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A CRITICAL ANALYSIS OF A CULTURALLY RESPONSIVE PEDAGOGY TOWARDS IMPROVING MĀORI EDUCATIONAL ACHIEVEMENT

A thesis
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ABSTRACT

The research task presented in this thesis examines how one English medium school, provides a culturally responsive practice that ensures the improved educational achievement of Māori students. The thesis begins by looking at some of the discourses that have transpired concerning Māori and the disparity in education that has affected Māori students' educational outcomes. It investigates kaupapa Māori approaches and interventions that came about to combat Māori education disparity and gave Māori autonomy over their own outlooks. It also focuses on Te Kotahitanga and culturally responsive pedagogy as a response in raising Māori educational achievement.

This study was conducted in a kaupapa Māori and culturally responsive manner with a mixed method approach that included the triangulation of qualitative and quantitative data. Qualitative data included student, their parents and teacher voice as semi-structured interviews and quantitative data comprised of student achievement data and Te Kotahitanga teacher observation data. The discoveries are discussed as to the influence of the culturally responsive discourses that affected Māori student achievement.

This study suggests that when teachers implement culturally responsive practices in their classrooms, students improve educationally. Therefore, to combat the disparity that Māori students in English medium schools experience a change in school and teacher practice needs to occur so that it reflects a culturally responsive pedagogy of relations.

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Ehara taku toa i te toa takitahi, engari he toa takitini.
The combined efforts of many are needed to complete a project.

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Firstly, to my girls and your mums. A special thank you for sharing your thoughts with me and allowing me to share your story. I know we share the same hope that the teina following in the footsteps of you young ladies will benefit from your kōrero and that they will experience culturally responsive practice that will enable them to succeed.

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It is my hope that this kind of kaupapa inspires others involved in education to look at their practice and make the changes necessary to enable Māori students to achieve educationally. Nō reira, tēna koutou.

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CHAPTER ONE: INTRODUCTION

This research supports the issue that deficit theorising has pathologized Māori by affecting their educational outcomes (Bishop, Berryman, Tiakiwai & Richardson, 2003; Consedine & Consedine, 2012; Shields, Bishop, & Mazawi, 2005). Consequently, Māori students do not achieve well in English medium schools and there is a significant educational gap between Māori and non-Māori in those schools (Bishop et al., 2003). In contrast, kaupapa Māori initiatives have revealed that Māori are able to succeed educationally as Māori when immersed in a supportive setting (G. H. Smith, 1997). Therefore, New Zealand educators need to focus on implementing initiatives that support Māori students in an English medium education setting so that they too may achieve educationally.

I teach Te Reo Māori in an English medium secondary school in my hometown. When I first started teaching at my school, I was shocked to find that not much had changed since I was a secondary school student in the 1970's. I noticed that Māori students were over represented in the negative aspects at school and were under represented in the positive aspects. Consequently, Māori students were disengaged with their schooling and there was noticeable gap between Māori and non-Māori achievement.

I was very happy when the contributing school was invited to participate in an initiative of teacher pedagogy that enabled a culturally responsive and relational pedagogy to occur. The initiative was the Te Kotahitanga programme which aimed to raise Māori educational achievement in an English medium education setting (Bishop, & Berryman, 2010; Bishop, Berryman, Cavanagh, & Teddy, 2007; MOE, 2009). Consequently, I have been a part of this initiative since its inception. Firstly as a teacher participant and then as a cultural advisor to the Te Kotahitanga facilitators in the contributing school. As a member of this school for over fourteen years, I noted the changes that occurred when teachers' beliefs were repositioned and they implemented culturally responsive methods within their classrooms. Māori students started to achieve educationally and were enjoying success at school.

That success aligns with research which indicates that when culturally responsive pedagogy and pedagogical practices are implemented that the educational achievements of diverse students can improve (Garnett, 2012). Therefore, for this study I am interested in exploring how embedded the culturally responsive pedagogy is within the contributing school and whether the practice is improving Māori achievement.

The thesis is organised in seven chapters. Chapter One presents the reasoning behind this study and some information about me (the researcher). It also explains my interest in the topic and what outcomes I would like to achieve. In Chapter Two I review literature from both national and international sources to support the theoretical basis for this research.

In Chapter Three I give explanation of the methodology and methods employed to gather and analyse the data. I also discuss the preamble to the research process and procedure applied for the research. Chapter Four presents the information gathered in detail giving autonomy to the participants to have their say. In Chapter Five I present the findings of this study. Chapter Six I evaluate the key findings from the previous chapter in relation to the research questions. In Chapter Seven I conclude with a summary of the findings and discuss recommendations of this study. I also ascertain the limitations of the study and deliberate with concluding thoughts on the research outcome.

CHAPTER TWO: LITERATURE REVIEW

INTRODUCTION

This research is concerned with analysing culturally responsive pedagogy with the aim of improving Māori educational achievement. It explores historical issues of the deficit theorising that have pathologized Māori, marginalising their outcomes. This chapter then reviews the disparity in education that has impacted upon Māori students' education in New Zealand. The review will also examine kaupapa Māori approaches and interventions that have developed to support needs of Māori people. Furthermore, the review will also look at Te Kotahitanga, a Kaupapa Māori research and professional development project that sought to improve the educational achievements of Māori students in mainstream education in New Zealand. Finally, this chapter explores culturally responsive pedagogy and pedagogical practices that support improving the educational achievements of Māori students.

DEFICIT THEORIZING THAT HAVE PATHOLOGIZED MĀORI, MARGINALISING THEIR OUTCOMES

Māori have been misrepresented in "their part in colonial history in textbooks"; and have been party to the "scientifically-based cultural deprivation theories to explain Māori underachievement in mainstream education" (Shields et al., 2005, p. 55-56). In addition, the cultural deprivation theories or cultural stereotypes were not only believed by non-Māori, but were believed by Māori themselves (Mahuika, N., 2011; Shields et al., 2005; L. T. Smith, 2012). Meaning that the deficit theories became the pathologized norm or believed norm for non-Māori and Māori alike (Shields et al., 2005). This misrepresentation came in the form of "societal & civilizational racism" (Scheurich & Young, 1997, pp. 6-7) by the colonists to Aotearoa/New Zealand and by imposing their customs and practices over Māori customs and practices, the colonists gained domination over Māori through societal methods (Shields et al., 2005). Consequently, the deficit theorising in regards to Māori, led to Māori being marginalized in their own country. This misrepresentation also produced the deficit theorizing about Māori that enabled the educational disparity for Māori students in education in New Zealand (Bishop et al., 2003).

The misrepresentation regarding Māori goes as far back as to the arrival of Māori to Aotearoa. Dominant discourse in history books sets the scene of Māori arriving altogether to Aotearoa/New Zealand in seven waka (canoe). The untruths of the myth of this migration was told in books and sung in songs such as 'ngā waka e whitu' (seven canoes) which tells of a great fleet of waka arriving together in Aotearoa (Himona, 2001). Contrary to that belief, Māori arrived in many different waka to Aotearoa, which did not happen in one migration, but occurred over a long period of time (Anderson, Binney, & Harris, 2014; Evans, 1997; Jones, 2007; Mutu, 2010). Another fallacy was that Māori came to Aotearoa by mistake (Himona, 2001). Our tūpuna (ancestors) purposely sort out Aotearoa and the fact that those early Māori also brought food with them, such as kumara (sweet potato) and dogs (Bassett, Sinclair & Stenson, 1998) dispels the notion of discovery by mistake, as their journey was well planned and thought out.

Prior to European arrival to Aotearoa/ New Zealand, Māori adapted well to the new land that had an abundance of food sources and they were very good at hunting, fishing and gathering food (Anderson et al., 2014; Bassett et al., 1998). Furthermore, early Māori were strong and healthy, and their life expectancy was comparable to the Europeans of the same era (Anderson et al., 2014; Wilson, 2015). This is far from the modern racial stereotypes by Europeans that perceive Māori as being lazy, poor and dirty (Belich, 2014; Shields et al., 2005).

Māori were also thought of by Europeans as the "noble savage", which dismissed the notion that they managed a complex society (Belich, 2014). This was far from true as Māori did and still does have a complex society that has kin relationships which in the past lived in whānau (extended family) and hapū (groups of extended whānau) (Anderson et al, 2014; Consedine & Consedine, 2012; Mikaere, 2013; L. T. Smith, 1996). Those whānau and hapū groups were also led by rangatira and they maintained their societal structures with their own tikanga (customs and practices) and beliefs (Mikaere, 2013; Mutu, 2010). Hapū also belonged to a wider group who were part of an iwi (tribe) which was generally linked to a common ancestor that was descended from a founding waka (Anderson et al., 2014; Mikaere, 2013).

Despite the belief that Māori were subsistence villagers who could only produce enough for their immediate needs (Shields et al., 2005), Māori prior to European

arrival saw hapū controlling their own whenua (land) under rangatira leadership and they also had ownership over their own assets (Anderson et al., 2014). Moreover, hapū had their own unique complex characteristics, which derived through the whakapapa (genealogical table) to which the hapū belonged (Anderson et al., 2014). Māori society also had a close affiliation to the land, which came from them being able to whakapapa (recite genealogies) to Papatūānuku (Earth mother) (Sinclair, 1977), however, although Māori recognised ownership rights to land, this was not seen as absolute ownership as in the modern sense of ownership (Anderson et al., 2014).

"Civilizational racism" (Scheurich & Young, 1997, p. 7) came to the fore when the first European colonizers set about writing their history over the top of the indigenous landscape, as they renamed the whenua, and plotted a new course for the country's inhabitants (Mahuika, N., 2011; L. T. Smith, 1996). Abel Tasman was one of the first Europeans to lay claim to what was not his and upon 'finding' Aotearoa he called it Staten Landt, which was then changed to Novo Zeelandia which was named after Zeeland, a coastal province in Holland (Bassett et al., 1998). Consequently, the name was further changed by Europeans and as a result the name New Zealand was the European name given to the land. European contact also had an impact on the renaming of the tangata whenua (indigenous people) of Aotearoa. Prior to European contact, iwi did not identify themselves by a collective name as they were known for their iwi name, and with European arrival the name Māori, meaning 'ordinary or human', was given to the tangata whenua (Anderson et al., 2014; Morrison, 1999; Wilson, 2015).

Furthermore, contrary to pathological or falsely believed theories, when Cook arrived to Aotearoa in the eighteenth century, he found a thriving and complex society (Anderson et al., 2014; L. T. Smith, 2012). Anderson and colleagues (2014) also noted, that from as early as 1769, trading between tangata whenua and the foreign visitors began, and that both parties benefited from this trade. What's more, Māori people of that time were very prosperous and they carried out commercial enterprises on a large scale, however, they still continued to live in a traditional society, based on tribal divisions of whānau and hapū (Bishop, 1997a).

> [Furthermore,] throughout the 1830's and 1840s [Aotearoa] was still firmly in the control and under the authority of … hapū … [and it] was the hapū, under the leadership of their rangatira, who controlled the lands, seas, waterways, resources and people within the territories over which they held absolute and paramount authority (Mutu, 2010, p. 16).

Therefore, contrary to today's theories, Māori people of that time were flourishing and had control over their own assets and people.

"Societal racism" (Scheurich & Young, 1997, p. 47) was also prevalent during the signing of the Treaty of Waitangi and there have been many impacts from then, that have created inequalities for Māori people (Bishop, 1997a). Some of the issues that came about for Māori and Pākehā (non-Māori) were from the noted differences in the understanding of the treaty between both sets of people (Orange, 1989). Māori thought that they that they would "keep what was [theirs] – property, rights and privileges, and [anything that they] valued (Orange, 1989, p. 18). In addition, Māori also believed that they would keep their authority to manage their own affairs or tino rangatiratanga (Bishop, 1997a; Consedine & Consedine, 2012). Furthermore, Māori also expected the crown to govern the troublesome settlers and that land issues would be controlled (Consedine & Consedine, 2012). In contrast, although Māori were guaranteed tino rangatiratanga in the treaty (Orange, 1989), that did not happen (Bishop, 1997a; Shields et al., 2005).

Contradictory to the myths perpetuated by the writers of history books, after the signing of the treaty, Māori continued to be prosperous and adapted to Pākehā technology and used it to their advantage (Bishop, 1997a; Shields et al., 2005). However, Māori land control and success did not wash well with Pākehā settlers and by means of political manipulations, war resulted (Bishop, 1997a). The deficit theorizing and civilizational racism used against Māori to manipulate war also led to government legislation that followed the wars and this had a huge impact on Māori prosperity (Consedine & Consedine, 2012; Shields et al., 2005).

Consequently in the late 1800's, Māori descended into poverty as their land was confiscated and they became reliant on working for Pākehā in menial seasonal work (Shields et al., 2005). This loss of land not only impacted on the asset wealth of

Māori people, but affected the core that was essentially Māori. The separation from Papatūānuku through land being confiscated and the links that Māori people trace ourselves back to the land (L. T. Smith, 1996), was like severing the ties from whānau.

Following the impacts of land loss, Māori were then pathologized through assimilation policies and this had an enormous impact on the Māori community, Māori language, Māori customs and Māori prosperity (Consedine & Consedine, 2012). Policies that didn't allow Māori to vote unless they owned a certain amount of property which meant most Māori couldn't vote because their land was communally owned (Derby, 2012).

Other policies like the Tohunga Suppression Act, 1907 which outlawed "traditional ceremonies and structures" and prevented Māori experts carrying out their traditional Māori practices, denied Māori their autonomy to take care of themselves" (Stewart-Harawira, 2005). Further, government initiatives such as the New Zealand Census that recorded Māori data separately (Smith, 1996) was also another means of devaluing Māori and giving voice to the "societal racism" (Scheurich & Young, 1997) that was happening in Aotearoa. In that policy,

> Māori were required to record the actual fraction of Māori blood they possessed in the census from 1951 until the change of definition occurred in 1976. One rationale for this was that the more diluted people were of their Māori 'blood', the more it signalled that they were becoming civilised and modern, and the less Māori they were…" (Smith, 1996, p. 345).

Meanwhile, due to the loss of land and loss of language which was brought about by many government policies, Māori's common framework of meaning was being dissected slowly, painfully and subtly (Bishop, 2005).

> [Therefore] from the time of the signing of the Treaty of Waitangi until the mid- 1970's, Māori went from being an industrious, vibrant, economically viable and entrepreneurial society successfully adapting to a rapidly changing world, to a dispossessed, marginalised, threatened and involuntarily minority population in their own country" (Consedine & Consedine, 2012, pp. 96-97).

As a result, in the 1950's due to land loss and poverty, many Māori began to move from their tūrangawaewae (a place where one has rights of residence and belonging through kinship and whakapapa) to the cities to gain unskilled employment (Consedine & Consedine, 2012; Shields et al., 2005; L. T. Smith, 1996). This saw the "breakdown of tribal and extended family units as young people moved to the cities, leaving behind older family and tribal sources of language, customs and culture" (Shields et al., 2005, p. 64). Smith (1996, p. 348) also quotes that "[t]his was one sure way of completely breaking up what was left of the papakāinga [original home and communal Māori land] which early colonists had so fervently wished to destroy." Consequently, moving to the cities brought more issues for Māori as they then lived in poor housing, had health problems and had no support as they were away from their families (Shields et al., 2005) giving rise to the deficit theorizing and civilizational racism (Scheurich & Young, 1997). As a result, "the dominant discourse maintained that Māori impoverishment was due to their resisting assimilation,… thus fulfilling prophesies about the cultural (and racial) inferiority of Māori people and setting the scene for pathologizing Māori peoples' lived realities" (Shields et al., 2005, p. 62). These deficit theories and marginalised outcomes had a direct impact on educational achievement for Māori.

DISPARITY IN EDUCATION THAT HAS AFFECTED MĀORI STUDENTS' EDUCATION

Schooling for most Māori children has produced a dismal outlook since the signing of the Treaty of Waitangi (Consedine & Consedine, 2012; Shields et al., 2005). The disparity in education for Māori in Aotearoa began with the Native Schools Act 1867, which introduced village primary schools as a separate institution for Māori, developing a two tiered education system for Māori and non-Māori (Calman, 2012; Shields et al., 2005). Māori also paid for this, as they were obliged to donate their land for the schools and assist with the costs of buildings and teacher's salary

(Calman, 2012; L. T. Smith, 1996). A decade later, the Education Act was passed which required all children to attend schools (L. T. Smith, 1996). This Act had an impact on the social relations of Māori, separating Māori children from their whānau and hapū who in effect were their main educators (L. T. Smith, 1996).

From the very beginning, the priority of the Native Schools was the teaching of English and "the plan was to phase out the Native Schools once English had taken hold in a community" (Calman, 2012). Although te reo Māori (the Māori language) was spoken in those schools at that time, teachers were only to use te reo Māori as a means of introducing English (Calman 2012; Shields et al., 2005). It was also during the early 1900's that te reo Māori was banned from the school grounds and many Kaumātua (Māori elders) tell stories of being punished if they spoke Māori at school (Binney & Chaplin, 1990; Calman, 2012; Macfarlane, 2013; Shields et al., 2005). Puti Onekawa (a kuia - female elder) from Maungapohatu) recalls getting a hiding with a supple jack because her cousin did not know enough English to ask to go outside to go to the toilet and so she soiled herself (Binney & Chaplin, 1990). These kinds of stories are numerous and tell of the transgressions that happened to Māori of that time. It was through these transgressions that the decline of the Māori language began and Māori parents were pressured to speak to their tamariki (children) in English at home (Calman, 2012; Consedine & Consedine, 2012; Shields et al., 2005). Therefore due to te reo Māori not being valued at school, over time as those tamariki grew into adults they then believed that it was best that their children didn't learn to speak te reo Māori (L. T. Smith, 1996).

This form of "institutional racism" (Scheurich & Young, 1997, p. 5) not only devalued the Māori language in the eyes of Pākehā but also devalued it in the eyes of Māori helping to destroy not only the language but the culture. For example, te reo Māori was how Māori knowledge systems, whenua, whakapapa, traditions, values and beliefs were handed down to Māori people from generation to generation (Anderson et al., 2014). Therefore, the interrelation of the importance of te reo Māori to the culture of Māori people was also significant (Anderson et al., 2014; Rapuara, 1992), and consequently, the practices that discouraged Māori from maintaining their language impacted on their culture (Consedine & Consedine, 2012).

Another contention with the schooling of that time was the corporal punishment and discipline (L. T. Smith, 1996). Children were often hit or threatened to be beaten which was abhorrent to Māori whānau, which often led to clashes between the Māori community and the teachers and it meant that whānau took their tamariki out of school. However, if the whānau took their children out of school they were be fined, therefore undermining the rangatiratanga of the Māori parents by the government (L. T. Smith, 1996).

The curriculum offered at the Native Schools was very limited and did not go beyond basic reading, writing, arithmetic, and focused mainly on manual instruction and personal hygiene (Calman, 2012; Consedine & Consedine, 2012; Shields et al., 2005; L. T. Smith, 1996). The dominant discourse around this was "that Māori were not capable of abstract thinking… and were better to be trained for manual work" and this enabled the pathologization of Māori by educational institutions (Shields et al., 2005, p. 63). This 'institutional racism' (Scheurich & Young, 1997) which inhibited learning for Māori was also supported by individuals like school inspector Henry Taylor in 1862 who wrote:

> I do not advocate for the Natives under present circumstances a refined education or high mental culture: it would be inconsistent if we take account of the position they are likely to hold for many years to come in the social scale, and inappropriate if we remember that they are better calculated by nature to get their living by manual than by mental labour (Calman, 2012).

As a result of Māori being disadvantaged educationally, they were unable to compete with non-Māori when the limited curriculum led to limited opportunities, especially in the employment sector, therefore marginalizing Māori peoples' opportunities to succeed economically (Shields et al., 2005).

Although the Native Schools were set up to promote the use of English, over time the curriculum did change to allow for the teaching of selected aspects of Māori culture. However, this changed in 1958 when school committees of the Native Schools were brought in line through the Education Amendment Act 1957 (L. T. Smith, 1996). As a result, "by 1969 Native Schools had all been transferred to the control of various Education Boards" and "the gains previously made in the Native

Schools, especially in the area of curriculum and in the degree to which the community had some autonomy in schooling, were of no consequence in the wider system" (L. T. Smith, 1996, pp. 356-357). Māori were then placed into "mainstream schools on non-Māori terms" (Shields et al., 2005, p. 55) and although a revitalization movement gave way to a kaupapa Māori (Māori approach) education pathway for Māori tamariki, there were limited schools and so most Māori children had no option but to attend local state schools (G. H. Smith, 1997). This limited the majority of Māori children that could be educated in a kaupapa Māori way.

Before the 1960s the "non-educational achievement by Māori pupils was not a major social concern, and … it was the Hunn Report in 1960 which centralised this issue" (G. H. Smith, 1997, p. 19). According to the report, the blame for Māori underachievement was placed on the child, family, home or culture (G. H. Smith, 1997). Since the Hunn Report, government strategies were put into place to deal with Māori underachievement, however those strategies used methods that did not use culturally responsive methods and consequently had an insignificant effect on Māori underachievement (Glynn, 2015; Lamont, 2011). As a result, Māori students have not achieved educationally in mainstream schools and this has been noted by many researchers and educationalists alike (Alton-Lee, 2015; Bishop, Berryman, Cavanagh & Teddy, 2009; ERO, 2010; MOE, 2003; L. T. Smith 2012; Thrupp, 2008). The educational disparity for Māori has come about in many forms but outcome for Māori students is still dismal.

> In New Zealand schools, in comparison to majority culture students (primarily of European descent): the overall academic achievement levels of Māori students is low; Māori suspension rates are far higher than those of Pākehā, and they are overrepresented in special education programmes for behavioural issues; Māori enrol in pre-school programmes in lower proportions than other groups, and they tend to be overrepresented in low-stream education classes. Māori are more likely than other students to be found in vocational curriculum streams, they leave school earlier with fewer formal qualifications, and they enrol in tertiary education in lower proportions (Bishop, 2012).

Therefore, the gap between Māori and Pākehā is still noticeable (ERO, 2012) and unfortunately, the consequences of Māori not succeeding and achieving at school has a flow on effect. Māori are more likely to have lower paying jobs due to lower qualifications (Bishop, 2005). Māori are more likely to leave school with no qualifications, compared to non-Māori (Anderson et al., 2014).

> Māori have higher levels of unemployment, are more likely to be employed in low paying employment, have much higher levels of incarceration, illness and poverty than do the rest of the population and are generally under-represented in the positive social and economic indicators of the society (Bishop et al., 2009).

Hence, things need to change to stop the status quo from continuing to happen.

KAUPAPA MĀORI APPROACHES AND INTERVENTIONS

Kaupapa Māori

"Kaupapa Māori is the philosophy and practise of 'being Māori'" (G. H. Smith, 1997, p. 1). Although kaupapa Māori means the Māori way of doing things, there are different meanings to kaupapa Māori in different contexts (Durie, Hoskins & Jones, 2012). It is important to note that te reo Māori is one of the essential aspects of kaupapa Māori and that the language is interwoven within the culture and knowledge (L. T. Smith, 1996). However, one must realise when developing an understanding of the theory of kaupapa Māori, it is essential to understand that "kaupapa Māori is more than just Māori knowledge and beliefs, but a way of framing how we think about these ideas and practices" (Mahuika, R., 2008, p. 6). Consequently, kaupapa Māori looks at Māori knowledge and Māori values and embraces everything that 'is' Māori. Therefore, kaupapa Māori encompasses much more than just "Māori language, culture, knowledge and values which are accepted in their own right", but validates "being and acting Māori" (G. H. Smith, 1997, p. 13).

During the 1970s and 1980s to counteract what was happening in the lives of Māori, a revitalisation movement blossomed in with a political consciousness among Māori communities (Anderson et al., 2014; Berryman, Nevan, SooHoo & Ford,

2015; Bishop, 2005; Durie et al., 2012; Mahuika, R., 2008). This was a "shift by Māori from being 'reactive' to 'proactive' – to taking responsibility to make changes for themselves and not wait for other people's permission" (G. H. Smith, 2012, p. 13). This proactive resistance lead to Māori taking control of their lives (tino rangatiratanga) and with this renewed self-determination, kaupapa Māori educational sectors such as Te Kōhanga Reo (language nests/Māori medium pre-schools) were born (Bishop et al., 2007). This led to more kaupapa Māori education initiatives and similar Māori cultural based institutions followed these. Māori also realised at that time that the survival of te reo Māori was "absolutely crucial to the survival of Māori people" (L. T. Smith, 1996, p. 213). Therefore, cultural institutions created a context in which Māori language, cultural practices and values could be rejuvenated (Mahuika, R., 2008). It gave a place where Māori could succeed 'being Māori'.

Consequently, kaupapa Māori education initiatives derived from Māori communities seeking to regain tino rangatiratanga over their lives and give a better education to their tamariki outside of 'mainstream' educational structures (G. H. Smith, 1997). As a result, the Māori initiative Te Kōhanga Reo began in 1981 and came about because Māori were concerned about the survival and wished to revive te reo Māori (L. T. Smith, 1996; Te Kōhanga Reo National Trust, 2015). They also wanted to totally immerse tamariki and whānau in the principles of Māori child rearing practices using te reo and tikanga Māori (Te Kōhanga Reo National Trust, 2015). In the initial stages, Te Kōhanga Reo were mainly self-funded by the wider whānau communities and was under the Department of Māori Affairs, which gave Te Kōhanga Reo tino rangatiratanga (Te Kōhanga Reo National Trust, 2015). This changed in 1990 as Te Kōhanga Reo came under the mantle of Ministry of Education and had to comply with the regulations imposed on the early childhood sector, which made maintaining the unique purpose of the Te Kōhanga Reo movement difficult (Te Kōhanga Reo National Trust, 2015). However, despite the difficulties, Te Kōhanga Reo has been successful in implementing a kaupapa Māori education strategy (Bishop, 2012).

Following the success of Te Kōhanga Reo, Māori wanted kaupapa Māori education for their school-aged tamariki. From this, Kura Kaupapa Māori (the primary schooling alternative based on Māori philosophies and taught in te reo Māori) first

began in 1986 (L. T. Smith, 1996). These schools "initially evolved as a 'resistance' type initiative to the educational crisis faced by many Māori within existing state schooling options and were started by Kōhanga Reo communities outside of the mainstream, state schooling structures" (Smith, G. H., 1991, p. 5). Then from Kura Kaupapa Māori, Whare Kura (secondary school taught in te reo and tikanga Māori) were established. These mātauranga Māori (Māori education) organisations are still able to "provide an environment where Māori language, cultural practices and values are demonstrated and are recognized as providing a valuable training ground for maintaining marae practices and protocols" (Te Kōhanga Reo National Trust, 2015). Whare Kura also provided a place where Māori could succeed being Māori and were gaining NCEA results equal to non-Māori (Alton-Lee, 2015).

Therefore, in English medium education settings, there was a need for educational strategies so that Māori could succeed as Māori. One such programme was the Te Kotahitanga programme, which evolved due to the disparities affecting Māori students in secondary schools.

TE KOTAHITANGA

There have been "many policies, projects and programmes [that] have been developed and implemented" since the educational disparities for Māori were first identified in the Hunn Report in the late 1950's (Bishop, 2012, p. 39). Even though Kura Kaupapa Māori educational programmes gave Māori a place where they are succeeding as Māori, the disparity for Māori students in mainstream education was and still is a concern (Alton-Lee, 2015). Therefore, to enable Māori students to succeed in a forum that used kaupapa Māori principles, the programme Te Kotahitanga was conceived to address the educational disparities of Māori students in New Zealand (Bishop, 2012; Bishop et al., 2009; MOE, 2012).

The Te Kotahitanga programme was a research and professional development programme that supported teachers to improve Māori students' learning and achievement in mainstream secondary school classrooms (Bishop, & Berryman, 2010; Bishop et al., 2007; MOE, 2009). The programme enabled teachers to create culturally responsive contexts for learning, which was responsive to evidence of student performance and understandings (Te Kotahitanga, n.d.). Furthermore, the

programme also aided school leaders, and the wider school community, to focus on changing school structures and organisations to more effectively support teachers in this venture (Te Kotahitanga, n.d.). The Te Kotahitanga programme was designed in stages/phases, with research into Māori students' educational experiences being a focal point of the research (Bishop et al., 2007; Bishop et al., 2009). It was then using the voices of the students and the findings from their narratives, that the Te Kotahitanga programme evolved (Bishop et al., 2007; Bishop & Berryman, 2006), resulting in "workshops [that was] linked [to] classroom mentoring and support" (Sleeter, 2010, p. 18).

Phase 1 of the Te Kotahitanga research project was undertaken by a research and professional development (RPD) team and was researched in a culturally responsive manner using kaupapa Māori methodology (Bishop et al., 2007). This enabled Māori to have a voice in the research giving Māori tino rangatiratanga over the research process (Bishop, 2005; Bishop, & Berryman, 2010). The project commenced by talking to year 9 & 10 Māori students from an array of schools, and speaking to their whānau, their principals and teachers (Berryman & Woller, 2015; Bishop, & Berryman, 2010; Bishop et al., 2003). The aim of the narratives was for the researchers to gain a better understanding of Māori student experiences in the classroom (Bishop, et al., 2003; Bishop, & Berryman, 2010).

> Māori students identified that the main influence on their educational achievement was the quality of their in-class relationships and interactions with their teachers. Māori students' also explained that if their teachers could create contexts for learning whereby Māori students could use their own prior cultural understandings and experiences as the basis for new learning then their educational achievement would improve (Berryman & Woller, 2015, p.169).

Based on their findings the researchers identified "teacher and school behaviours and attitudes that [made] a difference to Māori achievement" (Bishop & Berryman, 2010, p. 175). "During the interviews [researchers] asked [students] to voice what they would say to their teachers if they were able to coach them about teaching strategies that would improve their academic engagement and overall educational achievement (Bishop et al, 2003, p. 116). Consequently, Bishop and colleagues

(2003, p. 95) [utilised] "the findings of two previous studies into effective teaching practice for Māori students [and] the students' suggestions [to amalgamate] the various sets of characteristics, [describing them as] the sets of Effective Teaching characteristics.

The sets of Effective Teaching characteristics (Bishop et al., 2003, pp. 96-115)

Set 1: Mannakitanga: caring for the person

> Effective teachers: treat students and whānau with respect leading to reciprocity; are compassionate; understand the world of the students as Māori and as teenagers; have a sense of humour; can be trusted – they keep confidences; are giving of themselves; act in a just and fair manner; are friendly and firm in relation to students; learn and ensure Māori names are pronounced properly; actions are culturally located; participate with students in a variety of ways; want to be in the classroom with the students. They are passionate about being with the students more than anything else.

Set 2: Mana Motuhake: caring for performance

> Effective teachers care for the performance and learning of their students by: having high expectations and voicing and/or writing this often; having clear teaching goals and communicating /negotiating these with students; having a strong commitment to developing students' learning (understanding and growth, i.e. both quantitative and qualitative); having a strong commitment to teaching students how to learn; continually and critically reflecting on their own teaching; not accepting mediocrity from anyone (especially themselves); constantly supporting and rewarding efforts and learning by students; taking personal and professional responsibility for student learning; clearly identifying what is expected of students or what such learning actually involves; having a clear philosophy of teaching, i.e. understanding "the why"; being passionate about their subject or for what is being taught; adapting their teaching, if teaching needs to be in small bits, being willing to do so; making homework relevant and checking it carefully and responsively.

Set 3: Whakapiringatanga: creating a secure, well managed learning setting

Effective teachers can create and maintain a secure, well-managed learning setting by: having a clear and negotiated set of rules and consequences for quality behaviour and relationships; stressing the importance of respectful relationships (no put-downs); having excellent classroom management; using non-confrontational classroom management strategies; having a clean, tidy, organised room; inviting whānau to be involved at a variety of levels; seeing their classroom as part of the whole school; ensuring that lessons are well-planned and structured.

Set 4: Wānanga: effective teaching interaction

Effective teachers create a visibly, culturally appropriate context for learning and create a context that is responsive to the culture of the learner: *culture*; work as a learner with co-learners, negotiating learning contexts and content: *co-construction*; support student learning through the provision of appropriate academic *feed-forward* and *feed-back*; support student learning through acknowledging and using their prior knowledges and experiences: *prior learning*; promote appropriate student behaviour: *feed-forward behaviour*; control students' behaviour positively: *feedback behaviour;* check if students know what is being taught, or is being learnt, or being produced: *monitoring;* teach something, impart knowledge, and instruct how to produce something efficiently: *instruction.*

Set 5: Ako: strategies

These strategies are those that we suggest will assist in the creation of culturally appropriate and responsive contexts for learning: narrative pedagogy; co-operative learning; formative assessment; student-generated questioning; oral language / Literacy across the curriculum; integrated curricula; Critical reflection; ako; Differentiated learning, i.e. matching strategies/materials to abilities and addressing learning styles.

Set 6: Te Kōtahitanga: outcomes

> The following outcomes could be used to identify whether learning is happening and achievement is improving: student aspirations/goals; student attendance and retention; academic engagement; in-class/across form level achievement; in-school progress from year eight baselines; literacy and numeracy assessments.

Subsequently, it was through the process of reflecting on the narratives, that the profile of what constitutes as effective teaching for Māori students was created, which facilitated the development of the Effective Teacher Profile (ETP) (Bishop, & Berryman, 2010; Bishop et al., 2007; MOE 2012).

The ETP contains two core segments, with the first segment recognising two key aspects that effective teachers influence (Bishop et al., 2007). The first aspect states that teachers need to stop deficit theorising and using it as the excuse for Māori students' educational achievement levels (Bishop et al., 2007; Bishop et al., 2009; Bishop, & Berryman, 2010; MOE, 2012). During this phase, teachers need to stop blaming outside influences that restrict Māori students' from achieving to their potential. This includes the need to stop focusing on external discourses that affect Māori students' and focus on the things that they can do to make a positive difference for Māori students' in the classroom (Berryman & Woller, 2015; Bishop, & Berryman, 2010).

The second aspect involves teachers taking an agentic positioning in their theorising about their practice (Berryman & Woller, 2015; Bishop, 2012; Bishop et al., 2007). This is where teachers make a professional commitment and responsibility to bringing about change in Māori students' educational achievement by accepting professional responsibility for the learning of all students (Bishop, & Berryman, 2010). The second part of the ETP identifies six relationships and interactions that can be seen in effective teachers' classrooms which was termed a Culturally Responsive Pedagogy of Relations (Berryman & Woller, 2015; Bishop & Berryman, 2010; Bishop et al., 2007; Meyer, Penetito, Hynds, Savage, Hindle, & Sleeter, 2010).

> [This is] when teachers demonstrate on a daily basis that; they care for students as culturally-located individuals, they have high expectations for students' learning; they are able to manage their classrooms and curriculum 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 collaboratively promote, monitor and reflect upon students' learning so as to modify their instructional practices in ways that will lead to improvements in Māori student achievement; and they share this knowledge with students (Bishop, & Berryman, 2010, p. 176).

"[The] ETP then formed the basis of the Te Kotahitanga professional learning and development (PLD) programme" (Berryman & Woller, 2015, p. 169). This was then implemented with 11 teachers in four schools, in which there was marked improvement in learning, behaviour and attendance for Māori students in their classrooms (Bishop et al., 2003; Bishop, & Berryman, 2010). A copy of Te Kōtahitanga Effective Teaching Profile (Bishop, et al., 2003) can be found in Appendix A.

Following Phase 1, the research and development team recognised that to be effective in improving Māori students' achievement the programme needed to be a whole school professional development (Bishop, & Berryman, 2010). Therefore, Phase 2 began in 2002 in three different schools with the aim of identifying the outcomes of Te Kotahitanga when implemented as a whole school approach (Bishop, Berryman, Powell, & Teddy, 2005). Due to the programme growing in numbers, in-school facilitators were included into the programme to assist the RPD team (Bishop, & Berryman, 2010). These facilitators were chosen by the school and were teachers, Resource Teachers of Learning and Behaviour (RTLB) and School's Advisory Services staff (Bishop et al., 2007). The facilitators were then given their own professional development so that they could implement the Te Kotahitanga professional development process with teachers in their schools (Bishop, & Berryman, 2010). It was during this phase that "the benefits of teachers working in cross-curricular groups" was revealed (Bishop, & Berryman, 2010, p. 177) which led to the onset of co-construction meetings (Bishop et al., 2007). However the RPD team recognised during Phase 2 that "[c]entral to the development of professional

learning communities were teachers who were prepared to challenge their own and others deficit theorising" (Bishop, & Berryman, 2010, p. 178). For that reason, it was imperative that teachers needed to reposition themselves within an agentic discourse so that Māori students' achievement could improve (Bishop, 2012; Bishop, & Berryman, 2010).

Phase 3 saw another increase in participation with 12 schools being included in the programme (Bishop et al., 2007). During this phase, the RPD team implemented the most effective features from Phase 1 & 2 (Bishop, & Berryman, 2010). Phase 3 also enabled the RPD team to interview a new group of teachers on their actual experiences in the Te Kotahitanga programme and the "interviews clearly show[ed] that teachers who use[d] the entire range of relationships and behaviours to be found in the ETP [taught] Māori students more effectively than otherwise. (Bishop et al., 2007, p. 152). The RPD team also identified that the in-school facilitation team needed to be led by the school's principal to ensure appropriate organisational support for the project (Bishop, & Berryman, 2010).

Following Phase 3, the Waikato Te Kotahitanga team and the Ministry of Education chose an additional 21 schools for Phase 4 of the programme (Bishop, & Berryman, 2010). Those schools were in their first to fourth years of the programme and during that phase, the aim was to replicate the project from Phase 3 (Bishop, Berryman, Wearmouth, Peter, & Clapham, 2011). It was also during this phase that the RPD recognised the need for sustainability of the programme in schools and that to be sustainable there needed to be a whole school reform (Bishop et al., 2011). Hence, the "GPILSEO as a mnemonic device to aid in referencing" was developed to assist school leaders with the sustainability of the programme in their school (Bishop et al., 2007, p. 195).

> The GPILSEO model [was] articulated as a school-wide *Goal*; new *Pedagogy*; new Institutions and Structures for support: *Leadership* that is responsive, transformative, pro-active and distributed; strategies for *Spreading* reform; *Evidence* to evaluate progress; and establishing school *Ownership* of the reform (Meyer et al., 2010, p. 10).

Consequently, Phase 5 of the Te Kotahitanga project "incorporated the learning gained from the previous four phases" to improve its outcomes (Alton-Lee, 2015, p. 16). Therefore, Phase 5 "not only focused on teacher professional development, but also [focused] on school leadership to achieve whole-school change and the use of evidence of student outcomes to improve and inform [pedagogical] practice" (Meyer et al., 2010, p 3). This meant that principals needed to work with staff, especially those with influence, so that they could support the implementation and the sustainment of the Te Kotahitanga programme within their school. This kind of support was seen as vital to the success of implementing an inclusive culture in school communities of learners (Berryman & Wearmouth, 2009).

Emphasis was also put on "capability building, both in the team and with principals and middle leaders, and on strengthening the team's understanding that, for substantive change to occur for students, the adults involved must first reject deficit thinking and reposition themselves culturally" (Alton-Lee, 2015, p. 40).

During Phase 5 the Rongohia te Hau survey tool was also developed which made it possible for schools to gain an idea of how their Māori students experience school was going (Alton-Lee, 2015). "This meant that schools could use leading indicators derived from student feedback to diagnose need and inform and review improvement efforts" (Alton-Lee, 2015, p. 28). Another focus was on school–whānau connections, giving whānau autonomy over the education of their tamariki (Alton-Lee, 2015).

To enable teachers and school leaders to execute the ETP, there were professional learning activities throughout the professional development programme (Bishop, 2012). The first professional development activity in the Te Kotahitanga programme that introduced teachers to the programme was the 'Hui Whakarewa' (Bishop et al., 2007). This hui (meeting) was usually held at a marae to not only have the hui in a kaupapa Māori setting, but also to make links with the local Māori community which then signalled to them the intentions of the school in pursuing the goal of raising Māori students achievement (Bishop et al., 2007). This hui also used various Māori models of learning (Bishop et al., 2007; G. H. Smith, 1997; L. T. Smith, 2000) throughout the hui. At the "3-day hui… [t]eachers [were] introduced to the theoretical underpinnings of Te Kotahitanga and were challenged

to critically reflect upon the way in which they … explain Māori student underachievement, [and] consider the effect [that it] had on Māori students and [then] determine other possibilities" (Lawrence, 2011, p. 34). Consequently, teachers were asked to challenge or affirm their own positioning which may have challenged their beliefs (Bishop et al., 2007). It was also essential that teachers' positioning shifted from their pathologizing practices about Māori students (Bishop, 2005), to an agentic position during this hui (Bishop et al., 2007). Furthermore, teachers were given assistance to to develop the ETP within their classrooms and were advised about the support they would get with observations, co-construction meetings and shadow coaching (Bishop et al., 2007).

Throughout the hui teachers were also exposed to the acronym GEPRISP when learning to implement the ETP (Bishop et al., 2011).

> The acronym GEPRISP… remind[ed] teachers that this project [was] focused on the *goal* of improving Māori students' educational achievement, and that the means of doing so start[ed] with an examination of Māori students' *experiences* of schooling and of teachers' discursive *positioning* in relation to the goal and Māori students' experiences. [It also reminded them of] the importance of *relationships, interactions, strategies* and *planning* that [could] be used to reach the goal (Bishop et al., 2011, p. 16).
>
> [Next,] the order of GEPRISP is reversed into PSIRPEG (the P is silent) where teachers focus on their need to undertake classroom and lesson *planning* that will use *strategies* to promote discursive *interactions* in their classrooms that in turn will develop caring and learning *relationships* that will reinforce teachers' agentic, discursive *positionings*. Together these in turn all work towards improving Māori students' educational *experiences* and promoting the *goal* of improving Māori students' educational engagement, participation and achievement (Bishop et al., 2007, p. 38).

By using the GERPISP/PSIRPEG in-class reform model, teachers were able to merge their previous ideas and experiences and adjust their practice to embed a Culturally Responsive Pedagogy of Relations (Bishop et al., 2007).

Another essential professional learning activity was the 'Observation Tool' that supported teachers in applying the ETP in their classroom (Bishop & Berryman, 2010; Bishop et al., 2007). This provided "them with information and targeted feedback about their planning, [the] strategies used, [the] relationships established in the classrooms and the range of interactions used, along with other information about student participation and performance" (Bishop et al., 2007, p. 40). Teachers were observed teaching by a member of the in-school facilitation team using the 'Observation Tool', which they then provided 'Feedback' to the teacher (Bishop, 2012). There were two parts of the 'Observation Tool' with side 1 providing details of classroom interactions as they relate to the ETP (Bishop et al., 2007, p. 40).

Side 1 was used to gather evidence about the lesson, including:

- Māori student engagement
- work completed by target Māori students
- location of target Māori students
- teacher location throughout the observation
- description of the lesson
- cognitive level of the lesson
- teacher interactions.
- It is also used to gather background information about the teacher and the class (Berryman, & Lamont, 2013, p. 4).

The second part of the observation tool looked for the evidence of the relationships that were identified in the ETP as they were observed within the classroom lesson (Bishop et al., 2007).

Side 2 of the Observation Tool was used to gather evidence about:

- the teacher's relationships with Māori students
- the visibility of culture in the classroom
- the responsiveness of the teacher to Māori students' culture / prior knowledge and experiences
- the strategies being used by the teacher.
- (Berryman, & Lamont, 2013, p. 4)

Consequently, the Te Kotahitanga observation provided opportunity "for effective and meaningful feedback and reflection, thus providing a greater scope for solutions for all participants" (Bishop et al., 2007, p. 40). It was through those individual teacher feedback sessions that learning conversations between the facilitator and the teacher developed to a point that they were able to co-construct, plan for and change future lessons to benefit Māori students' achievement in the classroom (Bishop, & Berryman, 2010).

Another professional development activity in the Te Kotahitanga programme was the co-construction meetings. These hui were held with a group of teachers across a mixture of curriculum areas, that worked with a common group of students (Bishop et al., 2007). Teachers were supported by a member of their in-school facilitation team for those hui to collaboratively examine evidence of Māori students' participation and progress with learning (Bishop et al., 2007; Meyer et al., 2010). Then teachers collaboratively reflected on the learning, and co-construct solutions to best enhance the learning for their Māori students (Bishop, & Berryman, 2010; Meyer et al., 2010). During those hui the facilitators were to "emphasise that the co-construction process [was] about working collaboratively towards improving or maintaining positive relationships with Māori students and moving towards using more culturally responsive and discursive teaching and learning interactions in their classrooms" (Bishop et al., 2007, p. 42).

Shadow Coaching was another professional development activity in the Te Kotahitanga programme that involved a facilitator giving support to individual teachers to meet their personal and group goals (Bishop et al., 2007). After the facilitator had observed the teacher in their classroom and they had met afterwards to feedback and reflect on the observed classroom interactions, they would focus on goals related to the ETP (Meyer et al., 2010). From those hui there was the option for the teacher to be Shadowed Coached by a facilitator, who would work alongside the teacher in the classroom to develop specific skills pertaining to their goals (Meyer et al., 2010).

The aim of the Te Kotahitanga programme was to raise the achievement of Māori students in mainstream New Zealand secondary school classrooms and post evaluations indicate that the programme succeeded in doing just that. In the Meyers & colleagues (2010) Evaluation of Te Kotahitanga: 2004-2008:

- they found that those schools that participated in the programme noted that teachers and principals had higher expectations of achievement for their Māori students
- Māori students had better attendance, were more engaged in class and were more likely to stay at school than other schools
- Māori students were able to learn and belong as Māori in those schools; they had more Māori students gaining NCEA Level 1 and Māori students gained twice the percentage of the national average gain for all secondary schools.

Furthermore, in Alton-Lees (2015, p.7) findings on the 'Effectiveness of Te Kotahitanga Phase 5 2010-2012' she notes that:

- the achievement of Māori students (as measured by NCEA levels 1–3) in Phase 5 schools improved at around three times the rate of Māori in the comparison schools
- while the achievement of the comparison group deteriorated following the realignment of NCEA achievement standards, the achievement of Māori students in Phase 5 schools improved
- by 2012 the achievement of year 12 Māori in the Phase 5 schools (mean decile = 3) was on a par with the achievement of year 12 Māori compared across all deciles
- by 2012 the number of year 13 Māori students achieving NCEA level 3 in Phase 5 schools was nearly three times what it had been four years earlier
- the proportion of Māori students from Phase 5 schools who were at least 17 at the point of leaving increased at twice the rate for Māori nationally
- a very high proportion of year 9 and 10 Māori in Phase 5 schools (87%) reported that it felt good to be Māori in their school ("always" or "mostly")

Meyer & colleagues (2015) noted the significance of Te Kotahitanga in increasing the educational improvement of Māori students and the need for continued work in this area. Therefore, teachers shifting their pedagogy to being culturally responsive will enable Māori students to improve educationally.

CULTURALLY RESPONSIVE PEDAGOGY

"There is an assumption that what Māori students need to achieve are more Māori teachers" (Lawrence, 2011, p. 37). However, according to Māori students that is not the case (Bishop & Berryman, 2006). Researchers have noted that pedagogy that is culturally responsive can close the achievement gap and can improve academic achievement for diverse students (Garnett, 2012). Therefore, "teachers must create a classroom culture where all students regardless of their culture and linguistic background are welcomed and supported, and provided with the best opportunity to learn" (Richards, Brown & Forde, 2006, p. 4). For this reason, utilizing a culturally responsive pedagogy of relations is vital to improve Māori educational achievement. This type of pedagogy has characteristics that are complex with features that do not stand alone, but are interwoven with each aspect being as important as the other. To enable this pedagogy to transpire, teachers must also take responsibility and be accountable for their actions and not be part of the "bystanderism" that often happens in schools (SooHoo, 2004, p. 200). Thus, in this segment, I will endeavour to describe characteristics of culturally responsive pedagogy and the stance teachers need to take before culturally responsive pedagogy can take place.

First and foremost, to enable a culturally responsive and relational pedagogy to occur, teachers must not deficit theorize (Shields et al., 2005). Teachers may have to reposition themselves and reject their deficit theorizing about Māori students (Shields et al., 2005). Hence, teachers need to self-reflect (Richards et al., 2006) to be able to reject their deficit theorizing. For this to happen and for teachers to begin to teach in a culturally responsive manner, teachers need to take an agentic stance (Bishop et al., 2007). Consequently, to gain an agentic stance to effect change for Māori students, teachers need to reject stereotyping and any negative views they have concerning their students. Ladson-Billings (2009, p. 145) terms this as being an "agent of change", whereby teachers may also have to reject the deficit

discourses that have become part of their belief system (Shields et al., 2005). Bishop and colleagues (2003) also propose, that by teachers rejecting deficit theorizing and gaining an agentic stance about their Māori students, the relationships in the classroom can move forward allowing for a culturally responsive pedagogy to take place and for Māori students to succeed. Therefore, "teachers [with culturally responsive pedagogy] believe that students can learn [despite] societal influence[s], when effective teaching strategies are implemented" (Garnett, 2012, p. 6).

Strategies of Culturally Responsive Pedagogy

Bishop & Berryman (2010) maintain that teachers that are effective cultural practitioners can use a range of strategies that promote effective teaching interactions and relationships with their learners. So when posed with the question 'what is culturally responsive pedagogy?', culture is the foremost meaning that comes to mind. Researchers such as Bishop and colleagues (2007), who acknowledge that culture does count and that learners who bring who they are to their learning, are more likely to be successful in the classroom. However, teachers need to be aware that although culture does count and that 'cultural celebration' is important, only learning the cultural traditions can be simplistic, and teachers need to include culture with the understanding of improving students' academic learning (Sleeter, 2010; Sleeter, 2011). Furthermore, enabling the learner to bring who they are into the classroom as a person empowers the student to bring their culture to their learning, be it their ethnic culture or their characteristic culture (Sleeter, 2010). Cummins (as cited in Ladson-Billings, 2009, p.12) also agrees, "that students are less likely to fail when they feel positive about their own culture and the majority culture, and are not alienated from their own cultural values. Therefore honouring and respecting the "students' home culture" is a very important aspect of a culturally responsive pedagogy (Ladson-Billings, 2009, p. 151).

So then, to be effective in multicultural classrooms, teachers must relate teaching content to the cultural backgrounds of their students (Garnett, 2012). Bishop & Berryman (2010, P. 191) label this "wānanga", in which teachers are "able to engage in effective teaching interactions with Māori students as Māori". This is also supported in ERO's (2012) report, which maintained that in the ethics of teaching, teachers should focus on knowing the learners as individuals who are endowed with

cultural backgrounds. Garnett (2012, p.3) also corresponds that "culturally sensitive teachers not only recognize the importance of culture in student learning, but also the role that culture plays in their approach to teaching".

> Sleeter, (2010, p.12) similarly states that excellent teachers take the time to get to know their students … then shape their pedagogy around relationships with their students … and encourage them to be themselves. [Consequently, supporting] students culturally in a way that does not essentialize culture is complicated, but this results in the kind of teaching in which students thrive.

So therefore, students' cultural background and knowledge can contribute richly to their curriculum (ERO, 2012).

For students to share their culture with their teachers whakawhanaungatanga needs to occur and this is when whānau type relationships are formed between students and teachers (Bishop et al., 2003). Therefore, culturally responsive teachers need to connect with their students and build relationships with them (Bishop et al., 2007). Consequently, knowing your students, their whānau and their wider community (Bishop et al., 2007; Ladson-Billings, 2009; Richards et al., 2006; Sleeter, 2011) enables teachers to bring aspects of their students' everyday lives and experiences into the classroom learning. In addition, Bishop and colleagues (2007) noted that the closer the classroom and the home experiences are for students, the more likely it would be that students would be able to participate in the educational experiences designed at the school. Likewise, Alton-Lee (2003) also affirmed that quality cultural practitioners are able to "create effective links between school and other cultural contexts in which students are socialised, to facilitate learning" (p. 90). Alongside the whakawhanaungatanga and whānau relationships that teachers need to have with students to become culturally responsive, teachers need to show manaakitanga.

Manaakitanga is where teachers care for students as "culturally-located human beings" and is very important for teacher student relations that enhance the success for students in the classroom (Bishop et al., 2005, p.139). By "demonstrat[ing] a connectedness with each of their students" teachers are able to show that they care for the student (Ladson-Billings, 2009, p. 72). Arce, Cammarota & Romero (2009, p. 219-220) also noted that this type of manaakitanga nurtured the development of

"intellectualism through authentic caring". Thus, culturally responsive and relational pedagogy recognises that caring connections and relationships are fundamental aspects for educational achievement.

Together with the relationships between teacher and student, teachers need to encourage students to become a "community of learners" to build the social relations within the classroom (Ladson-Billings, 2009, p. 74). This type of pedagogical practice enables classes to work as "caring, inclusive, and cohesive learning communities" (Alton-Lee, 2003, p. 22). Consequently, whānau-type relationships are formed (Bishop et al., 2007) as the teacher encourages students to learn collaboratively. Within this whānau-type approach to learning, tuakana/teina (ERO, 2010) can be utilised. This is where students are expected to teach each other and be responsible for each other. Tuakana/teina also is where one learner who is the expert teaches the other learner/s and teaching scaffolds reciprocal or alternating tuakana/teina roles in student group/s, or interactive work (Alton-Lee, 2003).

Another culturally responsive approach that is just as important to building and maintaining relationships within the classroom, are interactions outside of the classroom (Ladson-Billings, 2009). This type of whakawhānaunga interaction can be achieved in a multitude of ways and settings with the aim of getting to know your students better (Ladson-Billings, 2009). Outside of the classroom, interactions can also be a place where student success can be acknowledged in their own forum, where they are the tuakana or expert in their own field. Ladson-Billings (2009, p. 38) describes this style of teaching as "pulling knowledge out" or "mining" of student knowledge, which can then be taken back into the classroom where students are able to participate using their own knowledge, sharing it in an interactive and dialogic way. Bishop & Berryman (2010, p. 13) interpret this style of learning as "ako". This is where teachers use reciprocal learning, where the learning is interactive and dialogic.

Culturally responsive teachers also enable students to make links to self, and how they, the students, are connected to their wider communities and support them to become global citizens (Richards et al., 2006). This is also supported by Ladson-Billings (2009, p. 52) where she notes that "teachers with culturally relevant practices help students to make connections between their community, [their]

national and global identities". According to Ladson-Billings (2009), being part of a community and a good citizen is to give back to the community. This can come from the "teacher [seeing themselves] as part of the community and [they see] teaching as giving something back to the community, [then they encourage] students to do the same" (Ladson-Billings, 2009, p. 38).

Another essential characteristic of culturally responsive pedagogy is for teachers to have high expectations for their students and want them to aim for excellence (Richards et al., 2006). Bishop and his colleagues (2007, p. 26) refer to this as "mana motuhake", which entails that culturally responsive teachers' "care for the performance of their students". Culturally responsive teaching also recognises the need for students to experience excellence, but with the teacher maintaining high standards so that the successes are with the students own merit (Ladson-Billings, 2009). Furthermore, Alton-Lee (2003, p. 16) also recognises that "high expectations are necessary" to raise student achievement, but this needs to be "supported by quality teaching". Consequently, teachers with culturally relevant practices believe that all students can succeed (Ladson-Billings, 2009). Therefore, when students are treated as competent, they are more likely to demonstrate competence (Bishop et al., 2007; Ladson-Billings, 2009). Hence, when there is a common vision for excellence, students are more likely to succeed.

When teachers are passionate about content, they also help students to develop the necessary skills to succeed (Ladson-Billings, 2009). Therefore, "when teachers provide instructional 'scaffolding', students can move from what they know, to what they need to know" (Ladson-Billings, 2009, p. 134). This is also when students and teachers can co-construct lessons and curriculum content, and the directions the learning will take. This aspect enables "teachers [to] encourage students to become active learners who regulate their own learning through reflection and evaluation" Richards et al., 2006, p. 10). This empowers the learners' right to their self-determination and allows the power to be shared enabling the learners the self-determination over the learning styles (Bishop et al., 2007). Bishop and his colleagues (2007, p. 10) uses the term "rangatiratanga" and Ladson-Billings (2009, p. 66) uses the terminology "humanely equitable" to describe this culturally responsive characteristic, in which students and teachers are able to power share. Berryman & Togo (2007, p. 51) also maintain that within a culturally responsive

pedagogy, “power sharing and collaboration is paramount”. Therefore, culturally responsive pedagogy empowers the learners’ with the right to self-determination using relevant evidence to support the learning contexts to enable students to succeed (Kia Eke Panuku: building on success, 2015).

SUMMARY

This literature review has described the historical misrepresentations that transpired which brought about the deficit theorising concerning Māori that have marginalised their outcomes. This chapter also reviewed the historical disparity in education in Aotearoa/New Zealand that has had an effect on Māori students’ achievement in education. Then the review looked at kaupapa Māori methodologies and interventions such as Te Kōhanga Reo and Kura Kaupapa Māori that came into being so that Māori could succeed as Māori. Then the review examined the Te Kotahitanga professional development project and how it improved the educational achievements of Māori students in mainstream education in Aotearoa/New Zealand. To conclude, this chapter also explored the many facets of culturally responsive pedagogy and pedagogical characteristics and strategies that work for diverse students and students from all backgrounds. Therefore, for Māori students to have the opportunity to achieve academically in mainstream education, there needs to be change in teachers utilising a culturally responsive pedagogy to enable Māori students to succeed in Aotearoa/New Zealand and to have an equitable outcome.

CHAPTER TWO: METHODOLOGY & METHODS

INTRODUCTION

"Research methodology refers to the theory of the research and the reasons for the way the research has been designed (Rangahau, n.d.). Therefore, the processes that researchers use to research are called methodologies (L. T. Smith, 2012). The intent of this study was to analyse a culturally responsive and relational pedagogy that improves the educational achievement of Māori students in a English medium secondary school. For that reason, it was important that in this study the research was conducted using kaupapa Māori and culturally responsive research methodologies. This chapter discusses the research methodologies chosen for this research and the method in which the research was conducted.

METHODOLOGY

Kaupapa Māori Research Methodology

Kaupapa Māori research is a form of research that has been developed to address the way that Māori have been researched in the past, research that misrepresented Māori and the Māori world (L. T. Smith, 2012). Therefore, kaupapa Māori research is a type of research that is applied in a Māori way, using Māori principles (G. Smith, 1997; L. T. Smith, 2005) to manage the research. Hence kaupapa Māori research "allows [Māori researchers] to acknowledge that the research [that] we [as Māori researchers] undertake… will have different epistemological and metaphysical foundations than Western orientated research" (Cram, 2001, p. 41). Therefore, due to the nature of this research, it was imperative that the research be conducted using kaupapa Māori research methodology.

Kaupapa Māori Research Principles

Accordingly, there are many aspects that embody kaupapa Māori research principles and they are described in a multitude of ways. For example, according to Bishop (2005) and L. T. Smith (1996, 2000) researchers need to use principles such as whakapapa, te reo Māori, tikanga Māori, whānau, rangatiratanga and whakawhanaungatanga for research to be executed in a kaupapa Māori manner.

Other Māori researchers such as Graham Smith (1997) also utilise kaupapa Māori principles such as tino rangatira or rangatiratanga, taonga tuku iho, ako Māori, kia piki ake i ngā raruraru o te kāinga, whānau and kaupapa within their kaupapa Māori framework. Consequently, these principles work in unison with each other to enable the research to happen in a kaupapa Māori way.

One element that sets kaupapa Māori research apart from traditional forms of western research is the enactment of rangatiratanga before, during and after the research process (Bishop, 2005). Rangatiratanga is all-important to Māori people having control over themselves and giving them autonomy using Māori concepts (G. H. Smith, 1997; L. T. Smith, 1996, 2012). Therefore, for rangatiratanga to occur, kaupapa Māori researchers must critically reflect and evaluate power sharing relationships that include the issues of initiation, benefits, representation, legitimacy and accountability (Bishop, 2005).

Initiation in research is a significant factor and determines "how the research process begins, and whose concerns, interests and methods of approach determine [and] define the outcomes" (Bishop et al, 2007, p. 58). Hence, the researcher must develop their research carefully from the onset and consider how the research effects their participants. For that reason determining who benefits from the research, is also an important feature in kaupapa Māori research (Bishop, 2005). Participants need to know that the research will be of benefit to themselves either personally or connectedly in some way and that they will not be disadvantaged during and after the research (Bishop et al, 2007).

Participants in research also need to know that they are being represented clearly and accurately, as Māori and other indigenous peoples have often been misrepresented in the past (L. T. Smith, 2012). Therefore, "representation is important as a concept because it gives the impression of the truth" (L. T. Smith, 2012, p. 37). The truth is also a key ingredient in kaupapa Māori research and like representation, legitimacy requires that the truth be unaltered and not construed by the researcher. Therefore, it is important that during the research process that the researcher and participant confer that what is being researched and is then validated by the participant.

According to Bishop (2005, p. 112) knowing "who has control over the initiation, procedures, evaluations, text constructions and distribution of newly defined knowledge" is important to the participant. Equally important is knowing whom the researcher is accountable to (L. T. Smith, 2012). Consequently, it is important that the participant has authority over the information gathered and how that information is processed (Bishop, 2005). Hence, the researchers' accountability is an essential component when pursuing kaupapa Māori research.

It is during the initiation phase that relationships are formed using whakapapa to establish links to each other (Bishop 2005). This principle "relates Māori to all other things which exist in the world" (L. T. Smith, 1996, p. 211). Therefore, it is through these links that connections between the participants and the researcher enable whānau relationships to occur, and within those whānau relationships come obligations and ties that people have when they are whānau (G. H. Smith, 1997; L. T. Smith, 1996). This process of establishing whānau relationships is called whakawhanaungatanga, which "is a process that engenders collective responsibility amongst Māori for each other's well-being, especially though a commitment to sharing knowledge freely amongst members of a group" (Macfarlane, 2015, p. 143). Therefore, it is fundamental for whānaungatanga to transpire between the participants and the researcher to enable the research to occur in a kaupapa Māori manner (Bishop, 2005; Penetito, 2006).

Kaupapa Māori researchers acknowledge that te reo Māori is important and is considered a taonga tuku iho or a treasure, so needs to be valued throughout the research process (G. Smith, 1997; L. T. Smith, 1996). Researchers such as Linda Smith (1996) also note that "Māori world views are embedded in the language" (p. 214), which demonstrates the importance of the holistic aspect that links language and beliefs. Subsequently it is important that te reo Māori is used and acknowledged during the initiation and throughout the research process. This may happen as mihi (greetings) or as a means to express or explain concepts in Māori terms.

The principle of te reo Māori also interlinks with the principle of tikanga, which is identified by Linda Smith (1996, p. 215) as the "customary practices, obligations and behaviours, or the principles which govern social practices". This kaupapa Māori principle applies to a wide range of social practices and is "used to convey

the sense that something feels and looks right" (L. T. Smith, 1996, p. 215). The importance of tikanga means having things set right, as the alternative of getting it wrong is thought to have negative consequences (L. T. Smith, 1996). Furthermore, tikanga empowers the participants' to their representation and gives legitimacy to what they are sharing with the researcher. Equally important tikanga maintains accountability of the researcher to the participants' all the way through the research, before, during and after. Therefore, tikanga plays an important role in managing the research so that participants have tino rangatiratanga throughout the research process (Penetito, n.d.).

Te reo and tikanga Māori are also encompassed by the principle of taonga tuku iho, which also validates what it is to be Māori and to have Māori cultural aspirations (International Research Institute for Māori and Indigenous Education, 2000). The principle of taonga tuku iho not only encompasses and gives legitimacy to te reo and tikanga Māori, it also links to mātauranga Māori (Rangahau, n.d.). The cultural aspiration of taonga tuku iho also promotes ako Māori where teaching and learning practices have a Māori perspective (International Research Institute for Māori and Indigenous Education, 2000). Hence, "teaching and learning is reciprocal and distributed" (Macfarlane, 2015, pp. 131-132).

Taonga tuku iho also supports Grahams Smith's (1997) principle of kia piki ake i ngā raruraru o te kāinga. This research principle emphasises the need to alleviate the disparities experienced by Māori (Rangahau, n.d.). Kia piki ake i ngā raruraru o te kāinga "addresses the preference Māori people have for their problems to be dealt with in culturally familiar ways" (Bishop et al, 2007, p. 12). Therefore, it is by dealing with issues in a Māori way that Māori can look to succeed as Māori and alleviate the socio-economic concerns that still plague Māori people (Rangahau, n.d.).

The principle that encompasses te reo Māori, tikanga, rangatiratanga, taonga tuku iho and ako is kaupapa (Bishop et al, 2007; International Research Institute for Māori and Indigenous Education, 2000). Hence, the kaupapa Māori principle refers to the shared philosophy of Māori communities to succeed as Māori (Rangahau, n.d.). This incorporates aspirations, beliefs, values and ethics.

Kaupapa Māori Research Ethics

In addition to the research principles and approaches, there are ethics or values that also need to be considered when using a kaupapa Māori approach to research. Aroha ki te tangata, he kanohi kitea; titiro, whakarongo...kōrero; manaaki ki te tangata; kia tupato; kaua e takahi te mana o te tangata; kaua e mahaki are some of the ethical guidelines that researchers need to utilize when researching in a kaupapa Māori method (Cram, 2001; L. T. Smith, 2005, 2012).

For instance, at the initial stage of this research it is important to meet with the participants' kanohi ki te kanohi or he kanohi kitea which means to meet with the participants in person or face to face (Cram, 2001; L. T. Smith, 1996, 2005, 2012). It is during this first initial meeting that participants and researchers can get to know each other (whakawhanaungatanga) and can start to build their whānau relationships. Equally important to enable participants' rangatiratanga, is to "allow people to define their own space and meet on their own terms" (Cram, 2001, p. 42). Linda Smith (1996, 2005) describes this as aroha ki te tangata. Consequently, once whakawhanaungatanga is established and the time and place for the research to begin has been co-constructed by the participant and the researcher, the research process can begin.

Throughout the research process, it is especially important that researcher watches, listens and waits to speak when the time is right or titiro, whakarongo...kōrero (Cram, 2001; L. T. Smith, 1996, 2005, 2012). As explained by Cram (cited in L. T. Smith, 2005, p. 98), "this value emphasizes the importance of looking/observing and listening in order to develop understandings and find a place from which to speak".

In the same way that the previous value is significant, kia tupato or being cautious is also important. This value suggests that as a researcher we need to be "politically astute, culturally safe and reflective about our insider/outsider status" (Cram, 2001, p. 46). Therefore, "as Māori researchers we do not want to write about our communities as though we are the outsider" (Cram, 2001, p. 47) as we are and should be by whakapapa and whakawhanaungatanga, part of the community to which we have whānau responsibilities to our community that we are researching.

Another essential value is manaaki ki te tangata or sharing, hosting and being generous (Cram, 2001; L. T. Smith, 2005). Māori pride themselves on their manaakitanga or generosity and hosting. Thus, in research terms, manaakitanga ki te tangata refers to the collaboration between the researcher and participants in sharing the knowledge (L. T. Smith, 2005). Furthermore, it acknowledges that the researcher is also the learner and not just the data collector and at the conclusion of the project, the results need to be shared with all those concerned (L. T. Smith, 2005).

The value "kaua e takahia te mana o te tangata" or "don't trample on the mana of the people" and "kaua e mahaki" or "don't flaunt your knowledge" links to the tikanga principle (Cram, 2001, pp. 47-48). These values are concerned with the validity and the truth of what is being shared by the participant and making sure the representation is legitimate. It is also concerned with whom benefits from the research and the researchers accountability to their participants and their community.

In brief, the above Māori research ethics are a means to research within a kaupapa Māori framework. They in turn intertwine with the kaupapa Māori principles that are needed to ensure that the research is being managed in a kaupapa Māori manner. More importantly, one cannot be applied without the other, as kaupapa Māori research philosophies do not stand-alone but are blended holistically. Therefore, to support those participants who are Māori that are being researched, the research needs to be conducted in kaupapa Māori manner. However, there is also another research methodology that compliments kaupapa Māori research methodology, and that is culturally responsive research methodology.

Culturally Responsive Research Methodology

Culturally responsive research has evolved to "challenge all forms of traditional research paradigms that devalue or dehumanize research participants" (Berryman, Soohoo, & Nevin, 2013a, p. 1). This type of research confronts "traditional research concepts of aloofness and objectivity" (Nodelman, 2013, p. 150). Like kaupapa Māori research methodologies, Berryman & colleagues acknowledge that "there is no one definition of a culturally responsive methodology" (2013b, p. 398). For that

reason, there are many principles or aspects that are culturally responsive when working with research participants and those are the methods needed when researching in a culturally responsive manner.

Culturally Responsive Research Methodology Principles

First of all, culture does count when researching in culturally responsive manner. "Culturally responsive methodology values diversity in [participants] knowledge acquisition and [how they] represent their knowledge" (Nodelman, 2015, p. 169). Having "respect for people as members of a culture [also] contextualizes the research, as well as broaden[ing] the meaning of culture to include a group with shared beliefs, practices, and values" (Wilson, 2015, p. 246). Hence, everyone has a voice in the research no matter what their "race, ethnicity, gender, language, social status, family and immigration status" (Nodelman, 2013, p. 169). It is also important to note that "all groups have a culture whether or not it is visible to the naked eye" (Wilson, 2013, p. 246) and that the culture does not always connect to ethnicity. Therefore, it is important that the researcher be aware of the participants' personal culture and have some knowledge and understanding about their participants before entering into the formal aspect of the research.

Firstly, to learn about the culture of the participants, researchers need to get to know their participants (Berryman et al, 2013a). Thus, in culturally responsive research, building relationships is essential. As explained by Nodelman (2013, p. 161), "[d]eveloping and maintaining relationships between researcher and participants … is one of culturally responsive methodology's core principles". Therefore, it is important that the researcher take the time to get to know the participant at the early stages of the research before interviews or other research methods take place. Furthermore, the relationship with the participant also needs to be respectful. Hence, researchers should be mindful of not trampling on the participants worthiness (Berryman et al, 2013a). Equally important as explained by Berryman & her associates (2013a, p. 19), the "validity … [of the research also] depend[s] on the quality of the relationships rather than research tools and procedures". Thus researchers' need to "position themselves to develop mutually beneficial relationships with others with the intention of achieving a common goal" (Nodelman, 2013, p. 150).

To achieve a common goal the power needs to be shared between the researcher and the participant. For that reason, "culturally responsive methodology shares [a] resistance to hierarchical power structures" (Berryman et al, 2013a, p. 27). More importantly, this type of "research rejects institutionalized approaches that empower some groups … over others" (Berryman et al, 2013b, p. 392). This means that all of the "stakeholders" are involved in the research and they have equal say in the research (Berryman et al, 2013a, p. 27). Participants also need to have the right to equity and determination throughout the research process, which in turn should alleviate any feelings of anxiety or lack of control throughout the procedure (Eletreby, 2013). Therefore, researchers researching in a culturally responsive manner need to make sure they respond to their participants needs and be empathetic and understanding throughout the research process (Eletreby, 2013). Equally important is that this type of methodology recognises that participants need to be heard, and that what they have to say is significant and must be honoured (Eletreby, 2013).

Once the power is shared and equal between researchers and participants, they are then able to "work collaboratively throughout the research process" (Berryman et al, 2013a, p. 17). Therefore, culturally responsive research methodology "would consider the participants' culture to inform the approach taken, the questions to be asked, and builds bridges of meaning between the participants and the researcher" (Eletreby, 2013, p. 328). This type of methodology would also consider "the individual participants and their cultural environment in the design of the research methods" (Eletreby, 2013, p. 328). Therefore, the research methods would be designed with the participants in mind, not just the researcher.

"In culturally responsive methodologies, not only are the participants' cultural lives considered essential in the research design but also the lives of the researchers, as both sides bring their collective resources and well-being together to construct a process of relevant and significant meaning making" (Berryman et al, 2013a, p.5). So "the research findings are co-owned by the participants and dissemination decisions are reached through consensus and collaboration (Berryman et al, 2013, p.207). Consequently, the participants' viewpoints are key to the research and must be adhered to for a collective vision to be achieved.

Therefore, to achieve a collective vision, who benefits in the research is also important in culturally responsive research methodology. Hence, the research should benefit the participants (Eletreby, 2013). Furthermore, "rather than thinking of research as research on others, culturally responsive methodology frames research as research with others and a service to others" (Nodelman, 2013, p. 161). So the researcher then becomes an "insider" and part of the research, working with the participants, undertaking the research "in a more sensitive and responsive manner than [a] outsider" would (Bishop, 2005, p. 111).

In conclusion, culturally responsive research acknowledges and responds to the particular culture of that person. Furthermore, this type of research methodology recognises the value of relationships and the need for power sharing to occur between the researcher and the participant. This then enables collaborative sense making and combined efforts to achieve the way in which the research progresses. In addition, culturally responsive research ensures that the participants are the benefactors of the research and not just the researcher. Therefore, culturally responsive research endeavours to put the participants' needs first which in turn supports the research to develop benefiting all concerned. Thus, it was essential that a culturally responsive research methodology was also chosen to support for this type of study.

METHODS

Methods are "a set of procedures and techniques for gathering and analysing data" (Corbin, & Strauss, 1998, p. 3). Consequently, methods are "important because it is regarded as the way in which knowledge is acquired or discovered and as a way in which we can 'know' what is real" (Smith, 2012, p. 166). In this study, the methods utilised were mixed methods, as qualitative and quantitative methods were used to gather and analyse the data.

Qualitative Research Methods

According to Corbin, & Strauss, (1998, pp. 10-11) qualitative research is "any type of research that produces finding not arrived at by statistical procedures or other means of quantification". They also note that qualitative research often uses

interviews and observations to gather the data. Interviews then enable participants "to discuss their interpretations of the world in which they live and to express how they regard situations from their own point of view" (Cohen, Manion, & Morrison, 2005, p. 349). This makes the interview a "flexible tool for data collection" (Cohen et al, 2005, p. 349) allowing the voice of the research participant to be heard (Bishop, 1997b; Creswell, 2005).

During qualitative research interviews, "the order of the interview may be controlled while still giving space for spontaneity, and the interviewer can press not only for complete answers but also for responses about complex and deep issues" (Cohen et al, 2005, p. 349). However, in this research the dialogue needs to always return to the participants, enabling them control, giving them empowerment (Rangahau, n.d.). Hence, interviewers and participants need to strive to arrive together at meanings that both can understand. So "what people say should be presented unaltered and not analysed in any way beyond that which the participant undertook" (Bishop, 2005, p. 126).

It has been shown that "a number of Māori researchers see qualitative methods as being particularly well suited to Māori" (Moewaka Barnes, 2000, p. 6). More importantly, qualitative methods have enabled Māori to have their say and to explain their experiences from their own perspective (Rangahau, n.d.). It is with this type of research method that, "meanings are negotiated and co-constructed between the research participants" (Bishop, 2005, p. 125), and this also fits well within a kaupapa Māori research structure. Therefore, how does qualitative research methods relate to quantitative research methods?

Quantitative Research Methods

Quantitative research "is sometimes called the 'scientific method' or doing 'science' research" (Creswell, 2003, p. 6). As identified by Burke Johnson & Onwuegbuzie (2004, p. 18), "the major characteristics of traditional quantitative research are a focus on deduction, confirmation, theory/hypothesis testing, explanation, prediction, standardized data collection, and statistical analysis". Consequently, this type of research is a fact-based, prescribed, methodical procedure that uses mathematical data to determine results (Carr, 1994).

Quantitative methods uses a more hands off approach. As explained by Burke Johnson & Onwuegbuzie (2004, p. 14), "quantitative purists believe that social observations should be treated as entities in much the same way that physical scientists treat physical phenomena… They [also] contend that the observer is separate from the entities that are subject to observation." Therefore, when gathering the data in quantitative research, the participant and data pertaining to them should be observed and analysed in a detached manner. Researchers own perceptions and viewpoints should remain separate from the participants and their data. Hence "the data [that is] collected in quantitative research… [is] hard and numerical" and "the strength of producing numbers as data is that this demonstrates an ordered system" (Carr, 1994, p. 718). Therefore, it is thought that by using this type of method that good hard evidence would be produced and that the result would be unbiased. So, by combing quantitative with qualitative methods, a mixed method approach is revealed.

Mixed Methods Research

Mixed methods use qualitative and quantitative approaches to gather and analyse data (Burke Johnson & Onwuegbuzie, 2004; Creswell, 2003; Greene, Caracelli, & Graham, 1989). This method "is useful to capture the best of both quantitative and qualitative approaches" (Creswell, 2003). A mixed methods approach also allows the researcher to use more than one method to enhance their findings and is often referred to as triangulation (Denzin & Lincoln, 2005; Greene et al, 1989). Greene and her colleagues (1989, p. 256) also say that "the core premise of triangulation as a design strategy is that all methods have inherent biases and limitations, so use of only one method to assess a given phenomenon will inevitably yield biased and limited results". Therefore, triangulation looks at things from more than one perspective thus giving depth to the enquiry (Denzin & Lincoln, 2005).

Creswell (2003) also suggests that there are three different strategies when using a mixed methods approach to research and that researchers can use either a sequential, concurrent or transformative procedure. A sequential procedure is when researchers utilise mixed methods in a sequential order to elaborate their findings in a sequence. Whereas concurrent procedures also uses mixed methods but nests one set of data within another in order to analyse different questions or levels of

units. This data is also collected at the same time. Additionally transformative procedures may use a mix of sequential or concurrent procedures to collect data depending on the needs of the researcher and their study (Creswell, 2003).

Following these strategies researchers can choose which mixed method approach best suits their "research problem, personal experiences, and the [targeted] audiences" (Creswell, 2003). Thus, it was important to use mixed methods in this study.

PREAMBLE TO THE RESEARCH PROCESS

The intention of this research began when I started teaching at a school in my hometown in 2003. It was not a place that you wanted to stand up and be Māori. As a teacher who is also Māori, I struggled with this disposition, I found myself wondering how our tamariki would deal with leaving their culture at the front gates. It was a place that mirrored the stories of disengaged Māori students (Bishop & Glynn, 1999) and mirrored my own experiences as a secondary school student in the 1970's. This concerned me that things had not changed for Māori students for decades.

Fortunately, in 2009 our school started its journey in the Te Kotahitanga Programme (Bishop et al, 2007) which supported teachers to improve Māori students' learning and achievement, enabling teachers to create a culturally responsive context for learning. Consequently, there have been shifts in the "agentic positioning" (Bishop et al, 2007, p. 31) of many teachers within our school in their cultural responsive pedagogy of relations and this has led to the improvement of the educational achievement of many Māori students in our school.

However, although there have been improvements in the educational achievement of Māori tamariki in our school, there is still a significant gap between the educational achievement of Māori and non-Māori. Māori students are still leaving our school without the necessary qualifications to do tertiary study and/or gain beneficial employment. As our school moves into the new phase of professional development, Kia Eke Panuku (MOE, 2015), that continues to focus on raising Māori achievement, there still needs to be a continued effort put in from all

members of our school to reduce the gap between Māori and non-Māori.

Utilising the positive aspects from the Te Kotahitanga programme in our school and applying these to Kia Eke Panuku is one avenue we as a school can do to assist our Māori tamariki to have educational success. However, we also need to make further shifts in our pedagogy to enable Māori tamariki to continue to succeed in education and close the educational gaps between Māori and non-Māori.

Hence, if the implementation of cultural responsive pedagogy (Bishop et al, 2007) into secondary schools should bring about Māori student's achievement when implemented effectively and correctly, then Māori students should almost always achieve to their potential. As a result, I felt that this research should reveal the aspects of cultural responsive pedagogy that works well in our school so we as a school can continue to put it into practice. I also hoped that this study could also bring to light the areas of cultural responsive pedagogy that our school needs to make improvements on. This will then enable the school to align professional development for staff, via the Kia Eke Panuku programme, which aims to improve the cultural responsive pedagogy of relations within our school that enables the improvement of the educational achievement of our Māori students.

RESEARCH PROCESS

This research was initiated in 2014, when I approached my principal (kanohi ki te kanohi) to have a conversation about me conducting research in our school. We discussed our concerns around Māori students' achievement in our school and the gap that still remained between Māori and non-Māori, even though the school was involved in a whole school professional development that focused on raising Māori achievement. I explained the intention of the research was to analyse the culturally responsive pedagogy that effected Māori students' educational achievement outcomes. We talked about who would benefit from the research and agreed that this study could be of benefit to students, their whānau and teachers. The principal then agreed to support my study and I told him I would follow up from this hui in writing.

From that initial hui with the principal, I wrote a formal letter to the principal and the Board of Trustees discussing what the research would involve and asked for their support. Once their support was formally given, I then arranged a follow up hui where I could show the principal my thesis proposal, letters to participants, information sheets, consent forms and interview questions (Appendix B – J). I then left them with him, enabling him time to read through the forms and asked him to contact me if he had any questions and/or concerns. The principal then returned his signed consent form at a later date and wished me well on this venture.

It was also during this initial phase that I began my enrolment and ethical procedures for this thesis. It was while writing my thesis proposal that I decided to use a mixed methods approach using qualitative and quantitative methods (Burke Johnson & Onwuegbuzie, 2004; Creswell, 2003; Greene, Caracelli, & Graham, 1989). This method sat well with my intensions of researching in a kaupapa Māori and culturally responsive manner. Therefore, it was important to interview students, their parents and their teachers to enable them to have a voice (Denzin & Lincoln, 2005). It was also important to collate data that pertained to student achievement and teacher shifts in pedagogy to see the correlation between the participants' perceptions and that data (Creswell, 2003). To complete the triangulation method, it was also necessary to use school wide data to support the study to make comparisons between the participants' data to give depth to the study (Denzin & Lincoln, 2005; Greene et al, 1989).

To help choose the participants I approached the lead facilitator of the Kia Eke Panuku team (kanohi kitea) from our school. She had also been a facilitator of the Te Kotahitanga programme in our school and had information on students and teachers that had participated in the programme. It was my intention to select a "purposive" sample of participants' for this study (Cohen, Manion & Morrison, 2007, p. 115). Purposive sampling of participants in this study meant that the participants were chosen because their particular aspects aligned with the nature of the study. I explained the intention of the research and that this thesis sought to interview three Māori students that were currently in year twelve and had attended our school since year nine. I also explained that the students needed to have been taught by teachers that were participants in the Te Kotahitanga programme (Bishop et al, 2007) from its inception in the school. This meant that those students would

have built up data that should have shown shifts in their achievement due to the changes in their teachers' culturally responsive pedagogy transpiring in the classroom over a period time. I also explained to her that the study also sought to interview three teachers that had taught one or more of the participating students and asked her to assist in identifying the teachers that were in cohort 1 & 2 of the Te Kotahitanga programme. These teachers were chosen because they had the most exposure to the professional development that enabled a culturally responsive pedagogy of relations to occur in the classroom. Next I used the schools past timetables to see which Māori students had similar teachers for their core subjects (English, science, mathematics, physical education & social studies) from year 9 to year 11 to enable me to identify a possible selection of teachers and students participants that had been taught by the same teachers.

Once the teachers and students were identified, I approached students' first kanohi kitea, one at a time, to invite them to participate in my study and to see how they felt about becoming participants. It was easy to approach the students as we already had whakawhanaungatanga connections (Bishop, 2005; L. T. Smith, 1996, 2000) through either teaching them at some stage and also as their coach over the years. I then explained that the intention of the research was directed in raising Māori student achievement and that although they might not gain the direct benefits, it was my hope that the study would benefit future Māori students in our school (Bishop, 2005; Eletreby, 2013).

To āwhi (help) the students I read through the student information letter with them to make sure they had a full understanding of what was involved in the research and could opt out at any stage with no consequence to themselves. They were also informed that they could ask questions at any time. This ensured that they had rangatiratanga over the research at all times (Bishop, 2005; L. T. Smith, 1996, 2000). It was also during this first contact that the students were informed that to do this study one of their parents would need to be part of the study and that they too would be interviewed. Therefore, the parent of the student and the student participant both needed to agree to participate for the study to proceed. They were also informed that their parent would be interviewed separately from their own interview and that what they said in their interview would be kept confidential. Students were also told that their teachers would also be part of this study, but that

their anonymity was paramount and that only my supervisor and I would know their identity. It was crucial that the student participants understood that their wellbeing was important all throughout the research process (L. T. Smith, 1996, 2000). I then asked if I could use their PAT, NCEA relevant school data for the study and that I would need their consent.

Students were then asked to take their information sheet and consent forms home to their parents to read and sign them, and that we would meet again at a date of their choosing. It was important at this phase that the participants' chose the place and time "ensuring that the power was more equitably shared" (Macfarlane, 2013, p. 143). I also informed the students that I would be contacting their parents to invite them to become part of the study.

It was then I contacted the parents individually firstly by phone and then kanohi kitea to discuss the study. During that hui we established connections through mihi and whakawhanaungatanga. Although I had met all of the parents at some stage, our connections were not the same as with their tamariki, so therefore it was important to take the time to get to know one another (Bishop, 2005; L. T. Smith, 1996, 2000). I also explained the intention of the study and that even though this study might not have a direct impact on the students themselves, it was my hope that it would be of benefit to their teina and other Māori tamariki following them (Macfarlane, 2015). I then gave the parents the information letter and consent form. Next, I asked them to read it carefully and explained that they could have support for their interviews and that they had the right to opt out of the study at any time with no consequence to themselves or their tamariki (L. T. Smith, 1996, 2005). We then made plans to have a follow up hui for the semi structured interviews at the time and place chosen by themselves. This was to make sure that they too were comfortable in a setting of their own choosing (L. T. Smith, 1996, 2005).

It was after these hui when the parents had agreed to participate that I also met with the students for them to choose a time and place that was suitable for their semi structured interviews. It was also important that the time and place was the students' choice so that they would feel at ease and have rangatiratanga over the proceedings (L. T. Smith, 1996, 2005).The next step was to approach the teachers, which was also done kanohi kitea. This was also easy to approach the teachers as we already

had whakawhanaungatanga connections through working together at the same school. During this first contact teacher participants were informed of my study intention, given the information letter, and asked to read it carefully. I explained that the benefits of the study were directed in raising Māori achievement. I also explained to the teachers that this research would hopefully benefit them in the classroom as well as having an impact on raising Māori achievement in our school. I asked them if they would like to participate and asked if I could use their data from the Te Kotahitanga observations. I also explained that they had the option not to participate at any stage if they wanted to. We then arranged to meet at a place and time of their choosing giving them the autonomy over the time and place of the upcoming interviews.

Interviews

The qualitative research methods used in this study involved semi structured, collaborative interviews (Bishop, 1997b; Bishop et al, 2007). This method of interviewing "is conducted in a one on one environment and is unstructured in its nature" (Rangahau, n.d.). Semi structured, in-depth interviews were also chosen because it enabled participant voice to be heard (Bishop & Berryman, 2006). This type of interview also promoted "free interaction and opportunities for clarification and discussion between" the researcher and participant (Bishop, 1997b).

Semi structured collaborative interviews also enables "equal relationships" to be formed throughout the dialogue, where participant and researcher talk with each other (Ladson-Billings, 2009, p. 190). Therefore, crucial to the development of the interviews is the principle of 'rangatiratanga', which empowers the participant in the decision-making between researcher and the participant before, during, and after the interview (Powick, 2003).

To begin this research, an interview as a collaborative discussion took place at the time and venue chosen by the participant with participants being recorded on my computer. However, the interviews did not take place until whakawhanaungatanga relationships were established (Bishop, 2005). Therefore the interviews took a less formal structure in which I was able to modify the sequence of questions, and even though there were specific questions asked, we could change wording, explain them

or add to them (Cohen et al, 2005). It was also important that I was aware to look and listen (titiro, whakarongo) and only speak (kōrero) at the appropriate times (Cram, 2001; L. T. Smith, 1996, 2005, 2012). Hence, this type of interview gave greater flexibility and freedom throughout the interview (Cohen et al, 2005), enabling the discussions to go in the direction that the participants wanted to go. The interviews also reflected kaupapa Māori research principles enabling shared power and control (rangatiratanga) throughout the interviews so that the research participants had autonomy over the interview (Bishop, 2005; Smith, 2000).

The framework for the discussions included:

Student questions:

What have been some of your negative experiences at this school? Why?
What have been some of your positive experiences at this school? Why?
Explain what it feels like to be Māori in this school?
How do teachers engage you with your learning?
Talk about some of the in class and outside of class relationships you have had with some of the teachers at this school?
What more could teachers do to help you achieve better?

Parent questions:

What have been some of your experiences at this school for raising the achievement of your child?
How do the teachers and school include you in your child's education at this school?
What are your expectations of this school in regards to your child's achievement?

Teacher questions:

What do you understand culturally responsive practice to be?
How do you implement culturally responsive strategies to support the improvement of educational achievement for Māori students? (What does this practice look like in your classroom?)
What more could the school do to allow for a culturally responsive pedagogy to happen that supports improving the educational achievement of Māori students?

As noted above, these discussions varied between participants according to their viewpoint and needs. In order to keep the authenticity and accuracy of the interviews the process of transcribing followed.

Transcripts

To safeguard the reliability of the semi-structured interviews, once the transcripts were completed, the researcher shared a copy of the original interview and the transcript to the participant. This was to ensure that what had been transcribed was true and correct (Bishop et al, 1997). During this hui the participant was given time to amend or add to their transcript. Sometimes after having time to think or go over previous ideas that they have said in their interview, participants realise they have more to say or sometimes wish to say it in a different way to explain it better (Penetito, 2006). Therefore revisiting the transcripts allowed the participants to have an opportunity to give more depth and understanding to their first interview, ensuring that the participant and researcher could "co-construct a mutual understanding" (Bishop, 1997b). This was also a time for participants to be able to delete anything in their transcript they did not want used. Hence giving them autonomy over their own narrative.

The transcripts were then edited, with any new data collected added to the transcript. This was then returned to the participant for final verification with the promise that they would be given a copy of their recording and transcript following the study as the ownership of their narrative belonged to them. Following the transcripts quantitative data was needed for a more holistic view.

Data

The quantitative methods to gather school data was used as it related to the study. This type of research is an objective, formal, systematic process in which numerical data is used to quantify and produce findings (Carr, 1994). Therefore, the students' data was chosen as it related to their achievement. This came in the form of their PATs mathematics, reading comprehension and reading vocabulary results from years nine and ten, and their NCEA Level 1 and 2 results, and their attendance from year nine to twelve. The teachers' data was chosen from their Te Kotahitanga observations.

The quantitative methods used in this study was important as it gave a representation of what had been happening over a period of time with Māori students and their teachers. As a result, this study gathered and analysed the quantitative data to see if it identified shifts in the pedagogy of teachers as it related to the academic achievement of Māori students. Participants were also promised a copy of their own data following the study as the data also belonged to them.

SUMMARY

This chapter discussed the Kaupapa Māori and Culturally Responsive research methodology that guided this research. These methodologies set the scene for the research to proceed in a way that empowered the participants making the journey a collaborative one. Methods in this research included a mixed method approach to enhance the findings. This included semi-structured interviews and data from students and teachers. The following chapter presents the information gathering including stories from the research participants.

CHAPTER FOUR: INFORMATION GATHERING

INTRODUCTION

As shared previously, this research is concerned with analysing culturally responsive pedagogy in terms of Māori educational achievement in a mainstream secondary school. This chapter begins by introducing the three Māori students that were part of this thesis. The students' narratives about their experiences in secondary school are presented along with their Progressive Achievement Tests (PAT) results, National Certificate of Educational Achievement (NCEA) results and their attendance data. Next, the experiences of three of the students' parents are discussed in relation to the secondary school raising the achievement of their child. Lastly, the three teachers that were part of this study are introduced. The teachers' discussion on their thoughts on culturally responsive practice and the strategies they use to support the improvement of the educational achievement of Māori students are presented alongside their data from their Te Kotahitanga observations.

THE STUDENTS

The student participants in this study were all Māori females and were in year twelve during the onset of this study. To reiterate, they have all attended the school since year nine and have been taught at some stage during their college years by at least one of the teachers in this study. As part of the research, the girls shared their secondary school experiences in one on one semi-structured interviews (see Appendix B for interview questions). To enhance the findings, the students also gave permission to use their PAT results, NCEA results and attendance data, to see if the correlation of the students' perspectives had an effect on their academic achievement and attendance. Therefore giving the findings a mixed method approach (Creswell, 2003).

Semi-structured interviews

During the semi-structured interviews, the girls talked about their positive and negative experiences at their secondary school. They also explained what it felt like to be Māori in the school and the relationships that they had with some of their

teachers. They also talked about how teachers engaged them with their learning and what they thought that teachers could have done to help them achieve better. See

Positive experiences

All three students talked about the positive experiences they had at secondary school. One of the positive experiences the girls talked about was whakawhanaungatanga (Bishop et al., 2003). Student A talked about "*making new friends with the students and some teachers*" and Student C voiced her perspective by saying she had "*made heaps of friends... and I have gotten closer with people of different ethnicities which is cool*".

Student A also stated that having her culture count (Bishop et al., 2007) in the school was a positive experience.

> *I really liked kapa haka and waka ama. They were my favourite things. I also really enjoyed learning about the marae and being Māori and everything to do with my culture because before high school, mainstream kids at my school weren't really allowed to learn about Māori things. It was only for a set group of kids, like they would cut the kapa haka group off for everybody and just let the Rumaki kids do it. I really liked how the Māori culture was opened to everybody and not just the fluent kids.*

Student B also believed that manaakitanga (Bishop et al., 2005) made a huge difference to her achievements "*having heaps of help and support from [teachers X, Y & Z], ... like with my sports and with getting through level 1 ... and getting through level 2*". She also noted that the teachers that knew her had high expectations of her achievement and wanted her to do well (Richards et al., 2006, Bishop et al., 2007).

> *Having teachers that push me, like when they know that I am being lazy, but because they know me kind of thing, so when I was being lazy they, they knew that if they pushed me I'd get through it like to achieve it. Like with Teacher X, when I'm lazy as in [subject x] she will keep bickering at me, I guess to do it, and when like when she does that I feel that I can do it, can*

achieve what she is trying to make me do. And with Teacher Y she's the one that like helped me with sports, ... so since year 10 I've been in the top team ... so without her pushing me to get into that team, like trial for the team ... I would be in the lowest team if she wasn't there to like push me to do it. And Teacher Z, because I have been in a little bit of a ____, since I've been at college, but if he wasn't there, ... I would probably be suspended with the stuff I've done some times, ... so without him being there, pushing me to do what he says as well, I'd probably be kicked out of school. So just having heaps of support from them three teachers has like helped me get through college to now.

Student C concurred that teachers having high expectations made a difference.

I've actually gotten so much brainier coming to this school. I have, like honestly when I started here, I thought I was really dumb and then I wasn't, turns out ... I thought like being in a brainy class was like, ... it was hard to get in there, and I didn't want to go in there to start with. I feel like, when I was thinking about it, I was oh I'm just going to go into a class with heaps of white people and I'm not going to know anyone and it's going to suck and I'm going to hate it, so I wanted to stay in a middle class, but it was alright. And it helps ... my learning to be in a brainy class. And with people who are the same level as me, it's good.

Negative experiences

Students also talked about some of the negative experiences that they had had at school. Student B recalls an incident where a teacher's lack of respect and manaakitanga caused her to feel bad.

…having a teacher call you names. In assembly a teacher was standing over me, apparently, I was being disruptive, but I was just sitting there listening to who was speaking on stage, and she called me a sly _____ Yeah, I find that, that was a negative experience at that school.

Student C also found that being isolated from her community of friends that were Māori by being in the top classes had an adverse effect. "*I don't like heaps of the brainy classes have not many Māori people in it, and that sucks. That sucks for me anyway. ... I just wanted more Māori people ...I just like to have like similar numbers.*"

Student A found that the lack of manaakitanga and whakapiringatanga (Bishop et al., 2003) within the social relations between students were a cause for concern, which affected her schooling.

> *The [negativity] that I have, have been mostly to do with annoying Māori kids. Like the ones that I know most of them are rude and immature. They have a lot of drama and fight a lot about relationships and there is a lot of drug and alcohol and peer pressure. Especially peer pressure, I've been standing on my own two feet so… it happens in class, out of class, everywhere in school really. It's mostly to do, in the lower classes that I'm in, like the lower the class the more mischief they are.*

The absence of ako, mana motuhake or high expectations and manaakitanga (Bishop et al., 2003) by one of her teachers in one of her subjects also effected how Student B perceived herself and her ability in the subject.

> *I have a teacher that, well I think that doesn't like me in particular and ... he basically called me dumb, like I couldn't do the work he was giving me because I didn't like the way he was teaching it, because I didn't understand it. Makes me feel mad, oh it made me feel angry, and I went off because that's what… yeah he made me feel dumb, coz I felt like I was dumb like the way he said it, I couldn't do the work, and then I felt like I was stupid. He made me feel like that, that's negative as.*

What it felt like to be Māori in school

Student A believed that Māori students are typecast at school (Mahuika, N., 2011; Shields et al., 2005; L. T. Smith, 2012).

You could either be the typical dumb drop out. Smoke weed around the back of the school, don't go to class, are rude, or you either are the miracle child, you know the miracle Māori child who's going to take on the world. I think ...both are no good to... like anyone. It sucks being put in the bottom one and it sucks being put in the top one, because neither are any good for the individual. Puts you in a box, and like there are no other boxes Māori kids get put in, your either the dumb drop out or the miracle child, and there is a lot of pressure to be in that one. And then you have to stay there, it's really hard to stay there.

She also stated that it wasn't always easy being in the high classes. "*I was always in high classes, there was like high expectations about me to achieve well and to do the best and when I didn't get it [doing her best], it's like a real big hit, [from teachers and students] but mostly myself.*" She also noted that by being in the top classes at school often left her feeling ostracised by both Māori and Pākehā students.

So right through from year 9 to year 12, ... I have always been in the top classes and its always only been me and like one other Māori person. So it's always been, not hard, but I've always felt a little bit left out because there were never any people like me in my classes ever ... except for te reo Māori. There were only a select few friends in mine... and I was always surrounded by Pākehā kids... They were never racist, they were nice to me but I never really felt accepted by them or the Māori kids because I was the nerd, know it all. I just felt out of place with both of them.

However, Student A also said that being in a lower class also had its own drawbacks. Mana motuhake or high expectations (Bishop et al., 2003) from teachers changed dependent on the level of class they were teaching.

At the start of the year, I was in a one [class level ability] for maths and then I swapped to a two [class level ability] and that was a totally different attitude towards the teachers... They teach the kids in one [class level] way differently to the way they teach twos [class level ability]. They are real mature with the ones [class] kids, like brainy people and they speak to them as if they understand, because they do understand... They treat them... fairly.

> *But as soon as you get to a two class, you are treated like an idiot and... you're not really taken as seriously. Teachers... have a different attitude for the number [level] of the class. So they are more likely to treat you well if you are in a one class... I've seen my teacher and one of my friend's teachers and... she was good to us, like she would help us... Then my friend was telling me that... their teacher said that their exams were coming up and she said to the kids don't even bother coz you're going to fail anyway. She said that to them and they were like oh well, we won't try then. Because... they're a three English [class level ability]... There's a big difference on how teachers treat, brainy kids and then the normal kids and then the dumb kids. I've noticed it through my whole year 9 to year 12.*

Student B found it good to have her culture identity counted at school and a cultural area on the school grounds.

> *Having the marae area... having that place... for us Māori students to go if we don't feel comfortable. Coz sometimes... we don't feel comfortable up... in the main part of the school. We can always go down there, and it... feels like we are at home when we are down there, so we can... be ourselves.*

However, she also noted that being Māori in the rest of the school was not always positive. "*Sometimes it weird coz we get looked at differently sometimes, from some people, like you get the odd students looking at us like what are you doing kind of thing*".

In class and outside of class relationships students had with teachers at school

Manaakitanga was at the forefront of the students relationships with their teachers. Student A noted that when staff showed manaakitanga, that they cared about her, it made a difference.

> *Miss W, she's been a really good help... she always takes... one step further to help children... My attendance has been dropping real bad in the last couple of weeks, and ... she hasn't come at me like, where have you? Like*

most teachers just, oh she's a drop out, who cares, worries, but... Miss W sat me down and talked me through it, and was really supportive, so I'm really grateful for that. She's a real big help... I wish teachers could show more aspects of her, you know, one-step further, especially for Māori kids because it is so easy to fall off the wagon because they don't have the support that Pākehā kids do at home and at school, like it is so much easier for them to fall into that downward spiral. Miss W likes to try and share ideas like... you don't have to go to university straight away, ... find something that you are passionate about and work on that, and I'm really grateful to know that because when you start failing especially as a Māori kid you just ... want to drop out, get a job, but everybody looks at you like an idiot, and nobody wants to be an idiot. So they have to stay in school and suck it up, so that's what they do, well that's what I think they do. So I really like her.

Student B thought her positive relationships with teachers were slightly different out of class than from in class.

…the relationship with [Teacher Y] is like, a go to person, like when I need help. That's the same with [Teacher X] and was the same with [Teacher Z]. Like if I needed help or if I needed advice or something, out of class, I would go to them. In class relationships are kind of the same, but different coz you know your gonna learn something... you can't have the same like friendliness as... outside of class.

Student C also stated that although she did not really have out of class relationships with her teachers, that in class it was good to have them care about her**.**

I don't really have out of class relationships with the teachers... I say hi to them, if I see them or if I serve them... They are cool people I reckon, they are good people and they actually... care about you, which is cool. I like that... They will help me, they always help me, like if I need to come in or something, they will always make time.

How teachers engage students with their learning

Student B stated that although NCEA was hard, if there was whakawānaungatanga between herself and her teachers and her teachers taught her in appropriate learning contexts that she then found learning trouble-free. "*If you have like the right teachers ... like teachers that know you, like how to teach you properly like it's easy. If you have teachers that will push you... teaching properly...like, say how [Teacher X]... does group work."*

Student C talked about the learning contexts that helped her learn.

> *Talking about it, like when they write stuff on the board and then you talk about it as a class, I like that coz then everyone... everyone has their say if they want to have a say. I like doing board work and copying notes down, I know it sounds so boring but that's just what I do. That's just what I like to do and it helps me study as well.*

What more could teachers do to make students achieve better?

The girls came up with the following examples of what teachers could do to help them achieve better. Student A noted that enabling the learner to bring who they are into the classroom as a person, be it their ethnic culture or their characteristic culture (Sleeter, 2010) made a difference. *Every kids different, everyone is different. I know people respond differently to different things. Like I responded really well with Miss W but I know some other people who haven't."* Student A also wanted teachers to demonstrate mana motuhake (Bishop et al., 2003).

> [She also asked for teachers] *not [to] ignore me when I'm falling behind, because they tend to do that ... they also ignore me when I'm doing really well. They're like ... she's doing really well I can move onto this ... I can focus on different kids. That's been a big thing I've noticed throughout my time at school. I don't want like a gold sticker or anything or you're so great but feedback is good. Coz they don't really give the smart kids feedback because they don't feel like they need to. They're getting excellences, what else is there to get?*

Student B noted that teachers needed to provide instructional scaffolding (Ladson-Billings, 2009).

> *So instead of giving worksheets... to me and... telling, just... do the work, they could of at least… explained what I was meant to do. Or... instead of printing it off on worksheets, put it on the whiteboard... and teach off the whiteboard so that everyone knew what to do. And if we had questions, ask, like put your hand up and ask.*

She also had suggestions around scaffolding using contexts that worked for her.

> *Sometimes it would be easier if the teacher teaches off the whiteboard... instead of going into... groups. If they have a bigger class... sometimes, they just stick to that group for the whole period. But if they were to teach off the whiteboard, like teach the whole class... get them engaged to what they are trying to teach them on the whiteboard... it would be easier for me to understand. Say they were teaching off the whiteboard and you didn't know what [the teacher] was meaning you could put your hand up and ask. I would find that easier instead of teachers going into groups and just teaching that group for that whole period.*

Following the students' narratives, the research gathering then pursued each of the students Progressive Achievement Tests (PAT) results.

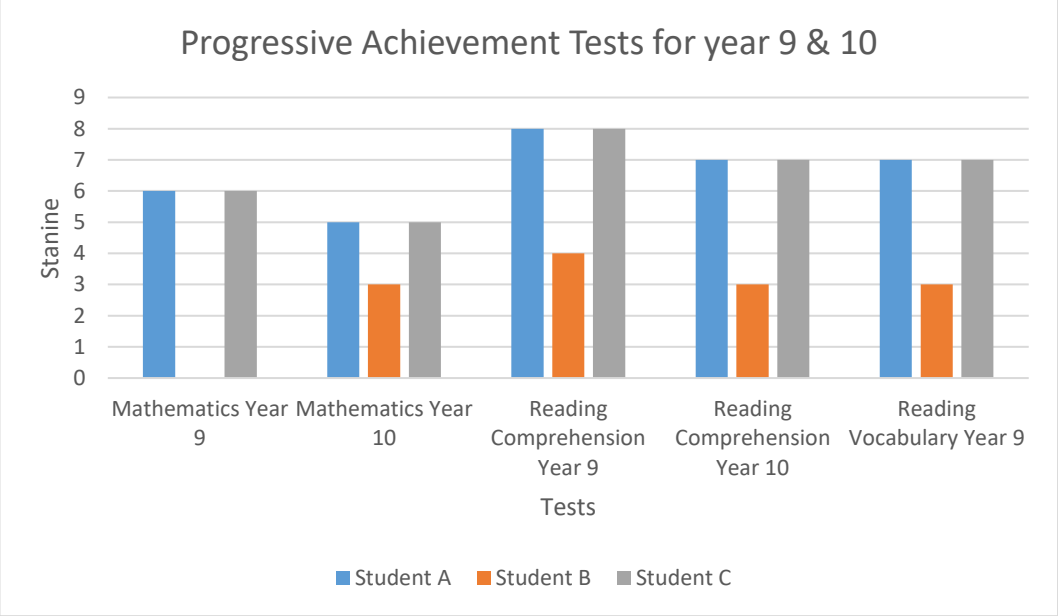
Progressive Achievement Tests (PAT's)

For this research student year nine and ten PAT results from their mathematics, reading comprehension and reading vocabulary were utilised to see if the results from these tests had an impact on the participant students' progress at school. "Progressive achievement tests" or 'PATs' as they are widely known, are a "standardised assessment developed specifically for use in New Zealand schools by the New Zealand Council for Educational Research (NZCER)" (MOE, n.d.). The mathematics looks at number knowledge, number strategies, algebra, geometry and measurement, and statistics; the reading comprehension tests students' ability to make meaning across a range of texts including narrative, instructional, persuasive,

and poetic; reading vocabulary indicates students' ability to understand the words they read, using a range of vocabulary in context.

The girls' school used PAT's at the beginning of the year to place students into their core classes of English, mathematics, social studies and physical education according to their stanine level. Stanine levels are scale scores which are divided into nine levels of achievement, with the lowest performance level being stanine one and the highest stanine nine (NZCER, n.d.). This test is used in year nine and ten, which tracks student progress over their first two years at high school and enables the school to place students in the classes they think best fits the students ability. Figure 1 shows the student participants stanine levels from their PAT's at year nine and ten.

Figure 1: Progressive Achievement Tests for Year 9 & 10



Next data pertaining to the students' achievement in the form of their National Certificate of Educational Achievement (NCEA) results are presented.

National Certificate of Educational Achievement (NCEA) Results

NCEA is the main assessment method used by the participant students' school. A student gains NCEA when they achieve a specified number of credits from standards on the National Qualification Framework (NQF). NCEA Level 1 is

gained by achieving 80 credits at any level of the NQF. Ten credits must be achieved in numeracy and ten credits must be achieved in literacy. NCEA Level 2 is gained by achieving 80 credits. 60 must be at Level 2 or higher and the remainder from any level. The Level 1 literacy requirements must also be met. Level 3 is gained by achieving 80 credits. 60 must be at level 3 or higher and the remainder at level 2 or higher.

For the purpose of this study, the students NCEA results were investigated to compare their experiences of CRP and their achievement. The students' results came from a mixture of Internal and External Assessments. In this school the Internal Assessments are generally done in class and the External Assessments are sat in a formal exam setting at the end of the year. Students' results also come from Achievement Standards and Unit Standards. Achievement standards are graded either Not Achieved, Achieved, Merit or Excellence and Unit Standards are graded Not Achieved or Achieved. In the participant students' school, students can do a mixture of Achievement and/or Unit Standards depending on the subjects and level class they are placed in.

In the students' school, if your stanine were high, you would be put in an upper class or a one class. If your stanine were very low, you would be put in a lower class or a three class. In the girls' school, some classes offer different courses and NCEA standards dependent on the stanine level of the class. The upper classes tend to offer more achievement standards and have external assessments at the end of the year. The lower classes tend to offer mostly unit standards and are less likely to offer external assessments. This can have an impact on students if the wish to do tertiary study as most universities require achievement standards.

The participant students' credits for NCEA Level 1 & 2 are presented in this section. These credits came from a multitude of subjects. However, in the participant students' school, all students had to take mathematics, science and English for NCEA Level 1. Although the students had to do the same classes for mathematics, science and English, they were placed in different class levels according to their prior year's assessment grades.

NCEA Level 1

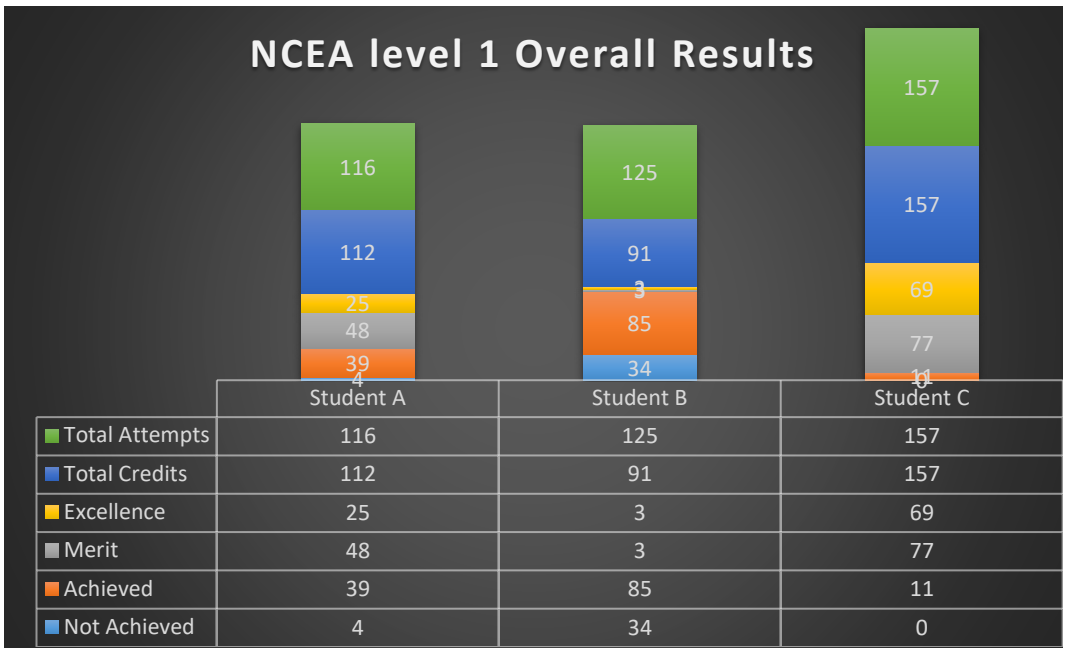
For NCEA Level 1, Student A was placed in mathematics 2, science 1, English 1 and chose history, health & physical education (PE) and Geography. She also gained two credits in Te Reo Māori at year ten. Student B was in mathematics 2, science 3, English 3 and chose sport & outdoor education (SOE), health and Te Reo Māori. Student C was in mathematics 1, science 1, English 1 and chose history, geography and Te Reo Māori Level 2. Student C gained 18 of her NCEA level 1 Te Reo Māori credits in year ten and did a combination of level 1 and 2 standards in her year 11 year. Table 1 shows the credits students gained for each of their subjects in NCEA Level 1.

Table 1: NCEA Level 1 Credits Per Subject

NCEA Level 1 Credits Per Subject			
	Student A	Student B	Student C
Mathematics	24 (2)	18 (2)	25 (1)
Science	16 (1)	17 (3)	12 (1)
English	16 (1)	12 (3)	32 (1)
History	16		24
Geography	17		28
Health & PE	21	18	
SOE		2	
Te Reo Māori		24	32

The participant students were also graded for each of their subjects' dependent on whether they were Achievement Standards or Unit Standards. The graded results from all of the students' NCEA Level 1 subjects are shown in Figure 2.

Figure 2: NCEA level 1 Overall Results



	Student A	Student B	Student C
Total Attempts	116	125	157
Total Credits	112	91	157
Excellence	25	3	69
Merit	48	3	77
Achieved	39	85	11
Not Achieved	4	34	0

NCEA Level 2

For NCEA level 2 only English was compulsory at the participant students' school. However, these classes were set at different ability levels according to the students' prior results. Student A was in English 1, and chose tourism, biology, chemistry, history, mathematics and driving. Student A also gained one credit in health for First Aid. Student B was in English 2, and chose health, SOE, Te Reo Māori, mathematics and driving. Student C was in English 1, and chose biology, chemistry, history, geography and mathematics. Student C gained her NCEA level 2 Te Reo Māori credits in her year 11 year. Table 2 shows the credits students gained for each of the students subjects in NCEA Level 2.

Table 2: NCEA Level 2 Credits Per Subject

NCEA Level 2 Credits Per Subject			
	Student A	Student B	Student C
Mathematics	2 (2)	0 (2)	18 (1)
English	18 (1)	0 (2)	22 (1)
Biology	4		19
Chemistry	7		12
History	4		23
Driving	19	8	
Geography			19
Health	1	0	
SOE		9	
Te Reo Māori		12	28

The participant students were also graded for each of their subjects' dependant on whether they were Achievement Standards or Unit Standards. The graded results from all of the students' NCEA Level 2 subjects are shown in the Figure 3.

Figure 3: NCEA level 2 Overall Results

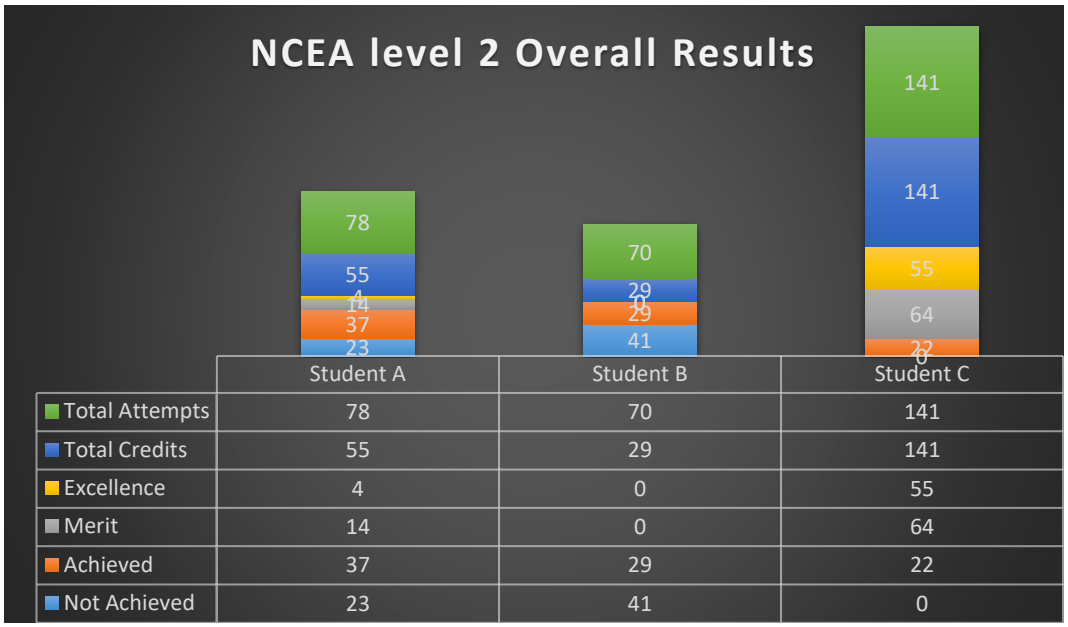
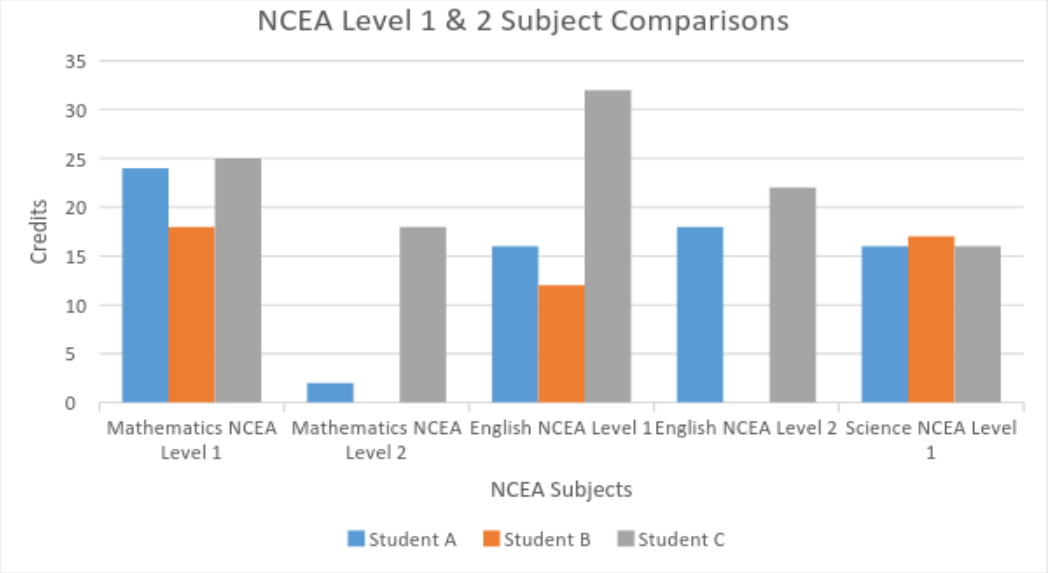


Figure 4: NCEA level 1 & 2 Subject Comparisons



In summary students had varying results in NCEA. In Level 1 the girls all had similar results for science even though they were in different ability. The mathematics results for Student A & C were very similar even though they were in different ability classes. However, their results for English were very different considering Student A & C were in an English 1 class. Overall Student C surpassed her peers by gaining all of the credits offered to her in Level 1 with Student A passing all bar 4 of her credits attempted. Student B was placed in the lowest classes and had 34 Not Achieved in Level 1.

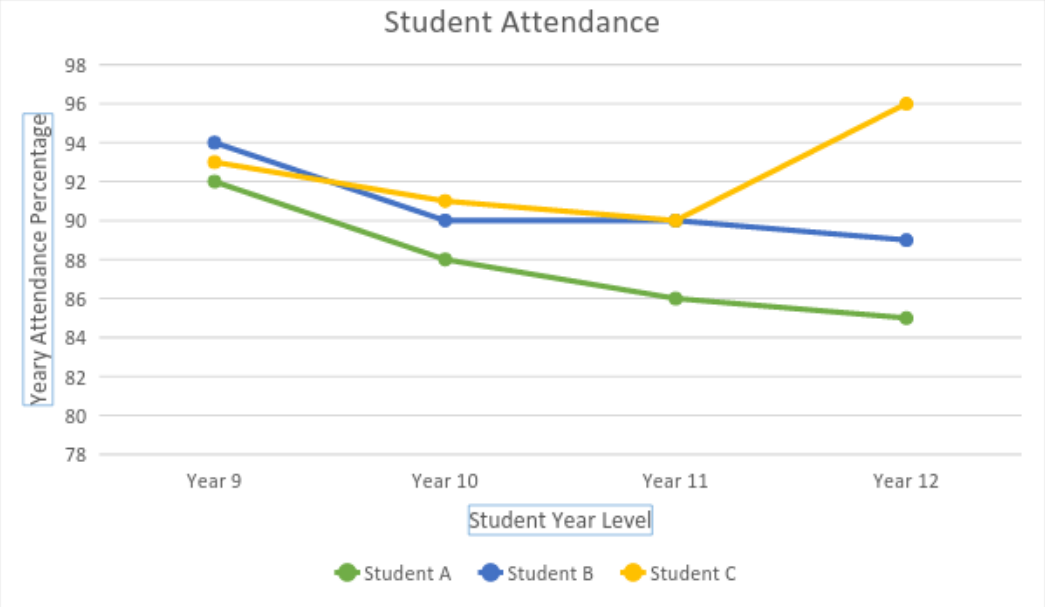
In Level 2 the playing field opened wider between the students NCEA achievement with Student A gaining 141 credits compared to Student B's 29 credits and Student C's 55 credits. Following this, the students' attendance records are presented to reveal if their attendance data is linked to the achievement data.

Attendance

Students' attendance data has also been included in this study to see if there is a correlation between attendance and student achievement. The data in Figure 4 is taken from the schools attendance records from year nine until year twelve. Attendance data shows that students had similar attendance at year nine and that all students' attendance dropped at year ten. Furthermore, Student A's attendance decreased substantially over years eleven and twelve and Student B's attendance

also dropped from year eleven to twelve. In comparison, Student C's attendance increased by six percent from year eleven to year twelve.

Figure 5: Student Attendance



In summary, the students' viewpoints of the six questions asked validated the data from their PAT's, NCEA results and attendance data. Whakawhanaungatanga, manaakitanga, mana motuhake, culture counting and teachers creating culturally responsive contexts for learning were the key aspects that enhanced the participant students' achievement. On the other hand, if those aspects were missing the students expressed the opposite and found that they did not achieve as well.

THE PARENTS

The parents in this study were the mothers of the three student participants. They gave their viewpoints in a semi-structured interview (see Appendix E for interview questions). Although the parents were asked three specific questions, they were encouraged to talk freely about anything they wanted to talk about regarding the school and their children. Hence, they were asked what their experiences were at the school for raising the achievement of their child, and how the teachers included them in their child's education, and what were their expectations of the school regarding their child's achievement.

Semi-structured interviews

The experiences at school for raising the achievement of their child

Firstly, parents were invited to talk about their experiences at this school for raising the achievement of their child. Parent B & C were concerned that the classroom culture at their child's school was not always welcoming and supportive, therefore not always providing their child the best opportunities to learn.

> *This is my experience with our two girls, but when they feel like they have been picked on, ... they put their brakes on, and it's hard for us as parents, to try and encourage them... carry on with it and try and be positive, because teachers ... they affect kids' lives. I don't think they realise it, I mean you probably wouldn't when you are teaching, coz you are there to you know teach.* Parent B

Parent C shared her story about her eldest son who did not get the support he needed even though he was identified as bright. She was concerned that the school may not support her daughter in the same way therefore affecting her chances of academic success.

> *My [eldest child]…. I've been struggling with him for quite a long time…. I got this letter from the school… about… three weeks before… NCEA Level 1, which he had been told to fail and even though he was a great child. It said your child has been identified as a very bright child who is not reaching their potential. … We are invited to go in and meet with [the Deputy Principal (DP)] and so I did…. [Eldest Child] was actually in the top 10 when they did the … IQ exams [or] test that you sat to decide ... which class you would be in. [the DP's saying] … "he's failing NCEA" and so I was like "Yes... what can we do?" And [he] said to [Eldest Child], "well [Eldest Child] you're going to have to work harder, how many hours a week study do you do, hours a day study ... do you think you will be able to do before the exam?" and [Eldest Child] "Oh, I don't know?" and [the DP] said "What about four? I think you are going to need to about four." and [Eldest Child] said "Yup, okay" and I said "[Eldest Child] are you sure? I don't*

really think you are going to be able to. You've done no study because you can't concentrate and you know you drift off after 2 minutes, if indeed you even sit down." But [Eldest Child] went away ... happy with that arrangement. So away we went and he failed and... I just didn't think there was an actual strategy there other than telling the child to buck their socks up and [Eldest Child] actually needed some strategies.

Parents voiced their concern around the schools deficit theorizing (Shields et al., 2005) of Māori students which meant that their children were not always treated fairly at school. When one of Parent C's children was stood down unfairly, she went into the school to talk to the principal as she felt that he was being used as an example because he was Māori.

"I said why has this happened? [My child] has not actually done anything and [the principal] said "we are making an example of him because he is one of the leaders in that group, so if we make an example of him the rest of them won't do it." I personally didn't think that was fair and I actually wondered you know like was it just easier to stand the Māori boy down although they didn't say that at the time.

Deficit discourses (Shields et al., 2005) also led Parent C to question the ability of the school to place her child in the appropriate class.

[My] daughter... went to [Primary A] and that went up to year 7 and 8..., she was in the bilingual class. I wanted her to… be able to be strong in both of them [Māori & Pākehā]. So what I found [with 2 of my children] is that come to [this college] they got stuck in some middle classes... I don't mind what equivalent of their ability is as long as their needs are being met is to their potential and I knew that their potential, both of them, was actually higher than [their stanine]. [I]... made quite a bit of a fuss to be one of those unwanted pushy parents to get them up to the top classes where they are needed to be to actually meet their needs because... I really don't care if my kids in the top class but I do if the work is too easy and they are cruising and they're not stimulated. I finally got [the dean] to agree because something about stanine test? I don't really think [that test] suit those kids

that come from [Primary A].

Parent C also found that the grade achieved in the stanine test from her child's junior years hindered her throughout her college schooling. This was very evident in a meeting with her LAG (Learning Advisory Group) teacher in year twelve. The teacher insisted on using the students passed PAT's to talk about her ability and not her resent NCEA results, where she gained an excellence endorsement.

> *[LAG teacher] kept saying, "well she's a merit student she got a stanine level 7... back in... year 9" ... and I said, "just have to stop you there [LAG teacher], she's actually an excellent student". [LAG teacher said] "oh but her stanine said [level 7]", I said ... "she got an excellence last year, clearly she has the potential to get an excellence". So I was quite concerned about the limitingness of going off those marks as she had actually had an excellence at NCEA Level 1 and to keep telling her she should be able to get a merit at Level 2. Hello, I'm expecting an excellence.*

Consequently, due to the LAG teacher's perceptions Student C was then unsure of her own ability. Parent C then had to convince her daughter that she had the capability to achieve higher than her teacher thought she could.

> *I just need to advocate here that actually you are an excellence student and I don't worry about whether [LAG teacher] thinks your potential is a merit, I know your potential is an excellence so I'm going to be really, not pleased if you don't achieve an excellence. My whole point is that around those stanine scores not really set up for Māori students I don't think, particularly ones that have gone through a bilingual or emerging experience... I think she [LAG teacher] should measure on, you know, potential shown in the class.*

The parents did recognise that culture played a positive part in the children's schooling and were happy that their children experienced Māori culture at their school. "*Well it's been positive ... with the time that they've been there, like with her waka ama, and like really getting into the Māori side of things."* Parent A. However, parents thought that teachers needed to recognise the characteristic culture of their children for them to achieve in the classroom (Sleeter, 2010).

> *[My eldest child's teacher used] to call on him for answers… and he, didn't like to make eye contact and [his teacher] would basically make him do that and so [Eldest Child] sort of withdrew more.* Parent C

Teachers not recognising her child's cultural characteristic caused Parent C to go and talk to her daughter's teachers.

> *All the Pākehā kids were super confident and opinionated and opinion critical and I don't necessarily really mean that in a mean way. They were used to analysing and critiquing other people's opinions but for [my daughter] that was like ... being put down, if somebody said something about your thing. So I guess maybe she has been ... affected by ... being whakamā [shy]. Like you don't want to put your opinion out there... because she wants to be ... more humble than that. If she's in a group, like she's been in the school council and things like that and everybody is shouting out there opinions and what not, that's not her way. She doesn't do that, she thinks about ..., conversation ... but not competitively, not competing to get the most excellence or the most taken note of opinion, she would rather make it into a discussion.*

Parent C also noted that the learning culture or 'ako' of one of her classes was affecting affected her daughters learning. She had to say something to the teacher to get him to recognise her daughters needs.

> *[Teacher V] had the break class and I think ... because the competitive nature of a lot of those Pākehā kids are… in the top ranking classes. The thing seems to be to get through the work as quickly as possible and ... race each other... So my daughter don't learn like that, she learns by asking*

questions and going over stuff. When they did that… my daughter wasn't retaining that information. I said to him actually repetition is how you learn and I would appreciate it if there could be some of that in your class because it is not about showing off who can get to it first, long term it is about who retains it and who can build on that for next year. He took that quite well I thought given that you know the who culture of the class was set up round that competitive thinking to get to the thing fastest. Some teachers will be more receptive to my daughter... she likes to talk about it and [she likes] to ask the teacher and have a conversation about it and really get to grips about it from a whole different angle.

Parent B also found that some of the teachers did not always know the cultural characteristic of her children and did not really know her children as individuals (ERO, 2012). That also included whether or not her children and the whānau felt that the teachers cared about them (the students) and she felt this influenced the educational outcomes for her children.

We've got the certain teachers who are quite black and white, sticking to criteria, that's what I have found anyway... they have to do this, they have to do that, to meet this, this and that, there is no, real communication … with the kids. There's a difference between the ones who you know want to help all the kids and there's the ones that are just sticking to the book … That's what it comes out like. We have had a few bad experiences with teachers, who are non-Māori. They are not taking the time out to spend with the kids, I know they got a class full of students … But it's the approach… I know is really important, and that's when the kids start getting attitudes. Dependent on the approach of the teachers.

However, Parent B also stated that those teachers who did know their students and their whānau made a positive difference for the whole whānau (Bishop et al., 2007; Ladson-Billings, 2009; Richards et al., 2006; Sleeter, 2011).

So we have got really awesome teachers ... they are always keeping in touch, emailing, all that stuff. They are positive. For our kids ... they have got positive feedback for them and try to help them all the time, I mean there is a lot of teachers who do that.

Parent B also stated that when her and her children knew that teachers cared about them it made a big difference (Arce, Cammarota & Romero, 2009, Bishop et al., 2005, Ladson-Billings, 2009).

There's been good experiences and the ones are ..., the teachers who are ... making sure that everything is alright for them [the students], even ... making sure that everything is alright for them at home which is a good thing, as well. There is a big difference, you know, when the kids feel that teachers are actually listening to them, there is an achievement somewhere.

Parents also noted that the school and teachers perception of their children's abilities had an effect on their children's achievement (Bishop et al., 2007; Ladson-Billings, 2009; Richards et al., 2006).

[My daughter] was prepared to go on that officialness, "I'm a [stanine] 7 and therefore I am not really that bright". I'm not saying that she's a genius or anything but she's right up there in the top group. But because of her perception of herself is something lower because she started off with that thing, "I'm not bright enough to be in the top class". So yeah... she has got a definite impression of herself as less bright as Māori. Parent C

That perception and lack of confidence in a student's ability came to the fore in a conversation with one of the participant students and her dean.

[The dean] saw [my daughter] in the ... playground and said "Are you excited because you are going up to the top class", and [my daughter] said "oh I don't know if I want to..., I don't know if I would be good enough." And [the dean] got all worried and got on the phone to me and goes "Are you sure she is going to cope?" and I'm like "Of course she will bloody cope. She's going into that class, don't listen to her". Parent C

Parents were concerned that the expectations at school were not high enough from the school and teachers (Ladson-Billings, 2009).

> *From the time that we were at school ... its changed ..., like it's a lot easier. They [students] don't have to work as hard ... I've ... noticed, they can pick and choose what they want, they don't have to apply themselves as much. I think they need to be pushed more, ... just a little bit more motivation... it seems like it's all been taken away with this NCEA thing, only having to get a certain amount of points.* Parent A

Parent C noted that by her pushing her daughter and telling her that she was an excellence student, she helped her to do well in NCEA level 2. However, she felt that the school should have had a higher expectation of her daughter on her own merits.

> *She had it before the exams, she had an excellence... Don't tell her that she is a merit student based on some faraway mark… because she takes that in and she feeds off it and it starts to define her. She thinks I'm just pushy, but I'm like baby the worlds your oyster ... you're bright as, you can do whatever you want. I was disappointed that they [teachers] didn't tell her that she was a star, ... not in terms of you are better than everyone else, but just that your potential… is actually unlimited. Not like, oh your just sort of upper medium. That was the message she was getting, upper medium. She can do anything she wanted to, but its belief in herself, I think that's what maybe not instilled is belief in herself, in terms of the school. it's just maybe this perception. But also I think that expectation too. It's just not the expectation that one of those kids will get there. If they are naturally hard working they might anyway but they see it as something that the other kids will do, that other kids will get dux.*

Parent C also noted that when teacher expectation was high and they showed they cared for their child then their child excelled.

> *What I really did like is when [my son] decided that he was going to work hard in year 12 and 13 ... the amount of teachers who put aside special one*

on one time for him. There were a lot of people who ... actually ... went out of their way to help him achieve and I think he was quite surprised and I think he had a different view of those teachers. Because he had just thought they were you know mean people that made you do stuff, but actually they were very interested in his achievements. Not everybody was nice, but all the teachers that he had that year, and that's why he's done so well. If he didn't have that he might not be where he is at today, so I appreciate that.

How the teachers and the school include parents in their child's education

Parents were asked how the teachers at school included them in their child's education. The participant parents shared their viewpoints on how the school provided "educational self-determination" for themselves and their children (Ladson-Billings, 2009, p. 150). Parent A stated that "*Well from [Teacher X and Teacher V] ... a lot of involvement, from the rest of them not much, I don't really have much feedback from them."*

The inclusion ... they [teachers] are always checking in, the good teachers who care about the students. [Teacher X has]... been one of them. Because they see, I know they see the potential in her. Just [contact me] when they are behind... and when there are concerns. Parent B

Well there have been report evenings, I always go to them because even when my children are doing well, I want to send a message to say I value their education…. So I go along and ring the teachers about … how they could actually be meeting my child's special needs. Some teachers take that alright and they like write it down… how they could [help], although sometimes my kids let the side down by not following up with all the cool things the teachers have offered. But other people [teachers] are sort of thinking ..., who is this person telling me to do my job? Parent C

Parents expectations of the school in regards to their child's achievement

Parents were asked what their expectations of the school was in regards to their child's achievement. Although parents were mostly happy about their children's schooling, they also had some concerns. Parents wanted teachers to have higher expectations for their children's education and wanted them to aim for excellence (Richards et al., 2006).

> *I think they [teachers] do their job their well and need more credit but I still think they could use a bit more motivation. Well it's like a choice… it's not compulsory… for them… They can choose a subject or can choose another one, its fine they'll still pass, but no "come back here, you work". I would like to see a lot more of that.* Parent A

Parents also wanted teachers and the school to treat their children with respect and to act in a just and fair manner (Bishop et al., 2003).

> *I've had a run in with a teacher and she wasn't able to answer my questions? It was like "what kind of approach are you taking with her?" "are you telling her or are you asking her or are you sitting with her?" So my expectations is pretty much that you maybe even show a bit of respect to the students and they are going to give you respect back. They will respect you, … if you're respecting them. I did give advice [to the school] and … the approach, how [they the school] need to maybe look at the way [they are] approaching her [my daughter]. "What are you saying, how are you saying it?" I've heard a teacher call her a little b___. I actually went to the school. I went to see the principal and the teacher got hauled in there and the excuse was I'm sorry I was having a bad day. So students are not allowed to call you b___s otherwise they get done, suspended or being done for defiance.* Parent B

Parents also wanted the school to acknowledge and cater for their children's differentiated learning (Bishop et al., 2003). They also wanted the school and teachers to recognise and enable their child to bring who they are into the classroom as a person, be it their ethnic culture or their characteristic culture (Sleeter, 2010).

> *I do expect that teachers, learn how to work with different students. Learn how to connect with the students. A lot of the education…. that's just not working for most of our Māori students, ... that's what I've seen. A lot of them… are practical kids… But sitting down learning theory, they struggle with it, but if you teach them practical…. No theory, sitting there, keeping still. That's not in our nature, that's just sit there. It's a different way of learning*. Parent B

Parent C had her views on how the school should see her child.

> *My child is unique and special and this is what my child needs. I've been along to [Teacher S] and talked to him about ... maybe not insisting that my daughter has to ... have an opinion out loud ..., because that is not really right for her culturally. My expectations of a school, possibly that they would focus in more on my child's unique needs, rather than group needs. Because every child is different and special and I think that there's not only cultural needs but there's different type of learning needs…. you also do want to have a bit of a picture of this particular person as a unique learner. Therefore every teacher to know what that is and to be able to make allowances for it and to work to it…. So, my expectations are that my child's unique needs will be met and stimulated and or remedied. I want my child to be… matatau [educated]…. I'm not sure there's NCEA and information evenings and that and maybe just because of me and the education I have, that doesn't really engage me. I'm more engaged on... my individual child level than I am lets attend a group evening.*

Parents also wanted the school and teachers to understand importance of the Treaty of Waitangi and have knowledge concerning Māori culture as it affected them and their children (Bishop et al., 2007; Garnett, 2012; Sleeter, 2010; Sleeter, 2011).

> *I'm not sure about how much of an understanding teachers have about Māori, Māoritanga and all that kind stuff. I know they will learn the treaty and all that kind of stuff, but how much of that are they really taking in? Is it being put into practice? And I'm only going on my experience. That's what I keep on thinking when I have teachers at me and at the kids. That's not a good approach neither.* Parent B

Parents also wanted to have whakapiringatanga not only in the classroom but also throughout the whole school (Bishop et al., 2003).

> *I think there's lax when it comes to the safety of the kids. I see that a lot with the behaviour of the kids and you know just the attitude towards the teachers and how the school deals with it. Just more support for the teachers and safety for the kids, you know the support you want [from senior management]*. Parent A

> *That they will be happy in their school, there will be no bullying anything negative that distracts that's either from adults or from other kids.* Parent C

Furthermore, parents wanted the right to have a say in their children's education and be listened too.

> *That the school will be open to me and if I go over and I want to talk about something to them. [Her teacher] brought up stuff on the computer and she was like, well this is where she's at. She didn't know until she looked on the computer herself and "this is her stanine"… I'm wanting to say… well this is where I feel my daughters needs are and this is what I'd like to think would support her. Yeah maybe questions. That's… to be able to ask. It wasn't like she did it wrong or anything... [if] the system was... maybe more encouraging. I wouldn't say [the teacher] wasn't encouraging, so maybe… more belief in my daughter.* Parent C

Parent C would also like the school to have manaakitanga and consider their needs when organising parent teacher events.

> *And food. If there's no food there and I've been working all day and just picked up my baby…. It's actually a really long day. And it might be fine for people who haven't, who are home parents or something like that. But then you're not going to get a good mix of people if you don't get the working parents like me… Cause then I can bring my kids too, cause that's the other barrier, I've got. A moko to bring… and I've been dragging this kid around to make those evenings. Kai. Please… You should be able to bring the other kids, some people might have another partner to look after and leave their children at home, but I actually don't have that… I think that actually fits really well if we talk about Māori achievement. Actually have that as a whanau thing.*

In summary to the questions asked, parents had positive and negative thoughts regarding teachers and the school. Parents thought that the Māori culture within the school supported their children to be Māori within the school. They felt that teachers that knew their child and the whānau made a positive difference. Parents also noted that teachers that cared about their children and had high expectations for their learning had a big influence on student achievement. Parents also liked those teachers who kept in communication with them.

On the other hand, parents still had concerns about the non-agentic positioning of some teachers towards their children. Non-welcoming, non-supportive learning environments were another concern. Parents noted that there were still teachers that did not have high expectations of their children and that hindered their children's achievement. Parents were also worried that some of their children's teachers did not recognise their child's cultural characteristic and therefore did not differentiate that learning to support their child.

THE TEACHERS

As previously mentioned, the group of teachers chosen for this study were chosen because they had participated in cohort 1 or 2 of the Te Kotahitanga programme. This meant that those teachers had participated for the longest period in the school compared to other teachers in the professional development that facilitated a culturally responsive pedagogy of relations to occur in the classroom that aimed at raising Māori educational achievement.

All three teachers were experienced teachers and had taught the student participants at some stage during their time at their secondary school. Teacher A is a Pākehā female who is in her early forties and has taught at this school for 14 years. Teacher B is a Pākehā male who is in his late thirties and has taught at this school for 15 years. Teacher C is a Pākehā female who is in her forties and has taught at this school for 20 years.

In these findings, the teachers shared their understanding of culturally responsive practice and the strategies they use to support the improvement of the educational achievement of Māori students are presented (see Appendix G for interview questions). They also shared their thoughts on what the school could do to enable a culturally responsive pedagogy to happen that would support the improvement of the educational achievement of Māori students. Additionally the teachers data from nine of their Te Kotahitanga observations are also reported using a timeline from 2010-2012.

Semi-structured interviews with teachers

What teachers understood culturally responsive pedagogy to be?

Both teachers A & B agree that respect is an important part of CRP by "*respecting my students from wherever they come from…"* (Teacher A) and *"if you're respecting their culture then they are going to bring a lot more respect to the class and it's going to help them in terms of building the relationship and doing better"* (Teacher B). He also pointed out that relationships and knowing the learner is another essential aspect of CRP (Bishop & Berryman, 2010) and affirmed this in

his statement, *"probably the most important part of it [relationships] is making sure that you know the learners".* He also noted that power sharing was essential within a CRP (Berryman & Togo, 2007), which was supported by his statement, *"when it is more student centred so students have more power in the relationship or power is more shared"*.

He also believed that focus on the culture of the student (Bishop et al., 2003) is important. *"It's related around the culture of the student as well, so it's using the students culture"*. By valuing the students culture Teacher B also recognised this enabled the learner to share their prior knowledge, therefore *"using their prior knowledge"* was a CRP strategy.

Teacher C also believed that students own culture be it their ethnic or characteristic culture (Sleeter, 2010) is an important aspect of CRP. She too agreed that power sharing also played a part in being culturally responsive.

> *My understanding of culturally responsive practice is that we as teachers are to… provide a learning opportunity that is one that our students will benefit from, in the sense that… they feel included… Whether it be from their cultural point of view or whether it be from… just them as teenagers as young people, that they feel like they are being sort of… considered in that program. Being allowed to make choices about how to do things… that kind of constructing idea I see that as being a culturally responsive pedagogy. Kids feeling like they are an important part of what's going on in your room.*

How teachers implemented culturally responsive strategies to support the educational achievement for Māori students

Teachers had many different strategies to implement CRP into their classrooms and those strategies varied from teacher to teacher, from subject to subject. According to Teacher A, bringing the students culture into the learning is one of the strategies she employs within the classroom to improve academic learning (Sleeter, 2010; Sleeter, 2011).

> *So I just try to make links to their culture if I can see it means a lot to them and it's really important to them… So if I know my students have certain cultural etiquettes that is really important to them, where I can, I'll try and model that.*

She also recognises manaakitanga is a culturally responsive strategy that enhances student achievement (Bishop et al., 2003). "*I am very aware that Māori students do [not] like to have their name pronounced improperly and by giving it a good go we come back to respect*". Furthermore, she understands that enabling the student to bring what is important to them into the classroom makes a difference. She believes that "*making connections… like their sports or their family or if there is something else that is really important to them"* is a being culturally responsive.

Teacher A noted that another strategy was to enable students to make connections to themselves and global identities (Ladson-Billings, 2009).

> *In one of our assessments is Māori myths and legends… I say to them how fascinating it is to take any myth and legend from anywhere and you will find connections. You… know you've got your gods and you've got your demi-gods… I always try to take their cultural knowledge also a little bit further so they can see how we fit in the big world.*

Teacher B shared a multitude of culturally responsive strategies that either he or his subject department had implemented to raise Māori achievement. These strategies do not stand alone and interlinked in a culturally responsive manner. Similar to Teacher A, Teacher B recognised the need for manaakitanga and whakawhanaungatanga (Bishop et al., 2003).

> *Pronouncing the names correctly… You know who they are? Where they are from, what they do in their spare time and all that sort of thing, so building up their relationships so then you can have that… better teaching relationship with students, you actually know the kids, when you do build up those relationships with kids. We do a unit on Hau ora with year 9's it's the start of the school. It's called nui and me, and it's all about and year 9 it's about nui and me and we talk about their values, beliefs and things like*

that. And we look at their background and we do time lines and things like that about where they've come from and who they are.

He also recognised that once the relationships were formed, other strategies could be implemented. Rangatiratanga or power sharing (Bishop et al., 2007) was one such strategy he used.

You give them more power in the classroom and you give the students the opportunity to have more power and have more say in what's happening… they are happier in the classroom and… they tend to be more successful and participate more, be a lot more confident with what is happening.

Teacher B also noted that with sharing the power and being more collaborative (Berryman & Togo, 2007), empowered students. *"So that students have more power in… coming up with… ideas of what happens in the classroom".* He discusses how he implements collaborative power sharing with his 9/8 blended learning class.

Your co-constructing success criteria with students then it is going to eventually raise the achievement of all students…. We're changing the assessments, so the students are also changing themselves, the success criteria of the assessments as well as the individual lesson…. Talking to students about, what they think is successful… each individual… success is different… If they think they have… met what their criteria is, then I'm happy with that. When they might not meet the criteria overall like as in terms of a national standard type thing but if they are there, for example… we were doing trust falls and one girls success criteria was just to be able to do the trust fall was huge for her. So that was her success criteria for that lesson and eventually she did it and she felt successful.

He also understood that building social relations within the classroom was a beneficial strategy to enhance student achievement (Ladson-Billings, 2009). *"It is using lots of group work… so that students have the opportunity to help each other"*. Teacher B uses this strategy in his ABL class. *"ABL. It's all about group work. Working together as a group for a common goal".* Furthermore, he

recognised the need for tuakana/teina (Alton-Lee, 2003) relationships to happen "*using the strengths of each individual student, to teach the other kids in the group".* Teacher B also uses these strategies in ABL. *"You don't step over Māori kids legs, you don't tap them on the head…. Māori students are letting them [other students] know that it's not appropriate".* In addition, Teacher B implemented strategies that not only brought the culture of the Māori student into the classroom (Sleeter, 2010; Sleeter, 2011) but also utilised strategies that linked the students with their wider community (Richards et al., 2006).

> *For example when we are doing Ki-o-Rahi. We give them the opportunity to show what they can do and then it builds their confidence and then… I find that they then blossom… It's an amazing sport, and all the kids like it, and that is the sport we have the biggest participation of all students in in year 9. We get in … a person from Tuwharetoa sport to come in and teach each class in their first lesson of it. Using the community to help push it.*

Teacher B has also adjusted programmes using strategies to accommodate the cultural needs of Māori students to allow them to thrive in his subject (Sleeter, 2010).

> *I've modified assessments… with Māori students in the back of my mind, thinking about Māori student achievement. Allow for pair and group assessment rather than individuals assessment. Before I started, the assessment was performing… individually and in front of the rest of the class… We found that the Māori students would have none of it… and they just refused to do it. So it was better to change it to a peer assessment, no one's watching them apart from their partner and they do it on their own and they are totally responsible for their assessment. … they have to get their peer to sign it and their teacher to sign it… We've gone from less than half of the Māori students achieving to close to 80-90% achieving…*

Teacher C also shared a multitude of culturally responsive strategies that either she or her subject department had implemented to raise Māori achievement. Alongside Teacher A & B, manaakitanga and whakawhanaungatanga is a strategy also applied by Teacher C.

> *I'm very relaxed and I like to think that being relaxed and trying to have a relationship with your students and making it personal… allows that culturally responsive thing as well. It allows them to feel comfortable and important that you care about them… just greeting them nicely, talking about stuff that relates to them.*

Similar to Teacher B, Teacher C also recognised the need for power sharing and allowing for student voice within the classroom (Berryman & Togo, 2007).

> *So I try and listen to their student voice and whether that just informally what they appear to be interested in or we will go off in a tangent if that's what the class is wanting to do…. I had a kid the other day in my year 9 class my blended learning class we were doing, we had to look at early explorers and the programme had was mainly focusing on the likes of Christopher Columbus… and he said "Miss can I look at some of the Polynesian explorers" and I said "absolutely… that's perfect." Because it didn't matter, that it wasn't… from that northern hemisphere early explorers. It just had to be an explorer, so he went off and did that.*

The power sharing within Teacher C's class enables students' self-determination over their own learning styles, and to succeed at their own pace (Ladson-Billings, 2009). She states that with her blended learning class "*one of the whole points of blended learning… e-learning kids are able to be more individualised… so they can work at their own level and there's a lot more individual choice about what they want to do."* Teacher A also power shares by listening to student voice.

> *With the choice doing America. I've thought long and hard about that too. Because someone said to me "is that culturally responsive" and I said that the way that it is culturally responsive cause it's not focussed on our culture but its culturally responsive because a lot of the rest of our programme is very much NZ based and the kids actually, end up going, "not New Zealand again? Can we do something overseas?".*

In relation to her participant peers, Teacher C also recognised the importance of having the students' culture in her teaching programme (Bishop et al., 2007, Sleeter, 2010).

> *I've been trying to incorporate more strategies that … are culturally responsive to the kids… because the whole device thing is a big part of their world and so using their device in such a way that it engages them and that they're happy with, and they get stuff out of has been an interesting experience this year…*

Additionally Teacher C included "*a lot more… group and pair type work. Allowing them [the students] to give me their prior knowledge and talking about their experiences when it fits in".* Furthermore, she also acknowledged that students linking themselves globally was another important CRP strategy (Ladson-Billings, 2009). She identified that "*by [studying] America it gives them the chance to look at a different part of the world and their experiences and then they can kind of compare it to what we've had here…. Globalisation. It's a big part of our world…".* Teacher C also recognised that her faculty used culturally responsive methods by utilising relevant evidence to support students to succeed (Kia Eke Panuku: building on success, 2015).

> *Like in our faculty, we fill in for every assessment… an analysis…. We look at the overall results, the Māori results… Then we reflect on why those results were like they were, and particular for the Māori students…. It might be that 8 out of 10 Māori students hand in that research and that's not good enough. You need to say well why was that? Did you have conversations with each of those students about why they didn't hand in their research? What support did you give them to get that research in?*

Teachers thoughts on what the school could do enable culturally responsive pedagogy to happen that supports the educational achievement of Māori students

According to Teacher A "*the school needs to get a clear understanding of what they understand of culturally responsive pedagogy. What do these words (to our school)*

mean? Not the ministry words, not… the academic books. What is our schools view of this." She also suggests that the school should "find… staff who are… culturally responsive and let them share what they think about it." She also had ideas around how to implement and grow culturally responsive pedagogy within the school.

> *Start within your school, because that is how you grow any culture… you start small and then you build it.... You've got to make it a purpose… and make it important to your staff members. The ones that don't come on board straight away maybe need more time, that's important too… That you give them the time to see your picture, to see what you mean by this, and you cannot disrespect, if someone said, I don't want anything to with this right now, leave it.*

Teacher B proposed that "*the whole school, teachers, office staff, everybody involved, that's involved with the students' needs to buy into the programs that the schools been through like Te Kotahitanga and… Kia Eke Panuku".* He also pointed out that *"the school needs to work out a way to get every teacher involved*". He recognised that all teachers needed to be practicing in a culturally responsive manner and that the school needed to support those teachers who were practicing in a culturally responsive way. "*Every teacher is following the same pedagogy... If there are a few teachers that… help improve those kids achievement the whole school needs to be backing them, getting behind it."* Teacher B also noted that the school could promote more Māori culture within the school programme. For example, "*it would be awesome to see a house kapa haka competition... [it will] give those Māori students more opportunity to shine."* Additionally he would "*like to see… the house, not called houses, but whānau instead*". Another of his suggestions was to have "*signs for different parts of the school… there's no reason why there couldn't be the Māori word underneath it or you know beside it sort of thing. It's just giving the kids a bit more… ownership of the environment."*

Teacher C suggested that there needed to be more opportunities and time given for professional meetings to enhance teachers practise.

> *Our TK [Te Kotahitanga] meetings… have been hugely beneficial in so many ways and I think that… teachers have kind of got that whole analysis imbedded in them now… They will look at their class and they will look at the Māori students and they will … analyse how they are going, I think just more opportunities for that sort of thing...*

She also recognises the need for better whānau and community engagement.

> *More engagement with the community as in the… the family… I know that there's been... attempts at various things but I don't think that we have got that right yet at all. I think there needs to be more… relationship between the school and the whānau and… especially for… Māori students.*

Teacher C also pointed out that "*the level of communications need to be different perhaps or the type of communication… How are we actually communicating with these families, is emailing going to work or not? You know because a lot of what we are going to do these days is via a email."* Therefore, relying on just one mode of communication could disadvantage some whānau as they may not receive important communication regarding their tamariki.

Another point that Teacher C highlighted was need for school to better budget around Māori achievement.

> *More strategies and structures around [Māori students that are under achieving] … to pull them through…. It needs to start at the beginning of the year and be consistent throughout…. Allocation of time given to certain staff to be able … have the time to go around and chase up these boys or girls… so that they feel like someone is actually wanting them to achieve.*

She also identified that the school needed to invest the time and money into the initiatives that they already had going like blended learning so that teachers could have professional development to better improve the outcomes of their students.

> *I put a lot of pressure on management about what are you doing to support these blended learning teachers… I want to have a PD day with them in the last week of term… so there's money… that has to go into that. So I am pushing that band wagon as well... that ties in with being culturally responsive.*

In summary, teachers recognised and utilised many culturally responsive strategies. Relationships was a factor that was very evident in their discussions. Teachers noted that relationships not only had to be between themselves and the students, but they had to help create social relationships between the students themselves. Teachers also recognised the need for connections between the students, whanau, and community and looking globally was important for student achievement. Teachers recognised that culture does count whether it be ethnic or characteristic. They noted that power sharing was equally important and that student voice and co-constructing with students was culturally responsive. Furthermore, teachers understood that caring about students and respecting them was an essential aspect to enable student achievement.

Te Kotahitanga Observations

Data from the 'Observation Tool' was an important piece of data to use in this study as all of the teacher participants had been observed using the tool for over two years. Throughout that time, teacher participants would have had feedback on the lessons observed pertaining to "their planning, strategies used, relationships established in the classrooms and the range of interactions used" (Bishop et al., 2007, p. 40). As a result, through the feedback hui, participants were able to co-construct, plan for and change future lessons to benefit Māori students' achievement in the classroom (Bishop, & Berryman, 2010). From those hui, teachers were able to be 'Shadow Coached' in the classroom to develop skills relating to their goals for raising Māori achievement (Meyer et al., 2010).

Within the Te Kotahitanga observation tool, six relational components are recorded and rated within a five point scale from little (1-2); some (3); lots (4-5) as they were observed in lessons (Bishop et al., 2007). This part of the observation tool enabled "observers to gather evidence about teachers' relationships with Māori students"

(Berryman, & Lamont, 2013, p12). This part looks at evidence of the teachers relationships with students; whether culture is evident in the classroom; how responsive the teacher is to Māori students' be it there ethnic culture or their characteristic culture; and strategies being used by the teacher (Berryman, & Lamont, 2013).

Figures 6 show the scores out of 5 for nine separate observations. As previously stated, 'Manaakitanga' is where teachers care for students as "culturally-located human beings" and is very important for teacher student relations that enhance the success for students in the classroom (Bishop et al., 2005, p.139).

Figure 6: Teacher Observations (Manaakitanga)

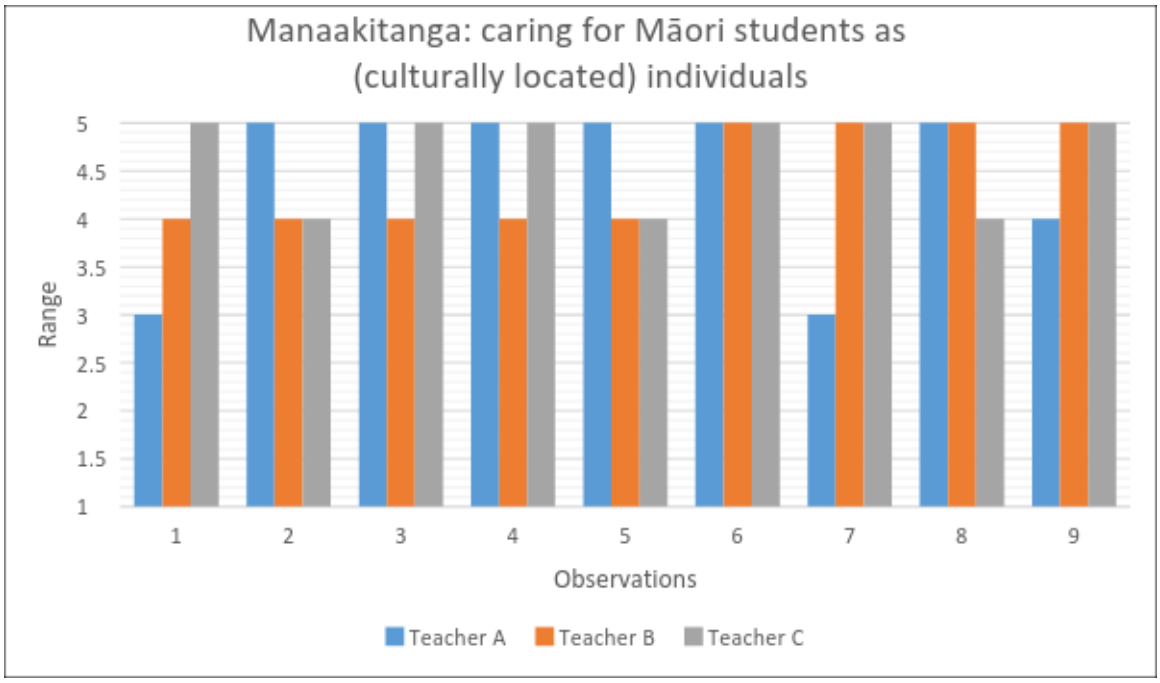


Figure 7 shows the scores for Mana Motuhake where teachers have high expectations for their students and want them to aim for excellence (Richards et al., 2006).

Figure 7: Teacher Observations (Mana Motuhake- learning performance)

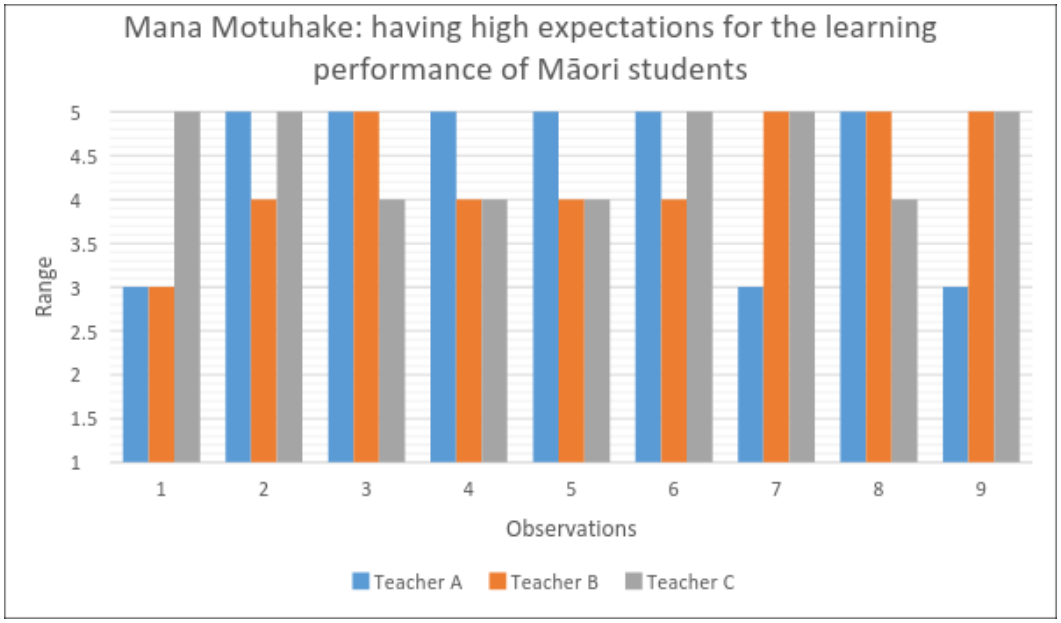


Figure 8 displays the scores for Mana Motuhake where teachers have high expectations for the behaviour performance of students.

Figure 8: Teacher Observations (Mana Motuhake – behaviour performance)

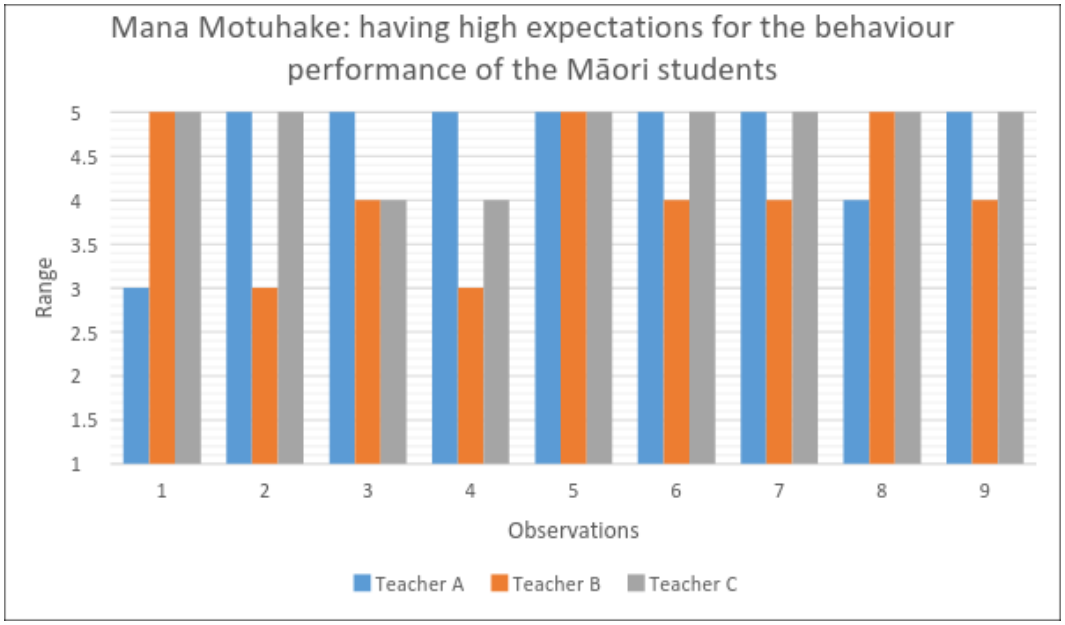


Figure 9 presents the scores for Whakapiringa where teachers "create a classroom culture where all students… [are] provided with the best opportunity to learn" (Richards, Brown & Forde, 2006, p. 4).

Figure 9: Teacher Observations (Whakapiringatanga)

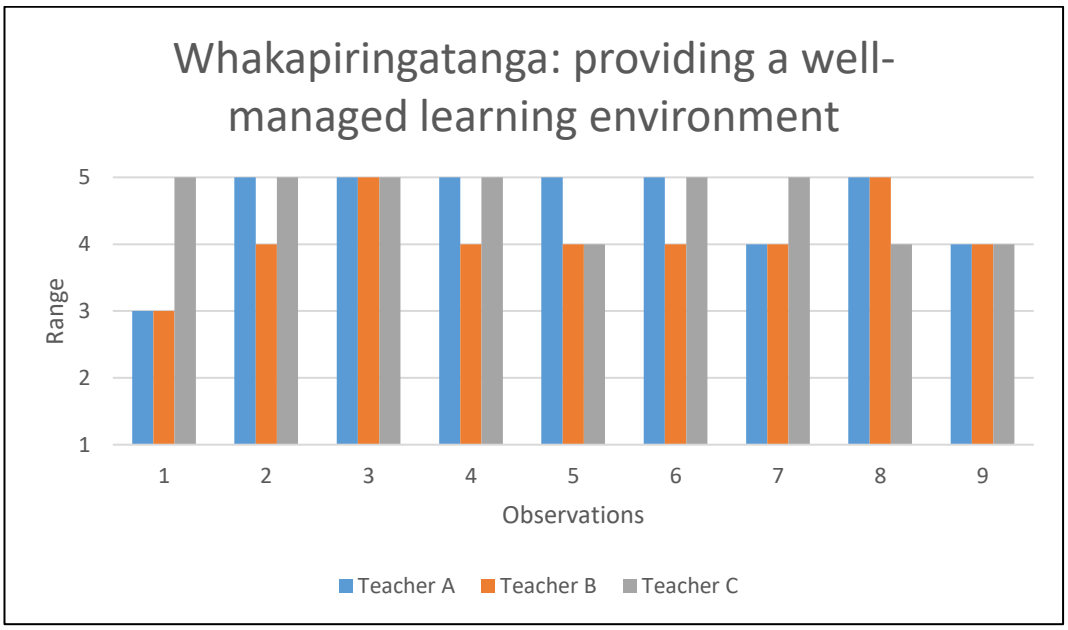


Figure 10 displays the scores for Culturally Appropriate Context where teachers "create effective links between school and other cultural contexts in which students are socialised, to facilitate learning" (Alton-Lee, 2003, p. 90).

Figure 10: Teacher Observations (Culturally appropriate learning context)

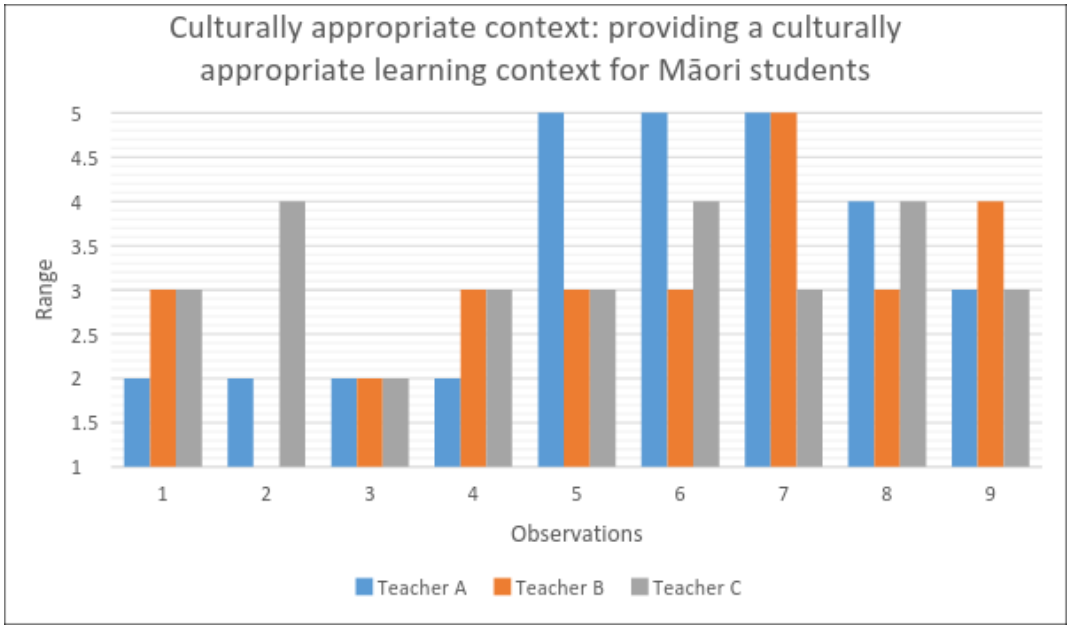
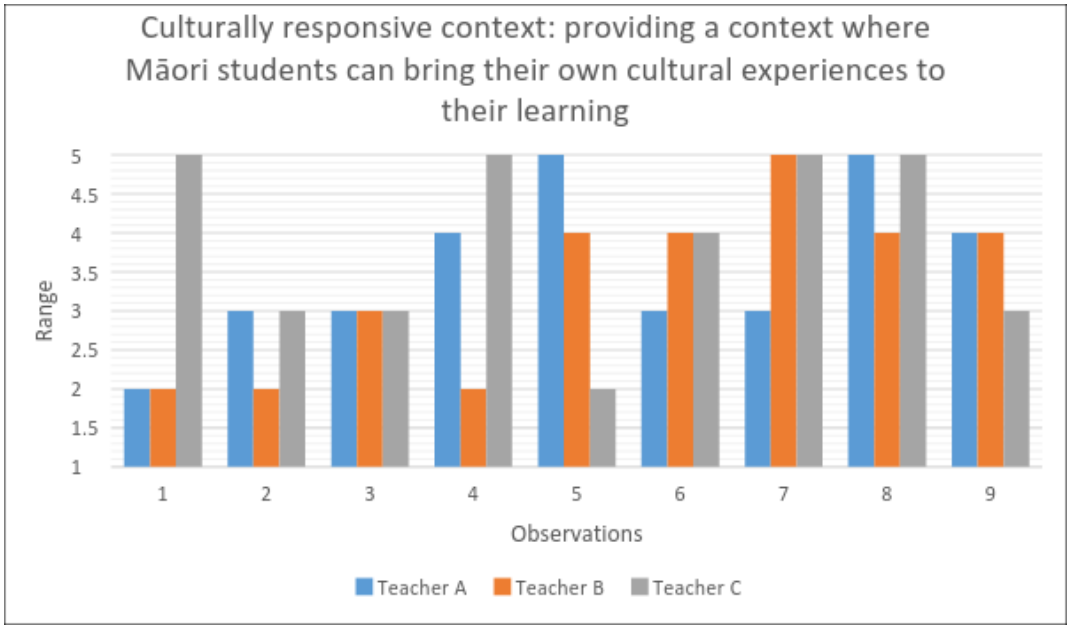


Figure 11 shows the scores for Culturally Appropriate Context where teachers enable the students to bring who they are into the classroom as a person (Sleeter, 2010) and encourage them to share that prior knowledge.

Figure 11: Teacher Observations (Culturally appropriate cultural context)



In summary, teachers in this study appeared to care for their Māori students and they had reasonably high expectations appropriate learning context for Māori students for the learning performance of their students. Teachers also had high expectations for the behaviour performance of their Māori students in their classes and provided a well-managed learning environment. On the other hand, teachers needed to improve when providing appropriate learning contexts for Māori students and did not always provide a context where Māori students could bring their own cultural experiences into their learning.

SUMMARY

This chapter was concerned with sharing the data from the participants. The students' narratives about their experiences in secondary school were shared, as well as their PAT and NCEA results and their attendance data. Following this, the participant parents' experiences in relation to the secondary school raising the achievement of their child was disclosed. Lastly, the participant teachers shared their thoughts on culturally responsive practice and the strategies they use to support the improvement of the educational achievement of Māori students are presented alongside their data from their Te Kotahitanga observations.

CHAPTER FIVE: FINDINGS

INTRODUCTION

This research sought to examine how culturally responsive our school is in terms of Māori educational achievement through an analysis of semi structured, in-depth interviews with students, parents and teachers. Student progression and achievement data were also examined, alongside the teachers' observations to give more than one perspective thus giving depth to the enquiry. This chapter presents the findings of the research based the research participants discussions, student data and teacher observations as previously outlined in Chapter Four.

SEMI STRUCTURED, IN-DEPTH INTERVIEWS

This study asked students, parents and teachers what their thoughts were in relation to the Te Kotahitanga programme that have assisted Māori students to achieve at school. Students, parents and teachers were also asked to explain what a culturally responsive pedagogy looks like at their school. Furthermore, teachers were also invited to share how they implemented an effective culturally responsive pedagogy.

The interviews were conducted separately with all parties having anonymity. In the course of the semi-structured interviews, the students talked about their positive and negative experiences during the Te Kotahitanga programme. They also described what it felt like to be Māori in their school and the relationships that they had with some of their teachers. The students also talked about how teachers engaged them with their learning and what they thought that teachers could have done to help them achieve better.

The parents talked about their experiences at their school for raising the achievement of their children. They also spoke about how the teachers and school included them in their child's education. Then they gave their perspectives on their expectations of the school in regards to their child's achievement.

In the teachers' interviews, the teachers shared their understanding of culturally responsive practice and the strategies they used to support the improvement of the

educational achievement of Māori students. They also revealed their thoughts on what the school could do to enable a culturally responsive pedagogy to happen that would support the improvement of the educational achievement of Māori students.

An analysis of the interview data discovered the culturally responsive pedagogy that was occurring in the school and that which was not occurring. The student, parent and teacher participants' responses are presented thematically as culturally responsive themes. Namely, the moral imperative, whakawhanaungatanga, manaakitanga, wānanga, whakapiringatanga, mana motuhake, rangatiratanga and ako. Consequently, these themes were emulated in the practice of culturally responsive pedagogy.

Moral Imperative

Culturally responsive pedagogy requires teachers have to have an agentic stance regarding their Māori students (Bishop et al., 2007). Teachers in this study while developing their culturally responsive pedagogy (CRP) showed they did have an agentic stance when it came to their Māori students' education. This was evident in their implementation of culturally responsive strategies of whakawhanaungatanga, manaakitanga, wānanga, whakapiringatanga and mana motuhake. However, student participants did not always experience positive agency at school. This was indicated when one of the participant students said that Māori students were typecast at her school. *"You could either be the typical dumb drop out. Smoke weed around the back of the school, don't go to class, are rude, or you either are the miracle… Māori child who's going to take on the world".* She found this type of stereotype detrimental, "*I think ...both are no good to... anyone. It sucks being put in the bottom one and it sucks being put in the top one, because neither are any good for the individual".* Parents too were concerned that due to deficit theorizing their children were not always treated fairly at school. This was the case with one of the parents who felt her child was stood down unfairly and used as an example because he was Māori. Consequently, teacher agency is paramount for CRP to occur. Furthermore, relationships or whakawhanaungatanga was another important factor for CRP.

Whakawhanaungatanga

Many researchers have identified that relationships are an important part of culturally responsive pedagogy at school (Bishop et al., 2007; Bishop et al., 2003; Bishop & Berryman, 2010; Berryman & Woller, 2015; Sleeter, 2010). Students, parents and teachers in this study also recognised that whānau type relationships between students and teachers enhanced the students learning. For example, one student advised that if there was whakawānaungatanga between herself and her teachers, then she found learning easier. In the same way, parents also stated that those teachers who did know their students and their whānau made a positive difference.

Teachers also agreed that knowing the learners was very important and that teachers really needed to get to know their learners. Therefore, all participants agreed that when whānau type relationships are formed between students and teachers it helps student to learn in a positive manner and that participants in this study, experienced whakawhanaungatanga at school. Another important CRP factor is manaakitanga.

Manaakitanga

Closely linked to whakawhanaungatanga is manaakitanga. Evidence suggests that alongside making whānau type relationships, there also needs to be authentic caring for students (Arce, et al., 2009; Bishop et al., 2003; Bishop et al., 2005; Ladson-Billings, 2009). All of the participant students agreed that when they knew teachers cared about them, it had a positive impact on their educational achievement. Parents in this study also agreed that when their child and the whānau knew that teachers cared about their child, it made a big difference. Likewise, the participant teachers also recognised that knowing the student and having respect for the student and the student's culture was important to student achievement.

Despite all participants acknowledging that manaakitanga was important to student achievement, this was not always the case in class and around the school. Parents and students stated that lack of caring and respect from some teachers also had a deficit affect and needed to be rectified. Therefore, parents wanted teachers and the school to treat their children with respect and to act in a just and fair manner. Parents

also wanted the school to consider their needs and the needs of the whānau when organising school, parent teacher events. The CPR feature that encapsulates these events are wānanga.

Wānanga

In relation to manaakitanga is wānanga, which makes links to the students' culture that is also recognised as important to student achievement (Bishop & Berryman, 2010; Bishop et al., 2003). Wānanga not only looks at the student ethnic culture but also the student's characteristic culture (Sleeter, 2010; Sleeter, 2011). Students and parents agreed that having cultural activities such as kapa haka and a school marae played a positive part in students schooling. Teachers also concurred with those sentiments and tried to link the learning in the classroom to the ethnic culture of the students. Additionally, teachers also recognised that not only incorporating the ethnic culture of the student was necessary to improve educational success, but also enabling the student to bring their characteristic culture as well.

Nevertheless, students and parents alike noted that all teachers did not always recognise the cultural characteristic of the student. For example, the teachers of Parent C's children did not implement culturally appropriate contexts for learning that was responsive to the culture of the learner. Parents also had concerns that the school systems did not allow for their children's differentiated learning styles therefore penalising them academically. For instance, students at this school are placed in junior classes according to their stanine level which according to one of the parents, is a test that does not seem conducive to students who have been taught in Māori immersion and bilingual settings. Consequently, those children from Māori immersion and bilingual schools did not do well in their PAT's. Therefore, evidence shows that wānanga was not always evident in the contributing school. From this research, another crucial element of CRP is whakapiringatanga.

Whakapiringatanga

Equally important to wānanga is whakapiringatanga, where effective teachers create a secure well-managed learning environment (Bishop et al., 2003). Teachers in this study used a whānau-type approach to learning, tuakana/teina (ERO, 2010)

that they recognised that building social relations within the classroom was beneficial to student achievement. Teachers encouraged students to work collaboratively in groups enabling the tuakana or experts in the group to assist their peers.

However, whakapiringatanga was not always evident in the case one of the students. She felt that the bad behaviour in the classroom and school grounds was detrimental to herself and her peers learning. Parents too were concerned that the classroom culture of their child's school was not always welcoming and supportive which did not always provide their child the best opportunity to learn. Furthermore, one of the participant parents thought that the school was careless with student safety. She also thought that students were insolent to teachers and were allowed to get away with that kind of behaviour. Therefore, although whakapiringatanga was evident in the participant teachers' practise, it was not always evident in the rest of the school. Whakapiringatanga is closely related with another important element of CRP, mana motuhake (Bishop et al., 2003).

Mana Motuhake

Researchers recognise the need for teachers to have high expectations and care for the performance of their students for students to achieve well educationally (Alton-Lee, 2003; Bishop et al., 2007; Ladson-Billings, 2009; Richards et al., 2006). Results confirm that students' in this study did have teachers that had high expectations and cared for their performance and they felt this helped them achieve. However, participant parents were concerned that the schools procedures and systems did not enable mana motuhake to occur.

Parents felt that there were teachers who did not have high expectations of their children. As a result, they felt that this was detrimental to the educational outcomes of their children. Results also showed an absence of mana motuhake throughout the participant teachers' discussions, as the teachers did not mention high expectations or mana motuhake when asked to explain what they knew CRP to be and the CRP strategies they used in the classroom. Therefore, although student participants did experience some mana motuhake from some teachers at their school, their parents were concerned that mana motuhake was lacking in some areas of the school. This

also correlates to the fact that the teachers in this study did not include high expectations as a culturally responsive strategy during their discussions. When teachers implement a culturally responsive practise, rangatiratanga is a potential outcome.

Rangatiratanga

With regards to power sharing between teachers and students, teachers in this study identified strategies that they and their faculty implemented to enhance student achievement. Consequently, lessons and units of work in the participant teachers' classes have become more student centred so students have more power in the relationship and the power is shared. For instance, teachers and their faculties used evidence to support students to succeed via student results, student voice and teacher evaluation.

In contrast, although participant teachers mention power sharing between participant students and teachers, according to participant parents and students their voices were not always heard when it came school structures such as class placements. Parents were concerned that their opinion on their child's needs were not always listened too and they wanted the right to have a say in their child's education as they felt they knew their children as well as the school did. Therefore, although participant teachers implemented rangatiratanga in their classroom, rangatiratanga was not always applied school wide. With teachers enabling rangatiratanga to take place between themselves and students, an additional CRP ako could occur.

Ako

Ako is where teachers use reciprocal learning, where the learning is interactive and dialogic (Bishop & Berryman, 2010). Teachers in this study were able to implement collaborative programmes using student voice, allowing students and teachers to co-construct the lessons and content. Participant teachers also made sure that students were given more individual choice, therefore giving student self-determination to work using their own learning styles. Moreover, students liked those teaching strategies that enabled them to co-construct the lessons and content.

They also liked being able to work using their own learning styles which made the learning "trouble free".

In contrast, some of the learning styles were not always conducive in assisting the students. One of the participant student could not understand what her teacher was trying to teach her but the teacher did not adapt his teaching style to assist her, leaving her feeling like she was dumb.

> *I have a teacher... he basically called me dumb, like I couldn't do the work he was giving me because I didn't like the way he was teaching it, because I didn't understand it… he made me feel dumb, coz I felt like I was dumb like the way he said it, I couldn't do the work, and then I felt like I was stupid.*

Although the participant teachers and implemented strategies that supported the concept of ako and the students also experienced those strategies, ako was not always present throughout the school. Another feature of CRP is the broadening of the students' role as citizens beyond school.

Communal, National & Global Citizens

Teachers in this study recognised the importance of helping students make connections between their culture and "the big world". One teacher reported, "*I always try to take their cultural knowledge also a little bit further so they can see how we fit in the big world".* Another participant teacher also recognised the need for community links and noted that his faculty invited the wider community into the school to work alongside the teachers and students. Consequently, evidence indicated that participant teachers knew how to connect their students to the community and encouraged students to become global citizens.

Teachers Advice to the School

Teachers had advice for the school concerning CRP that they felt could improve outcome for teachers and Māori students. One teacher thought the school needed to have a clearer understanding of CRP and what it meant to the school. She also

recommended that the school find the staff members that are high implementers of CRP and have them share what they know with the rest of the staff. Furthermore, she voiced that to grow CRP it needed to be important to the staff members.

Another teacher proposed "*the whole school, teachers, office staff, everybody involved, that's involved with the students"* needed to be coached into being culturally responsive. He also noted that more Māori culture needed to be adopted by the school and implemented within the school programme. According to another teacher, she suggested their needed to be more time and opportunities for professional meetings to enhance teachers practise. She also recognised the need for better whānau and community engagement. Consequently she recommended that the school better budget for to implement professional learning for teachers to improve in their CRP to raise Māori achievement. These thoughts voiced from the participant teachers have not been analysed as such but give a better understanding of teacher understanding and the schools positioning of CRP.

Another important aspect that affected the findings of this research were the different assessment strategies that contributed to the students' academic achievement namely PAT and NCEA results.

STUDENT ACADEMIC RESULTS

Student results from year nine to year twelve are viewed in this section of this chapter. This begins with their PAT results, which were taken from year nine & ten to their NCEA results from year eleven & twelve.

Progressive Achievement Tests (PAT's)

Students PAT results were used to place the participant students into their core classes at their school. Students scale scores are divided into nine levels of achievement, called stanines, with the lowest performance level being stanine one and the highest stanine nine (NZCER, n.d.). Student A and C had similar stanine results in year nine and ten for mathematics, reading comprehension and reading vocabulary. Both students dropped a stanine level in mathematics and their reading comprehension from year nine to year ten. However, both students were considered

average for mathematics and above average for reading comprehension and reading vocabulary. On the other hand, Student B had a lower stanine level than her peers and she too dropped a stanine level from year nine to year ten in her reading comprehension putting her in the below average category. These stanines affected the classes the girls were placed in for their core classes. Consequently, the stanine results from year nine to year ten indicate that the girls not only did not make improvement from year nine to year ten but they dropped in their stanine levels over a year.

Stanine results did not match the classes the students were eventually placed in for NCEA Level 1. Even though Student A & C had the same results as each other in year nine and ten. They were placed in different classes in year eleven. For example, Student A was placed in a 2 class for mathematics while Student C was placed in a 1 class.

National Certificate in Educational Achievement (NCEA) Level 1 Results

In their first year of NCEA, all of the participant students passed NCEA Level 1 although there were variances in their achievements. Consequently, their results showed mixed developments throughout their subjects. Overall Student C had more credit opportunities than her peers did. She sat 157 credits and achieved 157 credits. She did this with 69 excellences, 77 merits and 11 achieved credits. Student A had 116 credit opportunities and gained 112. She did this with 25 excellences, 48 merits and 39 achieved credits. Student B had 125 credit opportunities and gained 91. She did this with 3 excellences, 3 merits and 85 achieved credits.

The school placed students in mathematics, science and English NCEA Level 1 classes according to their previous year's results. Subsequently, the participant students were in different class levels for NCEA Level 1 mathematics, science and English. Students Student A and C had similar credits in mathematics even though student A was in a lower class level. All of the students had similar credits for science although Student B gained 8 of her credits from unit standards as she was in a science 3 class compared to her peers who were in a science 1 class. In English Student A outperformed both her peers gaining 32 credits. Students B & C had

similar results even though they were not in the same class level. Student A was in English 1 and Student B was in English 3 however, 5 out of her 12 credits were unit standards. Therefore, results show that in science and mathematics the students had very similar results.

NCEA Level 2 Results

Students in this study were placed in their English and mathematics classes according to their previous year's results. All students had to do English in year twelve at this school. Student A's results we similar to Student C's for English and they were both in an English 1 class. However, their results were dramatically different for mathematics. Student C gained 18 credits and was in a science 1 class whereas Student A was in a science 2 class and only gained 2 credits. That trend continued throughout the rest of their same subjects with Student C gaining higher results than Student A. Student B was placed in English 2 and mathematics 2 and consequently did not pass any credits in those classes. She also had lower results than her peers did in same subjects.

Again, Student C had more credit opportunities than her peers. She sat 141 credits and achieved 141 credits. She did this with 55 excellences, 64 merits and 22 achieved credits. Student A had 78 credit opportunities and gained 55. She did this with 4 excellences, 14 merits and 37 achieved credits. Student B had 70 credit opportunities and gained 29. She did this with 29 achieved credits. Student A & B had less opportunity to gain credits than Student C. Only Student C passed NCEA Level 2. Another important aspect that affected students' achievement was attendance.

ATTENDANCE

Students' attendance data has also been included in this study to see if there is a correlation between attendance and student achievement. Attendance data showed that students had similar attendance at year nine and that all students' attendance dropped at year ten. Furthermore, Student A's attendance decreased substantially over years eleven and twelve and Student B's attendance also dropped from year eleven to twelve. In comparison, although Student C's attendance decreased from

year ten to year eleven, her attendance increased six percent from year eleven to year twelve.

TE KOTAHITANGA TEACHERS OBSERVATIONS

An analysis of the Te Kotahitanga teachers' observations, over two consecutive years, looked at teacher planning, strategies utilised, relationships established in the classrooms and the range of interactions implemented. These observations looked at six relational components which were recorded and rated within a five point scale from little (1-2); some (3); lots (4-5) as they were observed in lessons. The following is evidence gathered which looked at the teachers relationships with students; whether culture is evident in the classroom; how responsive the teacher is to Māori students' be it there ethnic culture or their characteristic culture; and strategies being used by the teacher. Bishop and colleagues (2003) describe these factors as manaakitanga, mana motuhake, whakapiringatanga, culturally appropriate and responsive learning contexts (see Appendix A).

Manaakitanga: caring for Māori students as (culturally located) individuals

Participant teachers had differing scores when it came to manaakitanga for their students. Teacher A improved overall moving from a three to a five but dropped to threes and fours in her second year. Her average for two years was 4.4. This shows that she did show care for her Māori students most of the time however some of the time this depth of care was not always evident in her classes.

Teacher B also improved over the two years of these observations and went from a four to a five. His average was also 4.4. However, he maintained his score of five all throughout the second year which confirmed he authentically cared for his Māori students all of the time in those lessons. Teacher C had mixed results over the two-year period as her authentic caring fluctuated up and down between lessons. However, she scored high gaining fours and fives and averaged 4.5. Consequently, according to their observation data, teachers in this study scored well and displayed authentic caring for their students most of the time.

Mana Motuhake: having high expectations for the learning performance of Māori students

Teacher A improved dramatically over the two-year observation cycle with regards to the high expectations for her Māori students. She did have occasional lessons that had lower expectations gaining threes, her overall averaged 4.3 over that period. Therefore displaying she had high learning expectations for her Māori students. Teacher B scored an identical average over the two-year period as Teacher A. However, he gradually improved in his mana motuhake going from a three up to five, showing his high expectations of Māori students in his classes.

Teacher C averaged 4.5 for her observations. She was consistently a four or five over the two-year period, demonstrating that she cared for the performance of her Māori students. These results show that teachers in this study had reasonably high expectations for the learning performance of their students.

Mana Motuhake Behaviour: having high expectations for the behaviour performance of the Māori students

Teacher A improved dramatically when it came to behaviour performance of Māori students in her classes. She went from a three to five over a two-year period and averaged 4.6. Teacher B had inconsistent results over the two-year period fluctuating up and down between fives and threes. His average score was 4.1. This showed that most of the time he had high expectations for the behaviour performance of his Māori students but there were times when the expectations were not so high. Teacher C displayed consistent high behavioural expectations for the Māori students in her classes over a two-year period. Consequently gaining a 4.7 average. Although teacher B had a lower score than the other two teachers, the results reflect that overall teachers had high expectations for the behaviour performance of their Māori students in their classes.

Whakapiringatanga: providing a well-managed learning environment

Both Teachers A & B made improvements in their results starting at three and fluctuating between fours and fives. Teacher A averaged 4.5 and Teacher B 4.1.

Teacher C also had inconsistencies going up and down between fours and fives and averaging 4.6. These results reflect that although Teachers A & B started off with average scores they improved to be consistent with teacher C in providing a well-managed learning environment.

Culturally appropriate context: providing a culturally appropriate learning context for Māori students

Teachers scored lower when providing a culturally appropriate learning context for Māori students. Teacher B had the lowest average score of 3 with Teacher C averaging 3.2 and Teacher A scoring 3.3. These results show that in the early stages of their observations, teachers had little knowledge and ability in providing an appropriate learning context for Māori students but by the end of their second year had some knowledge and ability.

Culturally responsive context: providing a context where Māori students can bring their own cultural experiences to their learning

Teachers A & B started off with low scores of two in the beginning of their observations over the two year period but then improved gaining up to a five. Teacher A averaged 3.5 and Teacher B a 3.3. Teacher C started on a five but then fluctuated from a 2 to 5's over the two-year period. She also scored and average of 3.8. Overall, these results show that teachers in this study did not always provide a context where Māori students could bring their own cultural experiences into their learning.

SUMMARY

Students, parents and teachers' interview data, student progression and achievement data, and teachers Te Kotahitanga observation data make up the findings presented in this chapter. The interview data reflected the opinions of the participants and their viewpoints, which concurred at times and differed at times throughout the interviews regarding the culturally responsive pedagogy at their school. Viewpoints were presented thematically using culturally responsive terminologies that included agentic positioning, whakawhanaungatanga, manaakitanga, wānanga,

whakapiringatanga, mana motuhake, rangatiratanga, ako, communal, national and global citizenship and teacher advice. The students' achievement data analysis indicates that student achievement did not always reflect their ability and this will be discussed more in the next chapter. Teacher observation data also added richness to the interviews as the observation tool evidence of relationships had similar themes. The next chapter will discuss these findings in relation to the research question.

CHAPTER SIX: DISCUSSION

INTRODUCTION

This chapter discusses the findings in chapter five and reflects the overall inferences of this thesis and how it sought to discover how culturally responsive the contributing school was in terms of Māori educational achievement. Firstly, the thoughts of the participants in conjunction with the participant Te Kotahitanga teacher observations are discussed utilising Māori metaphors and culturally responsive lexis to present the findings. Secondly, student attendance is investigated as to effects that it may have had on student achievement. Finally, the overall research question is deliberated as to effects that have arisen within the contributing school.

CULTURALLY RESPONSIVE DISCOURSES

Culturally responsive discourses involve agents of change within teacher perspectives or perceptions regarding their Māori students. These discourses also indicate the culturally responsive metaphors that reflect culturally responsive and relational pedagogy.

Agents of change

As previously stated in chapter two, historical misrepresentations that occurred regarding Māori produced deficit theorising that marginalised their outcomes (Bishop et al., 2003; Consedine & Consedine, 2012). Furthermore, those cultural deprivation theories were put in place to explain Māori underachievement in mainstream education (Shields et al., 2005). Moreover, those theories were not only believed by non-Māori, but were believed by Māori themselves (Mahuika, N., 2011; Shields et al., 2005; L. T. Smith, 2012). Consequently, this led to the historical disparity in education in Aotearoa/New Zealand that has had an effect on Māori students' achievement in education, leaving an educational gap between Māori and non-Māori (Bishop et al., 2003). It is for these reasons that educators need to take and agentic stance to allow Māori students to have success in Aotearoa/New Zealand and to have an equitable outcome (Berryman & Woller, 2015; Bishop, 2012; Bishop et al., 2007).

The findings in this research revealed that teachers in this study did exhibit caring and connectedness with their students, which displayed their sense of agency towards their Māori students that they taught. That was reflected in the culturally responsive practises of those teachers in the findings. The participant teachers demonstrated that they wanted their Māori students to succeed and they put effort into different strategies to try to make that happen.

Despite participant teachers displaying agency towards their students, the student and parent participants did not always experience that same sort of positive agency at school all of the time. Thus revealing that there were teachers and systems within the school that employed deficit discourses that affected the achievement of Māori students. Consequently, revealing that there are teachers within the contributing school who need to reposition themselves and reject their deficit theorizing about Māori students (Shields et al., 2005).

Hence, it is imperative that those teachers take an agentic stance for them to be able to teach in a culturally responsive manner (Bishop et al., 2007). Thus, to gain an agentic stance and to effect change for Māori students, teachers need to reject stereotyping and any negative views they have concerning their students (Ladson-Billings, 2009). This may mean that teachers have to change some of the discourses that have become part of their belief system and take responsibility and be accountable for their actions (Richards et al., 2006; Shields et al., 2005; SooHoo, 2004). Therefore, professional development to enable agentic change could include Treaty of Waitangi workshops so that teachers become better informed about New Zealand colonial history that has impacted on Māori people (Consedine & Consedine, 2012). In addition, enquiry into understanding how New Zealand society continues to disproportionately advantage the privileged may facilitate agentic change (Consedine & Consedine, 2012). Thus, agentic stance will not change without the knowledge base to make it happen.

Culturally responsive metaphors

Once agency is realised by teachers they can then implement a culturally responsive pedagogy of relations. As noted previously, employing a culturally responsive pedagogy of relations is essential for improving Māori educational achievement

(Garnett, 2012). Therefore, teachers need to be proactive and put strategies into practise to enable this type of pedagogy to occur (SooHoo, 2004).

Whakawhanaungatanga

One such strategy is whakawhanaungatanga, which is a process of establishing whānau type relationships. These type of relationships generate shared responsibility for each other's care and wellbeing (Macfarlane, 2015). Based on the findings, it appears that all of the participants in this research recognised that whakawhanaungatanga between students, whānau and teachers improved student achievement. One example was that teachers in this study made an effort to connect with their students and the students' whānau. Another example was that teachers also tried to bring aspects of the students' lives into the learning and included the wider community into their classroom. As a result, all of the participants in this study agreed that they all experienced some form of whakawhanaungatanga at school. Therefore, according to results, teachers at this school demonstrate sound practices when it came to whakawhanaungatanga.

Manaakitanga

Within whānau type relationships, there is authentic caring and connectedness or manaakitanga (Arce, et al., 2009; Bishop et al., 2003; Bishop et al., 2005; Ladson-Billings, 2009). Caring for students and respecting them and their whānau for who they are, is important to the relationships that enable student achievement. All of the participants in this study acknowledged that this type of authentic caring was important to student achievement. Hence, by teachers showing students that they care for them, they are enhancing their student's chances of success. However, parent and student participants did not always experience manaakitanga at school and they felt that this was detrimental to student achievement.

In their discussions participant parents asked that the school rectify their strategies around manaakitanga. Parents wanted teachers and the school to treat their children with respect and to act in a just and fair manner. This means that there is equity and equality for students and their whanau within all school parameters that includes teachers' behaviour. Parents also wanted the school to consider their needs and the

needs of the whānau when organising school, parent teacher events, as often the needs of the school comes before the needs of the whānau. Therefore, in the true sense of manaakitanga the school systems and procedures need to reflect authentic caring and connectedness to meet the needs of students and their whānau.

Wānanga

Another aspect important to a culturally responsive pedagogy of relations is culture. Therefore, for Māori to achieve success as Māori, teachers and schools need to make links to the student's culture (Bishop & Berryman, 2010; Bishop et al., 2003; Smith, G. H., 2012). Furthermore, teachers need to recognise and make links to the student's characteristic culture as well as their ethnic culture (Sleeter, 2010; Sleeter, 2011). Teachers in this study acknowledged that incorporating the ethnic and characteristic culture of the student was necessary to improve educational success of their students. However, students and parents in this research felt that there were teachers and school policies that impinged on the cultural characteristic of their children being recognised.

Hence, parents thought that all teachers in the school needed to recognise the characteristic culture of their children them to achieve in the classroom (Sleeter, 2010). Furthermore, students and their parents not only wanted the school and teachers to recognise the cultural characteristic of each student, they wanted the school to cater for the students differentiated learning styles. Additionally, parents also wanted the school and teachers to have a better understanding of the importance of the Treaty of Waitangi and to have more knowledge concerning Māori culture as it affected them and their children (Bishop et al., 2007; Garnett, 2012; Sleeter, 2010; Sleeter, 2011).

Teachers in this study also wanted more Māori cultural aspects to be implemented within the school. Such as Māori names and labels around the school and kapa haka competitions. Therefore having more Māori culture celebrated within the school supports Māori students and their whānau to be Māori at school. This means that students and their whānau are able to bring their Māoritanga through the school gates.

Whakapiringatanga

Whakapiringatanga maintains that effective teachers can create a secure, well-managed learning setting (Bishop et al., 2003). Although the teachers in this study worked hard at making sure they created a well-managed learning environment in their classrooms, the student and parent participants did not always experience whakapiringatanga at school. Findings disclosed that some school procedures were lacking regarding student safety. There was also evidence of poor student behaviour in classrooms and on the school grounds which participant students found detrimental to their academic achievement.

According to the participant parents, they wanted the school to maintain a secure setting not only in the classroom but also throughout the whole school. Furthermore, parents thought that teachers needed more support from senior leaders to cope with poor student behaviour. Consequently, the contributing school did not uphold the concept of whakapiringatanga and that needs to improve for students to achieve in a safe, secure well managed learning setting.

Evidence suggests that teachers who encourage a community of learners enable students achieve (Ladson-Billings, 2009). It is then students can learn collaboratively, helping each other and taking responsibility for each other. Therefore, the school needs to encourage that type of care and connection between all of its members to create a secure and well-managed society.

Mana Motuhake

Mana motuhake is an essential culturally responsive strategy that enables students to succeed (Alton-Lee, 2003; Bishop et al., 2007; Ladson-Billings, 2009). This is when teachers have high expectations for their students and want them to aim for excellence (Richards et al., 2006). These high expectations also need to be supported by excellent pedagogical practise (Alton-Lee, 2003). Therefore, culturally responsive practitioners believe that all students can succeed and that students who are treated as competent are more likely to demonstrate competence (Bishop et al., 2007; Ladson-Billings, 2009).

The evidence suggests that the results regarding mana motuhake within the contributing school were diverse. Although participant teachers displayed high expectations in their observations and student participants had experienced some mana motuhake at school, there seemed to be deficit on the schools part when it came to mana motuhake. This observation came from the discussions of the parent and student participants.

According to parents, the school did not always support students to reach their educational achievements. Some of this was due to low teacher expectations and incorrect teacher judgements. That was evident when two students who were of the same stanine level were placed into two different level ability classes. Furthermore, the student who was placed in the lower class noted that there were different pedagogical expectations from teachers if they taught the lower ability classes than the higher classes. Student academic results support this statement, as the student who was placed in the higher ability class achieved a lot more credits and gained a lot more merits and excellences than her peer did. Low teacher expectations also had a deficit effect on the student's perception of their own ability. Which links to the research that if "students are treated as competent they are [more] likely to demonstrate competence" (Ladson-Billings, 2009, p. 134). Therefore it is imperative that the school and teachers have high expectations and care for the performance of their students for students to achieve well educationally (Alton-Lee, 2003; Bishop et al., 2007; Ladson-Billings, 2009; Richards et al., 2006). Knowing your student and their ability is essential for mana motuhake to take place. Wanting your student to do well is also necessary. Then having a high expectation that they can and should achieve to their potential is an essential culturally responsive strategy.

Rangatiratanga

In the same way that mana motuhake enhances student achievement, is the concept of rangatiratanga. Rangatiratanga enables the students and whānau the right to self-determination and power sharing over the students learning (Berryman & Togo, 2007; Bishop et al., 2007; Kia Eke Panuku: building on success, 2015; Ladson-Billings, 2009; Richards et al., 2006).

Power sharing was an area where the school fell short when it came to whānau. Although teachers discussed strategies that they and their faculties had put into place to share the power in the classroom and enhance student achievement, this was not always reflected at school. Parents felt that their voice was not always listened to and they wanted the right to have a say in their child's education. Therefore, the school not only needs to give the students the right to educational self-determination but also needs to give the parents those rights (Ladson-Billings, 2009).

For rangatiratanga to be implemented effectively the power needs to be shared between all parties. That means co-constructing not only lessons and classroom aspects but allowing whānau input into all school realms that affect their children.

Ako

By teachers enabling rangatiratanga to take place between themselves and students, ako is able to occur. The concept ako utilises appropriate learning contexts where teachers use reciprocal learning. This is where the learning is interactive and dialogic which is important to student achievement (Bishop & Berryman, 2010; Bishop et al., 2003). Evidence from the teachers interviews indicate that teachers in this study were developing strategies to implement interactive and dialogic learning approaches that students enjoyed. However, according to their Te Kotahitanga observation data, their scores were low regarding ako. Furthermore, students also voiced their concern around the teaching styles of some of their teachers and consequently, they did not achieve as well in those classes.

Therefore, although participant teachers were developing the ako strategy, there needs to be more school wide professional development around reciprocal learning so that Māori students can achieve academically. This strategy then requires that teachers help create culturally appropriate and responsive contexts for learning (Bishop et al., 2003). For instance, teachers could encourage a co-operative whānau-type method of learning which could be in groups or pair work with student experts teaching the other learners (Alton-Lee, 2003; ERO, 2010). Teachers also need to foster reciprocal learning where students are able to participate using their own knowledge, sharing it in an interactive and dialogic way (Bishop & Berryman, 2010; Ladson-Billings, 2009). Additionally, the learning needs to reflect the needs

of the learners differentiated learning styles and use mixed assessment approaches to support the needs of the learners (Bishop et al., 2003).

Communal, National & Global Citizens

According to researchers, culturally responsive teachers enable students to make links to self, and how they, the students, are connected to their wider communities and support them to become global citizens (Ladson-Billings, 2009; Richards et al., 2006). Teachers in this study showed good examples the strategies they implemented to link students to themselves, their wider communities and a global setting. Therefore, according to the data, participant teachers knew how to link their students to the community and helped students to become global citizens.

Summary

In brief, teachers at this school demonstrated sound practices when it came to whakawhanaungatanga and how to link their students to the community and become global citizens. However, there were still many culturally responsive strategies that need to be developed further throughout the whole school for students to have better educational outcomes. In particular, manaakitanga towards students and parents; school and teacher acknowledgement and action around differentiated learning styles; school wide whakapiringatanga; school and teacher mana motuhake; rangatiratanga for parents as well as students; and learning contexts where teachers use reciprocal learning. Therefore, these culturally responsive strategies are indicative to Māori students achieving educational success as Māori (Bishop & Berryman, 2010; Bishop et al., 2007; Bishop et al., 2003).

ATTENDANCE AND ACHIEVEMENT

Culturally responsive pedagogy that leads to Māori students' achievement was at the forefront of this study. Therefore, the findings of the educational achievement of the participant students is very important to this thesis. It was also important to seek out factors that influenced the educational success of those participant students. According to researchers, when students have culturally responsive practitioners their attendance rates are good and they do well academically (Bassey,

2016). Thus, teacher practice has an effect on students' attendance, which in turn has an effect on their academic achievement.

It was interesting to note that one of the participant parents had a low opinion of the PAT's, as they thought the tests did not give a true indication of students' ability and that students would not be placed in their correct ability classes. That parent also thought that the tests were unfair to those students who came from Māori immersion and bilingual schools.

All participant students had similar attendance records at year nine. They all sat PAT's and from their stanine score and students were placed in their core classes according their ability. Following the tests, Student A & C had similar results. Whereas, Student B achieved a much lower stanine than her peers did and she was placed in a lower ability class than Student A & C.

The following year in year ten, students were tested again and all participant students' attendance dropped. As a result so did their stanine levels. However, Student A & B's attendance dropped lower than did Student C's. This indicated a connection between the students drop in academic achievement and attendance. Considering those factors, it could be construed that those students were not experiencing a culturally responsive pedagogy of relations or their results and attendance should have improved. However, it is noted though that even though there was a drop in their stanine levels Student A & C still had comparable PAT results.

In year eleven, Students A & C's attendance dropped slightly and Student B's attendance stayed the same. However, class placements of the participant students started to mark changes in their outcomes. Although their stanine levels were similar, Student C was placed in a high ability class for all of her core classes of science, mathematics and English. However, Student A was placed in a lower ranking class for mathematics. Furthermore, she attempted a lot less credits at NCEA Level 1 compared to Student C's credit attempts even though they were in similar ability classes. Student A also had less high achievements compared to Student C with Students C gaining a lot more excellences and merits compared to Student A. The attendance level between students was also evident in Student B's year eleven outcome compared to Student A. Student B had higher attendance than

Student A and attempted more credits compared to Students A's attempts. However, Student B did not gain all of the credits she attempted, whereas Student A gained all bar four of the credits she attempted. Hence, factors such as attendance and class placement seemed to have an impact on the students NCEA Level 1 outcomes.

In year twelve, the educational gap between students expanded even further. The attendance gap widened between the students with Students A & B's attendance dropping again. However, in contrast to her peers, Student C improved her attendance significantly in year twelve. Consequently, she attempted twice as many credits as her peers and gained a phenomenal amount of excellences and merits. As a result Student C was the only participant student to pass NCEA Level 2. Considering the Students C's academic results, it can be inferred that her improved attendance influenced her educational achievement.

Summary

The student attendance analysis in this study indicated that there was a connection between the participant students' attendance and their achievement. The effects did not seem to present themselves clearly during the students early years at school. However, by year twelve the improved attendance of Student C demonstrated clearly that good attendance assisted her in gaining high-level achievement. In contrast, her peers' attendance spiralled and so did their achievement. Therefore, it appears that attendance does have an effect on achievement.

CHAPTER SEVEN: CONCLUSIONS

INTRODUCTION

The purpose of this study was to ascertain how culturally responsive a secondary school was in relation to the educational achievement of their Māori students. The intention of this research was to provide insight of the viewpoints of Māori students and their parents in relation to the culturally responsive practise that occurs in their school that enable the students to succeed. This research also looked at the teachers perspectives on their culturally responsive practise in terms of Māori student achievement. This chapter reviews the findings of this study and potential solutions. The main finding established that the achievement by students depended on the quality of CRP.

A SIGNIFICANT DISCOVERY AND POSSIBLE SOLUTIONS

Results from this study revealed that two out of the three student participants did not have full educational success at the contributing school. This was revealed in their mixed achievement results from year nine to twelve. There also appeared to be a correlation between Student A & B's declining achievement throughout their schooling, that aligned with some of the students' and their parents' reflections on the pedagogy they have experienced at their school. This is supported by the findings that revealed fluctuating outcomes in the schools implementation of a culturally responsive and relational pedagogy.

The point of issue at hand is, had the students experienced culturally responsive pedagogy consistently during their years at school perhaps their educational outcomes may have been different at year twelve. Although all of the participants in this study agree that there are some culturally responsive methods implemented in their school that support the educational achievement of Māori students. They also agree that there are areas in the school that do not display culturally responsive aspects and they are detrimental to student achievement. In researching the contributing school, I have found that although teachers at this school display that they know what is required to be culturally responsive practitioners, in the classroom the strategies they use are varied and have different depth depending on

the teacher. The findings also reveal that it is not only the classroom teacher that needs to be culturally responsive, but also the school needs to be culturally responsive to enable Māori students to achieve. That means that policies and procedures also need to reflect a culturally responsive method.

To enable a culturally responsive pedagogy to be implemented throughout the school there needs to be a deliberate act by all staff to make changes. For some staff it may mean taking an agentic stance. For others, it may be working on the culturally responsive strategies that they need to develop. Some teachers may need to work on relationships and get to know their students (Sleeter, 2010). Others may need to value their students as individuals and learn to care for them as "culturally located human beings" (Bishop et al., 2005, p.139). Some teachers may need to learn to share the power with their students so that the learning can be co-constructed between the teacher and student (Bishop et al., 2007; Ladson-Billings, 2009). Other teachers may need to assist their students to develop learning communities to enhance student success (Alton-Lee, 2003; Bishop et al., 2007). However, for this to be successful, teachers may need effective personalised professional development that supports their differentiated learning styles.

To illustrate, if a culturally responsive pedagogy was imbedded in the school there should be less student behaviour problems and attendance issues. Students should be more motivated students in the classroom. Furthermore, to enable Māori to succeed as Māori, kaupapa Māori would be honoured at school. The Treaty of Waitangi would be understood and embedded in the policies and procedures within the school. This would then enable cultural practices such as te reo and tikanga Māori to be learnt by staff and implemented throughout the school. Hence, enabling Māori to achieve equitable results at school. However, there were limitations to this research that involved the size of the participant sample, teacher student interaction, lack of school leader voice, the need for more student achievement data and data that centralised on those participants involved in Te Kotahitanga professional development programme.

LIMITATIONS

There were several factors that affected being able to clearly ascertain how culturally responsive the contributing school is in raising Māori achievement. For example, first was the size and the nature of the sample. Only having three students, three parents and three teachers' viewpoints were not a big enough sample to make comparisons or make connections from their semi-structured interviews. Therefore, for future studies it would be better to include a larger sample.

Secondly, not all student participants had direct interaction with all of the teachers in the study every year. This made it difficult to see the correlation between the participant teachers and the students involved. Perhaps examining a larger sample of teacher participants that had taught the participant students would have enabled a more comprehensive conclusion in regards to the culturally responsive pedagogy implemented by the participant teachers that may have influenced the participant students' achievements.

Thirdly, in retrospect, the research should have included the school leaders and their views on culturally responsive practice. With that in mind, their viewpoints on how they implement culturally responsive methods into school policies and procedures would have given a better school wide prospective. Therefore giving more depth to the final analysis.

Next, the students' academic results were limited to their PAT results in year nine and ten. Perhaps a more comprehensive investigation into their academic results from their junior subjects may have provided a broader picture of their academia in in their junior years.

Finally, the quantitative methods used for ascertaining student achievement was very limited. Acquiring data from only three Māori students did not give depth to the enquiry. Therefore, it would have been more beneficial if the sample had been larger and should have included Māori students that had been taught by teachers that had been part of the Te Kotahitanga professional development programme.

SUMMARY

Students in this study had mixed experiences at school when it came to culturally responsive pedagogy and their educational achievement. They recognised when they experienced culturally responsive approaches from their teachers, it helped them to achieve. Their parents also had the same perspective pertaining to the culturally responsive pedagogy that helped their children succeed. In the same way, participant teachers seemed to recognise aspects of Culturally Responsive Pedagogy (CPR) and shared the culturally responsive strategies that they had implemented in their classrooms. They also acknowledged that the strategies made a difference to Māori student achievement.

Despite all participants acknowledging the benefits of culturally responsive approaches, evidence reflected that there were still areas within the school that did not exhibit culturally responsive methods. One factor was that there were still inconsistencies in the CRP being implemented within the school. Furthermore, there appeared to be a correlation between the students' attendance and their educational achievement that may have signalled a lack of culturally responsive pedagogy in their school experiences.

To sum up, findings in this research suggest that when teachers were implementing culturally responsive practices in their classrooms, students improved educationally. Unfortunately, findings also indicate the opposite when there is a lack of culturally responsive pedagogy. Therefore, although there may be flaws within this research, there is enough evidence to support a change in teacher pedagogy so that it reflects a culturally responsive pedagogy of relationships.

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APPENDICES

Appendix A

The Te Kōtahitanga 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:

a) 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
b) 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:

1) Manaakitanga: They care for the students as culturally-located human beings above all else.
   (Mana refers to authority and āaki, the task of urging someone to act. It refers to the task of building and nurturing a supportive and loving environment).

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

3) Whakapiringatanga: They are able to create a secure, well-managed learning environment 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).

4) Wānanga: They are able to engage in effective teaching interactions with Māori students as Māori.
   (As well as being known as Māori centres of learning wānanga as a learning forum involves a rich and dynamic sharing of knowledge. With this exchange of views ideas are given life and spirit through dialogue, debate and careful consideration in order to reshape and accommodate new knowledge).

5) Ako: They can use a range of strategies that promote effective teaching interactions and relationships with their learners.
   (Ako means to learn as well as to teach. It 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).

6) Kotahitanga: They promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students.
   (Kotahitanga is a collaborative response towards a commonly held vision, goal or other such purpose or outcome).

Appendix B

University of Waikato Faculty of Education Ethics Committee
Information Sheet for Student Participants

Project Title: A critical analysis of a culturally responsive pedagogy towards improving Māori educational achievement.

This project is being undertaken as part of my requirements for a Masters degree in Education. Please read this information sheet carefully before deciding whether or not to participate. Thank you for taking the time to consider my request.

The importance of this project is to explore the cultural responsive pedagogy that supports the educational achievement of Māori students in this school. I will be doing the research by having interviews as discussions with students, parents and teachers. As part of my study I need to ask one of your parents to also be a participant in this study. Your parent will be interviewed separately from you. I will also be asking some of your teachers to participate in this study but your name will be kept confidential.

You have been approached because your opinion is an important part of this project. I would like to talk with you about your thoughts about the type of teaching that assists Māori students to achieve at school?

If you agree to take part in this project I would like to talk with you about:

- What have been some of your positive experiences at this school? Why?
- What have been some of your negative experiences at this school? Why?
- Explain what it feels like to be Māori in this school?
- Talk about some of the interschool relationships you have had with some of the teachers at this school?
- How do teachers engage you with your learning?
- What more could teachers do to help you achieve?

This discussion will be at a place and time of your choice and will be recorded. The recordings will be transcribed and the transcripts will be returned to you so that you can verify, clarify, develop or delete the information that you have shared in your interview. If at any time during the discussion you feel hesitant or uncomfortable you may refuse to answer the question, stop the interview process or withdraw from the project. In order to try and protect your confidentiality and the confidentiality of the school an alias will be used in place of your name. The recording and storage of information is carefully planned and monitored in order to ensure confidentiality.

You may withdraw from this project at any stage throughout the interview process and follow up collaborative discussions and not be disadvantaged. If at any time you feel unable to address any concerns you have about the project with me, you are also welcome to contact my supervisor, Karatiana Tamatea at the address below.

The data collected will be securely stored so that only you, my supervisor and I will be able to access it. At the end of the project any personal information will be returned to individual participants except those that are required by the University's research policy. Any raw data upon which the results of this project depend will be retained as archive material in secure storage for five years after which it will be destroyed, as stated in the *University of Waikato Ethical Conduct in Human Research and Related Activities Regulations 2008.* An electronic copy of the thesis will be made available through the Australasian Digital Thesis (ADT) database in accordance with the University of Waikato requirements.

If you have any questions about this project, either now or in the future, please feel free to contact myself or my supervisor.

Student	Supervisor
Stephanie Richards	Karaitiana Tamatea
43 Mere Road, Taupo	Kaiurungi
Phone: 07 370400 (Home)	Faculty of Education
Phone: 021 378854 (Mobile)	Te Whare Wānanga o Waikato
Email: stephanie.richards@taupocollege.ac.nz	Private Bag 3105
Work Address	Hamilton 3240
Spa Road, Taupo	Phone: 07 838 4466 ext: 7814
Phone: 07 3761100	Email: mtamatea@waikato.ac.nz

Appendix C

University of Waikato Faculty of Education Ethics Committee
Consent for Students

Project Title: A critical analysis of a culturally responsive pedagogy towards improving Māori educational achievement.

I have read the Information Sheet concerning this project, discussed it with whaea Steph and I am happy that I understand it. I also know that I am free to request further information at any stage. I know that:

1. It is my own decision to take part in this project.
2. I am free to withdraw from the project at any stage until the completion of the interview process. If I choose to withdraw I will not be disadvantaged.
3. I understand that I can add to, change or withdraw any of the recorded material that results from my discussions with whaea Steph.
4. All data and other materials from this project will be kept in secure storage.
5. Discussions with whaea Steph will use an open questioning technique and cover the following topics:
    - What have been some of your positive experiences at this school? Why?
    - What have been some of your negative experiences at this school? Why?
    - Explain what it feels like to be Māori in this school?
    - Talk about some of the interschool relationships you have had with some of the teachers at this school?
    - How do teachers engage you with your learning?
    - What more could teachers do to help you achieve?

6. I understand that I do not have to answer questions that I do not feel comfortable with.

7. I have the option to remain anonymous.

    - I would like to remain anonymous.

      Yes **No** (Please circle your choice)

8. I am aware that the results of the project will be published as a thesis or other such academic publications but that my name will not be used, subject to the conditions I have indicated below. I am also aware that an electronic copy will become available through the Waikato research commons database.

Please sign to show your agreement

I agree to take part in this project.

_____ _____

(signature of applicant) (date)

This project has been reviewed and approved by the Ethics Committee of the University of Waikato.

Appendix D

University of Waikato Faculty of Education Ethics Committee
Consent Form for Parents

I/We have read the information sheet seeking for my child to participate in your research thesis.

I/We understand that my child may withdraw at any time, from the interview, without disadvantage.

I/We understand that their comments will be reported anonymously in your thesis.

I/We give permission for my child to participate in this research.

Student's name: _____

Parent's name: _____

Parent's signature: _____

Date: _____

Appendix E

University of Waikato Faculty of Education Ethics Committee
Information Sheet for Parent Participants

Project Title: A critical analysis of a culturally responsive pedagogy towards improving Māori educational achievement.

This project is being undertaken as part of my requirements for a Masters degree in Education. Please read this information sheet carefully before deciding whether or not to participate. Thank you for taking the time to consider my request.

The importance of this project is to explore the cultural responsive pedagogy that supports the educational achievement of Māori students in this school. This will be researched by means of discussions with students, parents and teachers.

You have been approached because your opinion is an important part of this project. I would like to talk with you about your thoughts in relation to culturally responsive pedagogy that assists Māori students to achieve at school?

If you agree to take part in this project I would like to talk with you about:

- What have been some of your experiences at this school for raising the achievement of your child?
- How do the teachers and school/include you in your child's education at this school?
- What are your expectations of this school in regards to your child's achievement?

This discussion will be at a place and time of your choice and will be recorded. The recordings will be transcribed and the transcripts will be returned to you so that you can verify, clarify, develop or delete the information that you have shared in your interview. If at any time during the discussion you feel hesitant or uncomfortable you may refuse to answer the question, stop the interview process or withdraw from

the project. In order to protect your confidentiality and the confidentiality of the school an alias will be used in place of your name. The recording and storage of information is carefully planned and monitored in order to ensure confidentiality.

You may withdraw from this project at any stage throughout the interview process and follow up collaborative discussions and not be disadvantaged. If at any time you feel unable to address any concerns you have about the project with me, you are also welcome to contact my thesis advisor, Karatiana Tamatea at the address below.

The data collected will be securely stored so that only you, my supervisor and I will be able to access it. At the end of the project any personal information will be returned to individual participants except those that are required by the University's research policy. Any raw data upon which the results of this project depend will be retained as archive material in secure storage for five years after which it will be destroyed, as stated in the *University of Waikato Ethical Conduct in Human Research and Related Activities Regulations 2008.* An electronic copy of the thesis will be made available through the Australasian Digital Thesis (ADT) database in accordance with the University of Waikato requirements.

If you have any questions about this project, either now or in the future, please feel free to contact myself or my supervisor.

Student	Supervisor
Stephanie Richards 43 Mere Road, Taupo Phone: 07 370400 (Home) Phone: 021 378854 (Mobile) Email: stephanie.richards@taupocollege.ac.nz **Work Address** Spa Road, Taupo Phone: 07 3761100	Karaitiana Tamatea Kaiurungi Faculty of Education Te Whare Wānanga o Waikato Private Bag 3105 Hamilton 3240 Phone: 07 838 4466 ext: 7814 Email: mtamatea@waikato.ac.nz

Appendix F

University of Waikato Faculty of Education Ethics Committee
Consent for Parent Participants

Project Title: A critical analysis of a culturally responsive pedagogy towards improving Māori educational achievement.

I have read the Information Sheet concerning this project, discussed it with Stephanie and I am happy that I understand it. I also know that I am free to request further information at any stage. I know that:

1. It is my own decision to take part in this project.

2. I am free to withdraw from the project at any stage until the completion of the interview process. If I choose to withdraw I will not be disadvantaged.

3. I understand that I can add to, change or withdraw any of the recorded material that results from my discussions with Stephanie.

4. All data and other materials from this project will be kept in secure storage.

5. Discussions with Stephanie will use an open questioning technique and cover the following topics:

    - What have been some of your experiences at this school for raising the achievement of your child?
    - How do the teachers and school/include you in your child's education at this school?
    - What are your expectations of this school in regards to your child's achievement?

6. I understand that I do not have to answer questions that I do not feel comfortable with.

7. I have the option to remain anonymous.
    - I would like to remain anonymous.

    Yes **No** (Please circle your choice)

8. I am aware that the results of the project will be published as a thesis or other such academic publications but that my name will not be used, subject to the conditions I have indicated below. I am also aware that an electronic copy will become available through the Waikato research commons database.

Please sign to show your agreement

I agree to take part in this project.

_____ _____

(signature of applicant) (date)

This project has been reviewed and approved by the Ethics Committee of the University of Waikato.

Appendix G

University of Waikato Faculty of Education Ethics Committee
Information Sheet for Teacher Participants

Project Title: A critical analysis of a culturally responsive pedagogy towards improving Māori educational achievement.

This project is being undertaken as part of my requirements for a Masters degree in Education. Please read this information sheet carefully before deciding whether or not to participate. Thank you for taking the time to consider my request.

The importance of this project is to explore the cultural responsive pedagogy that supports the educational achievement of Māori students in this school. This will be researched by means of discussions with students, parents and teachers.

You have been approached because of your involvement in the Te Kotahitanga professional development programme. As a participant in the Te Kotahitanga programme and now the Kia Eke Panuku project your opinion is very important for this study. I would like to talk with you about your thoughts in relation to culturally responsive pedagogy that assists Māori students to achieve at school?

If you agree to take part in this project I would like to talk with you about:

- What do you understand culturally responsive practice to be?
- How do you implement culturally responsive strategies to support the improvement of educational achievement for Māori students?
- What more could the school do to allow for a culturally responsive pedagogy to happen that supports improving the educational achievement of Māori students?

This discussion will be at a place and time of your choice and will be recorded. The recordings will be transcribed and the transcripts will be returned to you so that you can verify, clarify, develop or delete the information that you have shared in your interview. If at any time during the discussion you feel hesitant or uncomfortable

you may refuse to answer the question, stop the interview process or withdraw from the project. In order to protect your confidentiality and the confidentiality of the school an alias will be used in place of your name. The recording and storage of information is carefully planned and monitored in order to ensure confidentiality.

You may withdraw from this project at any stage throughout the interview process and follow up collaborative discussions and not be disadvantaged. If at any time you feel unable to address any concerns you have about the project with me, you are also welcome to contact my thesis advisor, Karatiana Tamatea at the address below.

The data collected will be securely stored so that only you, my supervisor and I will be able to access it. At the end of the project any personal information will be returned to individual participants except those that are required by the University's research policy. Any raw data upon which the results of this project depend will be retained as archive material in secure storage for five years after which it will be destroyed, as stated in the *University of Waikato Ethical Conduct in Human Research and Related Activities Regulations 2008.* An electronic copy of the thesis will be made available through the Australasian Digital Thesis (ADT) database in accordance with the University of Waikato requirements.

If you have any questions about this project, either now or in the future, please feel free to contact myself or my supervisor.

Student	Supervisor
Stephanie Richards 43 Mere Road, Taupo Phone: 07 370400 (Home) Phone: 021 378854 (Mobile) Email: stephanie.richards@taupocollege.ac.nz **Work Address** Spa Road, Taupo Phone: 07 3761100	Karaitiana Tamatea Kaiurungi Faculty of Education Te Whare Wānanga o Waikato Private Bag 3105 Hamilton 3240 Phone: 07 838 4466 ext: 7814 Email: mtamatea@waikato.ac.nz

Appendix H

University of Waikato Faculty of Education Ethics Committee
Consent for Teacher Participants

Project Title: A critical analysis of a culturally responsive pedagogy towards improving Māori educational achievement.

I have read the Information Sheet concerning this project, discussed it with Stephanie and I am happy that I understand it. I also know that I am free to request further information at any stage. I know that:

1. It is my own decision to take part in this project.

2. I am free to withdraw from the project at any stage until the completion of the interview process. If I choose to withdrw I will not be disadvantaged.

3. I understand that I can add to, change or withdraw any of the recorded material that results from my discussions with Stephanie.

4. All data and other materials from this project will be kept in secure storage agreed to by Stephanie and myself.

5. Discussions with Stephanie will use an open questioning technique and cover the following topics:

    - What do you understand culturally responsive practice to be? (And how do you know this?)
    - What do you implement to allow for a culturally responsive pedagogy of relations to happen in school that supports improving the educational achievement of Māori students?
    - What more could the school do to allow for a culturally responsive pedagogy of relations to happen that supports improving the educational achievement of Māori students?

6. I understand that I do not have to answer questions that I do not feel comfortable with.

7. I have the option to remain anonymous.

    - I would like to remain anonymous.

      Yes **No** (Please circle your choice)

8. I am aware that the results of the project will be published as a thesis or other such academic publications but that my name will not be used, subject to the conditions I have indicated below. I am also aware that an electronic copy will become available through the Waikato research commons database.

Please sign to show your agreement

I agree to take part in this project.

_____ _____

(signature of applicant) (date)

This project has been reviewed and approved by the Ethics Committee of the University of Waikato.

Appendix I

University of Waikato Faculty of Education Ethics Committee
Information Sheet for Principal

Project Title: A critical analysis of a culturally responsive pedagogy towards improving Māori educational achievement.

This project is being undertaken as part of my requirements for a Masters degree in Education. The importance of this project is to explore the cultural responsive pedagogy that supports the educational achievement of Māori students in this school. This will be researched by means of discussions with students, parents and teachers at your school.

I will approach students, parents and teachers individually to invite them to participate in my study. During this initial contact participants will be given the information letter and asked to read it carefully. We will discuss the research and see how they feel about becoming participants.

Students will also be informed that as part of the research one of their parents needs to be part of this study. They will also be informed that their parent will be interviewed separately from their own interview. Students will also be made aware that there are teachers involved in this study, but that their identity would be confidential to myself and my supervisor. As there is a need to have a parent of the student in this study, both student and their parent need to agree to participate. After the initial contact with students and their parents, we will then make a time and place of the participants' choice, where we can meet again so that we can continue the research process.

Teachers will be invited to participate once students and parents have agreed to participate. They will be informed that there are also students and parents involved in this study, but that their identity will be confidential. After that initial contact, we will then make a time and place of the participants' choice, where we can meet again so that we can continue the research process.

All conversations will be recorded and transcribed. Participants will be given a copy of their transcript and will be invited to edit and add to the transcript as they see fit,

in order to ensure their intended meanings are portrayed (Bishop, 2005). Participants will also be reminded of their right to withdraw segments of their transcribed interview from the transcript. Participants will then be invited to hold a further collaborative discussion (approximately one hour) to ensure their intended meanings have been fully respected and not reiterated incorrectly by the researcher.

The main research question is:

- How culturally responsive is our school in terms of Māori educational achievement?

Related questions are:

- What are students, parents and teachers thoughts in relation to Te Kotahitanga programme that have assisted Māori students to achieve at school?
- What does a culturally responsive pedagogy look like to students, caregivers and teachers?
- How do teachers implement an effective culturally responsive pedagogy?

To better inform you of the participants' involvement in this study, copies of the students, parents and teachers information sheets are included with this information sheet.

I would like to ask permission to use school wide data as it relates to Māori student achievement. Permission will also be sought from student participants to use their PAT literacy and numeracy results; NCEA level 1 results; attendance and pastoral records for this study. Teacher participants will be asked if their Te Kotahitanga observations and teachers classroom data may be used for the study. All copies of the data will be kept in a locked filing cabinet at my home, or at a location as determined by you.

If at any time you feel unable to address any concerns you have about the project with me, you are also welcome to contact my thesis advisor, Karatiana Tamatea at the address below.

The data collected will be securely stored so that only you, my supervisor and I will be able to access it. At the end of the project any personal information will be returned to individual participants except those that are required by the University's research policy. Any raw data upon which the results of this project depend will be retained as archive material in secure storage for five years after which it will be destroyed, as stated in the *University of Waikato Ethical Conduct in Human Research and Related Activities Regulations 2008.* An electronic copy of the thesis will be made available through the Australasian Digital Thesis (ADT) database in accordance with the University of Waikato requirements.

If you have any questions about this project, either now or in the future, please feel free to contact myself or my supervisor.

Student	Supervisor
Stephanie Richards 43 Mere Road, Taupo Phone: 07 370400 (Home) Phone: 021 378854 (Mobile) Email: stephanie.richards@taupocollege.ac.nz **Work Address** Spa Road, Taupo Phone: 07 3761100	Karaitiana Tamatea Kaiurungi Faculty of Education Te Whare Wānanga o Waikato Private Bag 3105 Hamilton 3240 Phone: 07 838 4466 ext: 7814 Email: mtamatea@waikato.ac.nz

Appendix J

University of Waikato Faculty of Education Ethics Committee
Consent Form for Principal

I have received the information about the research Stephanie will be undertaking in my school.

I understand that the school and the participants' comments will be reported anonymously in your thesis.

I give permission for Stephanie to undertake this research in our school.

Principal's name: _____

Principal's signature: _____

Date: _____