶ of all teachers are Māori. If such a discourse is true, we are condemning a huge number of Māori students to either educational failure or success at the price of their cultural identity.

⁶ Percentage calculated from 2012 figures (Education Counts, 2014)

Whilst the research in my thesis only involved a small sample, the fact that all of these teachers who came from a range of different cultural identities, were able to actively position themselves within a pedagogy that has been shown to be effective for ensuring Māori student success as Māori (Ministry of Education, 2013), namely a culturally responsive pedagogy of relations, would potentially challenge this discourse. What it would also suggest is that the core principles of this pedagogy may well provide a theoretical framework for a way in which teachers, and schools, might work to establish a more relational yet autonomous relationship with Māori students, their whānau, hapū and iwi, that would enact the partnership promised within the Treaty of Waitangi.

Both the observation data and the thematic analysis would suggest that the way in which we constructed our identity as teachers was potentially more influential on our discursive positioning than our own cultural identity. Burr (2003) suggests that identity is constructed by the discourses we currently have available to us. Although each individual participant drew on their own unique cultural toolkit (Bruner, 1996) to make sense of their observation data, the relatively traditional teaching approaches shown within the baseline data suggests that, prior to their engagement with Te Kotahitanga, our identity as a teacher was likely to have been constructed by historical colonial discourses around effective teaching practice. This included discourses such as what constitutes knowledge, how we learn and who learns best, and the kinds of relationships that are most appropriate between teachers and students.

The changes evident in the observation data gathered during our engagement with the professional development suggests that the discourses within Te Kotahitanga, alongside the learning conversations with facilitators and other teachers, provided new and different discourses to draw upon in order to deconstruct and reconstruct our identity (Burr, 2003) as teachers.

The positioning within the discourse of relational and responsive pedagogy, evident in the thematic analysis, points to the notion that once teachers have positioned themselves securely within a culturally responsive pedagogy of relations and they understand both the practice and theoretical framework, the spiralling discourses (Bishop, 2011b) can continue beyond engagement with the

professional development intervention. The understanding of both theory and practice, and the relationship between the two is vital to ensuring teacher practice exemplifies the fundamental notion of praxis - “self-creating and self-generating free human action” (Darder, 2012, p. 87). However, the various comments from the participants that recognised things that had been lost in their current practice would suggest that the process of discursive repositioning must be understood as on-going, spiralling and dialogic with a need for systems and structures within the school that engage in on-going consciousness raising, developing a critical consciousness (Burr, 2003; Carspecken, 2012; Freire, 1986; 2005) that recognises the fundamental need to continually reflect in order to take action to bring about change (Bandura, 2000; Bishop et al., 2007; Bishop, 2011b; Burr, 2003; Freire, 1986). It is recognition of what Freire (1986) calls humanity’s *unfinishedness*.

4.5 Changed interactions with Māori students through implementation of a culturally responsive pedagogy of relations

As shown within the findings, each of the teachers reduced their reliance on largely traditional transmission classroom interactions (Bishop et al., 2007), characterised by whole class instruction and monitoring from the front of the classroom. They began to include more discursive interactions, showing particularly high instances of feed back and feed forward related specifically to the learning, creating contexts in which they were not only a speaker but also a participant within learning conversations (Bishop et al., 2007). However, it is the areas in which there was little shift, and their relationships to each other that are perhaps the most interesting in regards to teachers’ discursive positioning and their implementation of a culturally responsive pedagogy of relations.

The key areas in which little change occurred were in the instances of group interactions, co-construction, the meaningful inclusion of students’ prior knowledge and experience along with the creation of culturally appropriate and relational contexts.

Interactions coded as co-construction are those in which teachers and students work as “co-learners in order to negotiate learning contexts and content in order to actively construct knowledge” (Te Kotahitanga Module 3, 2009, p.22). Evidence of co-construction within classroom interactions suggests teachers understand the

relationship between knowledge and power alongside the understanding of the need to balance reified knowledge with that which is socially constructed (Wearmouth & Berryman, 2009). Those participants who shared their theorising about co-construction in the retrospective analysis clearly understood that it was connected to power and control. However, of those that recognised the potential of co-construction to address traditional power differentials there was a stated fear of losing control by way of explanation for the data. This not only suggests some continued reliance on traditional views of a teacher's role in the classroom, but, perhaps more particularly, illustrates how ingrained some discourses are and as a result how complex the process of conscientisation is.

Similarly, although not discussed by the participants, it may also indicate that low levels of co-construction indicate some hitherto unrecognised and therefore unchallenged deficit theorising around Māori students' ability to engage in interdependent knowledge creating interactions. This raises a number of critical questions around traditional views of knowledge and what teachers understand their role to be. It also highlights the tension for teachers who seek to balance reified and socially constructed knowledge within their classrooms. For instance, one of the discourses I have often heard from teachers is that the requirements of the National Certificate of Educational Achievement (NCEA) necessitate the transmission of standardised curriculum knowledge. Whilst a critical examination of NCEA and the ideologies embedded within it is beyond the scope of this discussion, it is important to consider the reductionist view of knowledge that this position engenders in many teachers, and the subsequent response that perpetuates traditional transmission pedagogies and the marginalisation of many Māori students as well as others.

Alongside co-construction, observed instances in which the participants meaningfully invited students to share their prior knowledge were also relatively low across the group. Unlike prior learning, in which teachers monitor that students have retained information from previous lessons, prior knowledge provides an opportunity for students to bring their cultural toolkit (Bruner, 1996) to the lesson and "through the collaborative identification, acknowledgement and application of their prior experiences and knowledge" (Te Kotahitanga Module 3, 2009, p.22), bring their own sense making to the process of co-constructing new

learning. As such, it challenges what Freire terms the banking model of education (1986) in which the teacher's role is to control and regulate what information is deposited within receptive students. In contrast, creating contexts in which students are able to share their prior knowledge and experiences positions them as subjects within the world (Freire, 1986), legitimising and valuing the broad range of knowledge and ways of knowing within the classroom. This again raises questions, as the evidence suggests that despite the use of a range of discursive practices there is little to indicate that the participants understood the way in which the exclusion of prior knowledge privileges some knowledge while marginalising the lived experiences and cultural understandings of many Māori students. It also raises the critical question of whose interests do such practices serve (Berryman et al., 2013a; McLaren, 2007)? Māori students? Teachers? Or discourses located outside of the classroom that see the function of schools and education as the perpetuation of the current, and inequitable, structures for some groups such as Māori within mainstream New Zealand society?

The lack of variance in the percentage of group interactions again suggests that, despite the increase of discursive practices, participants were not critically conscious of the way in which a continued reliance on whole class and individual interactions perpetuated the traditional teacher dominated classroom contexts. This may also suggest some entrenched deficit thinking around Māori students as some how lacking the manners, confidence or the ability to engage with cooperative learning contexts.

These instances of limited shift in group interactions, alongside the persistent low percentages of co-construction and prior knowledge interactions are directly linked to the evidence which showed the smallest changes within the relational aspects of the Te Kotahitanga ETP, namely, creating culturally appropriate and responsive contexts for learning. Culturally appropriate contexts for learning are created through the purposeful inclusion of the visible elements of culture such as language and iconography (Bishop et al., 2007). However, as a number of the participants alluded to, it is not simply a "tokenistic compliance checklist" (Siope, 2013, p. 40) in which teachers hang kowhaiwhai patterns around their whiteboard and greet students with *kia ora* (Lawrence, 2011). Such approaches not only perpetuate the colonial discourse of homogeneity within Māori cultural identity

(Berryman, 2008) but also discourses that have seen the simplification and commodification of Māori culture by non-Māori (Bishop & Glynn, 1999) within education and wider society.

Culturally responsive contexts are often those in which the less tangible elements of culture, such as “values, morals, modes of communication and decision making and problem-solving processes along with the world views and knowledge producing processes” (Bishop et al., 2007, pp. 30 – 31) of students are central. Such contexts require teachers to position themselves alongside students within relationships of reciprocity and mutual trust and respect, operationalised through such discursive practices as co-construction, co-operative learning and the exchange of ideas from within individuals’ prior knowledge and experience. As one participant explained, it is not until teachers begin to truly listen to students and share the power within decision-making, that the context becomes responsive.

The connection between culturally responsive and culturally appropriate contexts then is that, through the process of establishing relationships of care and respect for students as culturally located individuals (Bishop et al., 2007), what is culturally appropriate within the group not only becomes apparent but also responsive to the aspirations, desires and needs of individuals, and the group as a whole. Such non-dominating relationships of interdependence, in which teachers must work with students rather than on them fundamentally challenges the traditional power differentials within the classroom and rejects discourses of cultural neutrality.

Although the evidence of changes in practice of the participants and myself presented in the findings chapter, suggest that we were, as a group, high implementers of a culturally responsive pedagogy of relations, the connections between those areas in which the evidence showed little shift raises the question; is a move away from a reliance on traditional transmission interactions a reliable indicator of agentic positioning within a culturally responsive pedagogy of relations or simply evidence of a pragmatic, technical application of theory (Darder, 2012)? The ongoing disparities between Māori and Pākehā within this

school's NCEA results⁷ would suggest that discursive practices in the classroom are not sufficient in themselves to address the issues facing Māori within mainstream education. Perhaps one way to respond might be to position the evidence as a vehicle by which teachers can be supported and challenged to become critically self reflective, recognising ways in which they can resist non-agentive responses and seek to engage with the issues at the level of transformative praxis.

In considering the findings I would suggest that there are two contexts that connect to this question. The first is the context created by the Te Kotahitanga professional development programme itself and the second was the context of the school. Whilst some aspects of each appear to have supported the six teachers, others seem to have presented challenges to their efforts.

The context created within the school by the Te Kotahitanga professional development cycle was clearly supportive as evident in the changing practices recorded within the observation data and the firm positioning within the discourse of relational and responsive pedagogy identified through the thematic analysis. Firstly, Te Kotahitanga introduced a professional development cycle that provided evidence of practice throughout extended opportunities to learn (Timperley et al., 2007) within critically self-reflective dialogue with peers. In the case of this particular school and this group of teachers, most of them were involved over a three year period whilst a couple of individuals have continued to be part of the cycle well beyond this.

Part of the reason this group of teachers were able to actively participate in the professional development cycle for so long was the firm belief, from the leadership of the school, that Te Kotahitanga, as a professional development programme, could support teachers to implement a pedagogy that would be effective for Māori students, such that the BOT continued to fund a facilitation team after the external funding stopped. Both the conversations with participants and my interpretive perspective of the timeline of events, suggested, however, that this belief became a barrier for them as it was not founded within a process of

⁷ School leavers with NCEA L2 or above 2013: Māori – 39.8%; Pākehā – 59.2% ; School leavers with UE or above 2013: Māori – 8.4%; Pākehā – 32.7% (Education Counts, 2014)

transformative praxis in which not only classroom practice but also leadership and governance practice were critiqued through the lens of a culturally responsive pedagogy of relations.

4.6 Implications for other professional development providers

The observation data presented seems to raise questions about traditional, externally facilitated, professional development programmes. I have heard, both in schools and within groups of professional development practitioners, discourses that believe that effective professional development needs to be provided by an appropriately qualified outside-expert. As a member of the in-school facilitation team, and one of the people who gathered some of the data selected for inclusion in this research by the participants, I can attest to the fact that I had no expert knowledge pertaining to pedagogy or professional development at the time. By way of induction into the role of facilitator I received, four days of out of school professional development by the end of which I had some expertise around the components of the Te Kotahitanga ETP, a level of competence in using the observation tool, and some basic facilitation skills. This expertise was then developed 'on the job' through learning conversations with the rest of our school facilitation team, the Te Kotahitanga professional development team, facilitators from other schools, the teachers I worked alongside and the Māori students I talked with. Whilst we did draw on academic research and theorising to inform our thinking, for me, it was never positioned as a truth and therefore no more important than our collective experiences and theorising. Recognised within the thematic analysis, this spirals back to a culturally responsive pedagogy of relations and the understanding that knowledge is socially constructed through dialogue within relationships of interdependence.

It is essential to consider the relational space in which this dialogue occurred. Whilst dominated by relationships between insiders, namely facilitators, teachers and students within one school, the way in which relationships were focussed on a shared goal, and a commitment to non-dominating relationships and interdependence, enabled the Te Kotahitanga professional development team, as outsiders, to both directly and indirectly be participants in the learning. Similarly, the relational space created through this research process has allowed both insiders and outsiders (myself as researcher, as well as others who no longer work

within the same school context) to continue to engage in an ongoing learning dialogue.

However, despite such seemingly permeable boundaries the contextual evidence for the school suggests that the leadership of the school were not a part of this dialogue and there is little evidence that they saw its connection to their role as leaders. In retrospect, the consequences of this would appear to be a limited critical consciousness within leadership practice, resulting in decision-making that did little to disrupt the hegemonic discourses of mainstream education and sometimes may have worked to reinforce discourses such as these.

The school leadership's decision to become part of Te Kotahitanga back in 2002 grew out of a desire to find a mode of professional development that gave teachers the skills and knowledge to become effective teachers of Māori students. Identified through the schools involvement with the Te Kauhua project, the school leadership looked again for an external solution and Te Kotahitanga was their response. Such an action would suggest a discourse founded on the notion of reified knowledge, possessed by one group to be bestowed upon another (Freire, 1986), drawing on proxy agency rather than that of the collective (Bandura, 2000), namely the school community itself. The extent to which the school leadership then engaged with Te Kotahitanga suggests they did little to recognise or seek to activate their own agency. This suggests a disconnect between the theoretical framework brought into the school through the professional development programme with leadership practice.

4.7 Transformative leadership

The reconceptualisation of Te Kotahitanga during 2004 – 2005, from a classroom focussed professional development programme to a school wide reform, extended its origins within kaupapa Māori, beginning from a point of self-determination, to make explicit connections to critical theory. Expressed as self determination within kaupapa Māori, the intent of work that draws from critical theory is primarily to transform the reality of those who have been oppressed (Darder, 2012; Freire, 1986). In the context of Te Kotahitanga, such an ongoing spiralling transformation could see the realisation of a bicultural partnership within our education system, exemplified by reciprocity, relational autonomy and a shared,

active commitment to realising the principles of the Treaty of Waitangi. What this relies upon, however, is the rejection of bystanderism which is “the reponse of people who observe something that demands intervention on their part, but choose not to get involved” (SooHoo, 2004, p.200). Within the context of a school, this means both teachers and leaders must look to enact their own agency.

4.8 Connecting back to contextual features and discursive positioning

Context, and perhaps more particularly, the synergistic relationships of the multiple contexts in which any professional development occurs, would seem to have the potential to work as a facilitative process in its own right. Such synergy talks to the dialectic nature of discourses (Darder, 2012) in which social, historical and cultural contexts shape and are shaped by multiple discourses. The extent to which context facilitates a recognition of current discursive positioning and challenges theorising however, would seem to depend on the extent to which that context is determined by leaders who either actively seek to retain their own power through acts of oppression or are complicit in this through ignorance, apathy or complacency.

As explained in the findings, the school began its engagement with Te Kotahitanga during Phase 3 in which the focus of the project was to bring about change in teacher discursive positioning in regards to Māori students’ achievement. This was to be achieved through a cycle of professional development focussed on teachers’ effective implementation of a culturally responsive pedagogy of relations (Bishop et al., 2007). The continual naming of Te Kotahitanga as a professional development intervention within this school maintained a focus on teaching practice and, therefore, positioned it outside of the sphere of leadership agency. Such was the strength in this naming that even when Te Kotahitanga refocussed itself as a school reform project, there was little evidence that the leadership within this school saw the need to consider the implications of this for their own practice.

The role taken by school leaders is crucial in addressing the inequities experienced by Māori students within mainstream education. What they must understand is the traditional role schools have played in reproducing the Eurocentric norms of the dominant culture within New Zealand society and the

fact that as leaders, they are part of the power base that perpetuates those norms (Berryman, Egan & Ford, 2014). With no effective point of disruption, the leaders within this school maintained a transactional leadership approach (Shields, 2010.) to Te Kotahitanga. Their actions suggest they believed that to express a set of standardised practices through the implementation of the ETP would be enough to address the issues of Māori within education. It is difficult to say what an effective point of disruption might have been. I recall numerous attempts were made by the Te Kotahitanga RP & D team, in-school facilitators and teachers, to engage leaders in a dialogue, problematising the frameworks within the school that perpetuated the inequities for Māori students, but none were sufficient to challenge their positioning.

4.9 Summary

Te Kotahitanga provided myself, and the group of teachers who participated in this research, with a series of synergistic points of disruption. Contextual in nature, these were not only the structures and practices within the professional development cycle but also the words and metaphors it used to name itself. As each of us, from our own cultural locatedness, sought to position ourselves within a culturally responsive pedagogy of relations we became engaged in a dialogue embedded within a cycle of conscientisation, resistance and transformative action.

On the other hand school leaders adopted non-agentic positions, choosing to delegate the responsibility to transform the educational experiences of Māori to the Te Kotahitanga facilitation team and teachers. This meant that, with no points of disruption to their theories of practice, they did not engage with the dialogue begun by Te Kotahitanga.

CHAPTER 5 CONCLUSION

5.1 Introduction

At the outset, it seemed like a fairly simple question to ask; how did the implementation of Te Kotahitanga support a group of teachers to discursively position themselves within a culturally responsive pedagogy of relations. As this research process has unfolded however, the question has revealed itself as complex and multi-faceted with two things constantly coming to the fore: resistance and the notion of learning through culture. As I have engaged with Te Kotahitanga I have come to believe it is the dialogue that is generated by the institutions within the professional development model, rather than the institutions themselves, that can be transformative in nature, or not. It is also my contention that a teacher's cultural identity is less significant in determining their response to that dialogue than the way in which they develop their relationships with and through the pedagogy itself.

In this final chapter I will firstly consider the notion of resistance and how this played out within the socio-cultural contexts for learning within the school. I shall go on to consider the implications of what I have learnt for others seeking to engage in educational reform.

5.2 The notion of resistance

Resistance is the point at which we choose to support or oppose something or someone through either action or inaction. Located within the synergistic relationship with conscientisation and transformative action, resistance is the point at which we recognise our agency and determine the actions we will take. Outside of this relationship resistance is often enacted through a refusal to engage in dialogue.

5.3 Resistance in the context of the school

The presentation of the school context highlighted the way in which resistance often manifests as a way to maintain the status quo. When thinking about the decisions made by the school leadership, what became evident was that whilst they were looking for a solution to the issue of inequities for Māori within mainstream education it had to be acceptable to those vested within the dominant

Pākehā discourses. By that I mean, it had to work within the existing systems and structures, an additive response rather than a fundamental change that challenged the status quo. It would be unfair of me to suggest that this was, at the outset anyway, a conscious decision. In 2002, when the school first became involved in Te Kotahitanga, the overriding discourse within the project itself was that the classroom was the site in which the struggle lay and that through the enactment of the Te Kotahitanga ETP teachers could transform the educational experiences of Māori.

However, as teachers became engaged within the dialogic space created by Te Kotahitanga what emerged was an understanding that teaching practice was only part of the solution. Increasingly the traditional policies, systems and structures within schools resisted the transformative actions that agentic teachers were making within their classrooms. Just as teaching practice had been considered a means to resist and transform the hegemony within the classroom so too the need for reforming the agency and praxis of the schools' leaders also became apparent.

In this school Te Kotahitanga teachers, including the six participants and I, had the agency to transform the educational experiences of Māori students within our classrooms but had little power, and therefore limited agency to affect change that would become transformational at an institutional level. What resulted was a dichotomous relationship in which teachers either accepted the limitations placed on their agency or they removed themselves from the school. In this context it is interesting that four of the six participants left the school. For teachers who resisted Te Kotahitanga however, this relationship worked to effectively align them alongside the power structures within the school providing tacit support for their stance.

However, Māori students have even less agency. This research looked only at teachers who actively sought to transform their practice through the implementation of a culturally responsive pedagogy of relations but there were many teachers who resisted Te Kotahitanga and either refused to engage at all or made little attempt to change their practice throughout their participation. I have little evidence to describe the learning contexts Māori students experienced in these classes other than the 2007 ERO report, but I would suggest the constant

stream of Māori students sent by these teachers to be seen by the deputy principal might well be understood as evidence of their resistance.

5.4 Learning within the cultures of the school

A key principle within a culturally responsive pedagogy of relations is the notion that learning occurs within socio-cultural contexts. For those teachers engaged with the Te Kotahitanga professional development cycle, this context was determined from within Māori epistemologies and shaped by the metaphors within a culturally responsive pedagogy of relations. Learning in this context was dialogic. It engaged facilitators, teachers and Māori students through a recognition of their unique sense making abilities, through the sharing of prior knowledge and experiences within the group, in order to socially construct new knowledge for the benefit of all. It was a context in which equity rather than equality was the goal.

The learning context for the participants and their Māori students however, occupied a duplicitous space in that it sat both outside and within the socio-cultural context of the school itself. A context primarily determined within western epistemologies which drew on discourses that sought to maintain the existing power structures. The culture of the school was dominated by a transactional leadership approach that ticked the boxes but resisted any real change (Berryman et al., 2014.). Learning in this context prioritised order through standardised expectations and practices, the achievement of universal goals, in which equality of provision rather than equitable outcomes was a key driver. The insistence that Te Kotahitanga was a professional development intervention became an effective means to marginalise not only the programme but also the Māori epistemologies from which it had grown. This enabled the school to *tick the box* in regards to its legal obligations without disrupting the status quo.

5.5 Implications of this research

There are a number of implications for schools looking to address the inequities within mainstream education highlighted by this research. Firstly, the seemingly obvious fact that it is complex work that requires the collaborative efforts of both teachers and leaders. However effective teachers become in the classroom, they have little agency within the traditional power structures. Similarly, leaders can transform systems, structures and policy but unless teachers resist the traditional

transmission approach to teaching the benefits for Māori students are likely to be minimal. This connects directly to the notion of interdependence within the principles of a culturally responsive pedagogy of relations.

The second implication is the need to create dialogic and relational contexts at all levels in the school. This too connects to the principles of a culturally responsive pedagogy of relations and the understanding that knowledge is socially constructed within interactive learning conversations. Affirming the concept of *unfinishedness* (Freire, 1986), dialogue resists the notion of the teacher or leader as expert, through the legitimatisation of each individual's prior knowledge, experience and sense making processes.

A third implication highlighted in this research is that of externally provided professional development. This school did what many schools have traditionally done when an issue is identified– they brought in an external *expert*. This has a two-fold effect. Firstly, it allows leaders to delegate responsibility reinforcing traditional power structures in which teachers are viewed in deficit terms and in need of remediation. Secondly, it limits the collective agency to collaboratively develop solutions that are located within the soci-cultural context of the school holding the possibility of transformative praxis. That is not to say that there is no place for external professional development providers. What it does mean however, is that those providers will have to establish ways to work alongside schools, positioning themselves as co-inquirers engaged in dialogue.

5.6 Returning to the central question

Looking at the evidence of change in teaching practice it is fair to say that the implementation of Te Kotahitanga within this school supported the group of six teachers to discursively position themselves within a culturally responsive pedagogy of relations. What the continued focus on Te Kotahitanga as a professional development programme did not support though, was a school wide commitment to transformative praxis with the potential for real change in the educational experiences of Māori students.

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APPENDICES

Appendix 1

Te Kotahitanga Effective Teaching Profile (Bishop et al. 2003)

Effective teachers of Māori students create a culturally appropriate and responsive context for learning in their classroom.

In doing so they demonstrate the following understandings:

they positively and vehemently reject deficit theorising as a means of explaining Māori students' educational achievement levels (and professional development projects need to ensure that this happens); and

teachers know and understand how to bring about change in Māori students' educational achievement and are professionally committed to doing so (and professional development projects need to ensure that this happens);

In the following observable ways:

Manaakitanga: They care for the students as culturally-located human beings above all else.

(Mana refers to authority and āaki, the task of urging some one to act. It refers to the task of building and nurturing a supportive and loving environment).

Mana motuhake: They care for the performance of their students.

(In modern times mana has taken on various meanings such as legitimation and authority and can also relate to an individual's or a group's ability to participate at the local and global level. Mana motuhake involves the development of personal or group identity and independence).

Whakapiringatanga: They are able to create a secure, well-managed learning environment by incorporating routine pedagogical knowledge with pedagogical imagination.

(Whakapiringatanga is a process wherein specific individual roles and responsibilities are required to achieve individual and group outcomes).

Wānanga: They are able to engage in effective teaching interactions with Māori students as Māori.

(As well as being known as Māori centres of learning wānanga as a learning forum involves a rich and dynamic sharing of knowledge. With this exchange of views ideas are given life and spirit through dialogue, debate and careful consideration in order to reshape and accommodate new knowledge).

Ako: They can use a range of strategies that promote effective teaching interactions and relationships with their learners.

(Ako means to learn as well as to teach. It refers both to the acquisition of knowledge and to the processing and imparting of knowledge. More importantly ako is a teaching-learning practice that involves teachers and students learning in an interactive dialogic relationship).

Kotahitanga: They promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students.

(Kotahitanga is a collaborative response towards a commonly held vision, goal or other such purpose or outcome).

Appendix 2

Asterisks used below denote themes specific to an individual participant.

Discourse of Child & Home	N= (idea units)	%
Facilitator practice	49	34.2%
Passive learners	15	10.4%
Disengaged learners	14	9.8%
Hegemony and inequity within society*	14	9.8%
Deficit discourses heard in staffroom	13	9.1%
Absenteeism	8	5.6%
Māori teachers more effective as home room teachers for Māori students*	8	5.6%
Transience*	7	4.5%
Selective engagement within lessons	3	2.1%
Positive attitude to self selected (option) subjects *	2	1.4%
Varying readiness to learn at different year levels	2	1.4%
Low expectations of student achievement beyond secondary school*	2	1.4%
Resistance of older teachers to change*	2	1.4%
Behaviour issues specific to boys *	1	0.7%
Influence of drugs *	1	0.7%
Kinaesthetic learners*	1	0.7%
Being Māori is not a positive *	1	0.7%
Total:	143	

Appendix 3

Asterisks used below denote themes specific to an individual participant.

Discourse of structure / systems	N= (idea units)	%
Impact of departmental polices, systems and structures on classroom pedagogy	66	19.5%
Traditional power structures within school leadership*	25	7.4%
Facilitator practice	24	7.1%
Limitations of recorded data available for analysis	19	5.6%
Culturally responsive and relational pedagogy within Te Kotahitanga kaupapa *	18	5.3%
Streaming (across school and within classes) *	18	5.3%
Impact of school wide polices, systems and structures on classroom pedagogy	18	5.3%
Discourses around different subject areas	17	5.0%
Facilitators from external agencies (Team Solutions, RTL Cluster)	16	4.7%
Observations by HOD & SCT*	11	3.3%
NCEA standards alignment *	10	3.0%
Involvement in Te Kotahitanga as condition of employment	9	2.7%
Smart tools within Te Kotahitanga	9	2.7%
Senior leadership expectation of involvement in Te Kotahitanga*	9	2.7%
Assessment focus	8	2.4%
Issues around safety of kaupapa and facilitators within the school*	8	2.4%
Timing of Te Kotahitanga observation (Te Kotahitanga cohort, term, time of day)	7	2.1%
Facilitators not observed*	6	1.8%
Separate class for Māori within school*	5	1.5%
Connecting a culturally responsive pedagogy of relations to MOE policy*	5	1.5%
In-school facilitators with numerous roles *	5	1.5%
Physical features of classroom	4	1.2%
NCEA requirements	4	1.2%
Initial teacher training	4	1.2%
Registered Teacher Criteria*	3	0.9%
Class size	3	0.9%
Junior school option subject policy*	3	0.9%
Agentic leadership practice *	2	0.6%
Te Kotahitanga as a kaupapa Māori programme*	2	0.6%
Total:	338	

Appendix 4

Discourse of relational and responsive pedagogy	N= (idea units)	%
Implementation of the Te Kotahitanga Effective Teaching Profile at time of observations	691	22.5%
Positioning self as learner	534	17.4%
Current understanding and implementation of a culturally responsive pedagogy of relations	475	15.5%
Relationships	431	14.1%
Critical reflection on agentic positioning	282	9.2%
Creating culturally appropriate and responsive contexts for learning	257	8.4%
Understanding of a culturally responsive pedagogy of relations at time of observations	212	6.9%
Perception of current implementation of the Te Kotahitanga Effective Teaching Profile	92	3.0%
Clarification and critique of recorded data based on current understanding	90	2.9%
Total:	3064	