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**Culture, courage, and change:
The experiences of a Te Kotahitanga facilitation team**

A thesis submitted in partial fulfillment
of the requirements for the degree of
Masters of Education
at
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by
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Let us be the best we can be, as often as we can be ...

ABSTRACT

This thesis explores the experiences of the Te Kotahitanga facilitation team in one of the 12 Phase 3 Te Kotahitanga schools between 2003 and 2006. The collaborative story through which those experiences are shared includes the voices of the Lead facilitator, the two co-principals, and an RTLB/facilitator.

This thesis begins by seeking to understand the historical impact of culturally located discourses of colonisation on the lives of the indigenous Māori people in New Zealand. From within a platform of Māori theorising it also considers Kaupapa Māori research methodologies and explores Māori people's aspirations for self determination (*tino rangatiratanga*). It then considers the principles and practices of engaging as a bicultural partnership to improve educational outcomes for Māori students. Through a discussion of the facilitation team's experiences of learning *about* a culturally responsive pedagogy of relations *through* the development and support of culturally responsive contexts for learning, three important themes emerge: culture, courage and change.

The impact of deficit theorising and pathologising practices on the *culture* of Maori students and their teachers is examined. The *courage* required of the Te Kotahitanga principals and facilitators to challenge and disrupt the assumptions that underpinned the historical status quo in this school and the importance of remaining steadfast in response to the dissonance and resistance that these *change* processes created is then discussed.

Finally, this thesis highlights both the interdependent nature of the change required and the power of the collective in creating change; change within ourselves, within our classrooms and within our schools and communities for the benefit of Māori students, and of all students.

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Ko au, ko au, ko koe, ko koe me haere ngā tahi taua

I am me, you are you, but we go together as one

INTRODUCTION

Māori people are the indigenous population of New Zealand. From outnumbering western European colonising settlers in the 1840s, the Māori population reduced dramatically in the late 1800s, leading to a belief amongst Pākehā,¹ that Māori as a race and as a culture were destined for extinction (King, 2003). However, this view “did not take into consideration the resilience and adaptability of the Māori” (Walker, 1990). Today Māori people represent approximately 15% of the total population. Sadly, in 2011, Māori people are over-represented in many negative social indicators including educational outcomes.

Since the signing of the Treaty of Waitangi between Māori chiefs and the British Crown in 1840, the interaction between the two cultures has been one of the marginalisation of Māori people within their own land. The notion of the cultural superiority of the Western European settlers was part of the colonial discourse, a discourse that was perpetuated in mainstream New Zealand society through the nineteenth century. Discourses of deficiency that pathologised Māori people led to hegemonic social policies that lasted from the nineteenth century to the mid twentieth century. As New Zealand developed as a nation, the promise of the Treaty of Waitangi for a partnership between Māori and Pākehā was not realised. Instead, a pattern of dominance and subordination developed that favoured the cultural aspirations of Pākehā. In the latter decades of the twentieth century, Kaupapa Māori emerged as a Māori response to the ongoing marginalisation of Māori language and culture.

According to Bishop, Berryman, Cavanagh & Teddy (2007) one of the greatest problems facing New Zealand educators today is the ongoing disparity in educational outcomes between Māori and non-Māori students. Te Kotahitanga is a Kaupapa Māori response that seeks to address this historical disparity by changing the pattern of classroom interactions and relationships between teachers and Māori students. Teachers are supported through ongoing professional learning opportunities to implement a culturally responsive pedagogy of relations (Bishop et al., 2007) in their classrooms on a day-to-day basis. Te Kotahitanga school-

¹ A term, now in common usage, to refer to “non-Maori New Zealanders” (King, 1985 p. 12)

based facilitation teams support teachers to create contexts for learning where Māori students are respected and valued as Māori, and where they can bring their prior knowledge and experiences to the classroom.

This research project is about aspects of the implementation of Te Kotahitanga in one Phase 3 school between 2003 and 2006, during which time I was a member of the school-based facilitation team. This research project does not seek to evaluate Te Kotahitanga itself, even within the context of this one school. Specifically, it sets out to understand and critically reflect on the experiences of three members of the foundation facilitation team through the early years of the implementation of Te Kotahitanga. In examining the experiences of the facilitation team, this research project also seeks to understand the changes that occurred in this school in the first three years of the implementation in Te Kotahitanga.

The questions this research project seeks to answer are:

- What did the individual members of a facilitation team seek to do in the first three years of the implementation of Te Kotahitanga?
- What was the impact of participation in Te Kotahitanga on the individuals in the facilitation team?
- What were some of the changes that occurred alongside the school's participation in Te Kotahitanga and what were the implications for Māori students?

Chapter 1 of this thesis explores the historical context in New Zealand with a particular focus on the relationships of power and culture between Māori and the colonising Western European culture. It discusses Kaupapa Māori as a response by Māori, for Māori that operationalises the self-determination (tino rangatiratanga) of Māori people. Chapter 1 also explores the importance of discursive positioning before providing an overview of Te Kotahitanga. Chapter 2 presents the Kaupapa Māori research approach and the collaborative storying research method used in this thesis. Chapter 3 contains the collaborative story developed from the voices of two co-principals, the Lead facilitator, and myself as RTLB. Chapter 4 discusses the findings from the collaborative story while Chapter 5 considers the possible implications of those findings for others.

As a member of the facilitation team, I am a participant in the story. I am also the researcher. Parts of this thesis are written in the third person, for example the literature review in Chapter 1. Other parts are written in the first person, for example Chapter 3, where I am writing as a member of the whānau of interest, telling the story on behalf of the other members of the foundation Te Kotahitanga facilitation team in this school.

CHAPTER 1: LITERATURE REVIEW

Introduction

This chapter presents a review of literature relevant to this thesis. It explores historical issues of power and culture and their relationship to the dominant discourses in New Zealand society. This chapter then reviews the disparity in educational outcomes between Māori and non-Māori students today. Subsequently, it explores Kaupapa Māori as a response emerging from Māori cultural preferences and practices before discussing culturally responsive contexts for learning. Finally, this chapter provides an overview of Te Kotahitanga, a Kaupapa Māori research and professional development intervention that seeks to address the underachievement of Māori students within mainstream education in New Zealand.

Success in education

Success in education is fundamental to the wellbeing of all people, and to New Zealand as a whole. The education system is responsible for ensuring Māori people are able to realise their inherent potential as Māori, as New Zealanders, and as citizens of the world.

As citizens of New Zealand, Māori have the right to expect the education system to deliver the outcomes enjoyed by all. As the indigenous people of New Zealand, Māori have the right to expect that the education system will also support their wellbeing and development aspirations, and the regeneration of the Māori language and culture (Ministry of Education, 2010c, p. 1).

The above extract forms part of the introduction to the New Zealand Ministry of Education publication *Ngā Haeata Mātauranga*² 2008 – 2009 (Ministry of

² The annual Ministry of Education report on Māori Education

Education, 2010c). It clearly highlights the responsibility of the New Zealand education system to meet the needs of Māori learners. However, for New Zealand to have an education system that supports the “wellbeing and development aspirations of Māori” (Ministry of Education, 2010c, p. 1), there is a need to address the pattern of dominance and subordination, as a legacy of colonisation, between the majority Pākehā culture and Māori. It is also necessary to understand how successive government policies have perpetuated this imbalance of power and how this has impacted on the cultural aspirations and well-being of Māori people.

Historical issues of power and culture

The Treaty of Waitangi

This section focuses first on the implications of the signing of the Treaty of Waitangi in 1840 by representatives of the indigenous Māori population and the British Crown. The Treaty of Waitangi was signed in both Māori and English, with many Māori chiefs signing the Māori version (Orange, 1987). In the English version of the Treaty, Māori people ceded “all the rights and powers of sovereignty” (Waitangi Tribunal, 2011, para. 3) to the British Crown. They also gave the Crown exclusive right of purchase to lands they wished to sell. In return, Article Two of the Treaty of Waitangi guaranteed Māori “the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess” (Waitangi Tribunal, 2011, para. 4). Article Three promised Māori protection by granting them the rights and privileges of British subjects.

However, in the Māori version of the Treaty, sovereignty was translated as *kawanatanga* (governance). Māori believed that while they gave up government over their lands, they retained the right to manage their own affairs. Further, Article Two of the Maori version guaranteed *tino rangatiratanga* (self-determination / full authority) over *taonga* (treasures, not necessarily those that are tangible). Thus, Māori understanding was at odds with the understanding of those negotiating the Treaty on behalf of the British Crown.

Historical patterns of dominance and subordination

The Treaty of Waitangi promised Māori; partnership, participation and protection. Berryman (2008) suggests that Māori understood the Treaty of Waitangi as a charter for power-sharing between Māori and the Crown, a view also proposed by Bishop and Glynn (1999):

Māori people have long seen the Treaty as a charter for power-sharing in the decision making processes of the country, for Māori determination of their own destiny as the indigenous people of New Zealand and as a guide to future development of New Zealand. (p. 14)

The reality has not, however, been one of a partnership between Māori and Pākehā wherein equal value and consideration, in policy and law, have been given to the cultural preferences of both partners. Bishop & Glynn (1999) suggest that instead it has been one of political, social and economic domination of Māori people by the majority Pākehā culture and that Māori cultural preferences and knowledge have been subjected to a process of marginalisation and commodification that continues into the 21st century. Despite ongoing resistance by Māori people, the development of New Zealand as a nation has benefitted Pākehā, while Māori have been “politically marginalised, culturally and racially attacked, and economically impoverished within their own country” (Bishop & Glynn, 1999, pp. 14 - 15).

Understanding the pattern of dominance and subordination between the majority Pākehā culture and Māori requires a brief look at the history of the last 160 years. From an estimated 150,000 in 1840 the Māori population in New Zealand declined to 42,000 in 1896. Durie (2005) suggests this decline can be attributed to a number of factors including: the devastating impact of infectious diseases introduced by European colonising settlers; warfare; poor nutrition; widespread poverty due to a rapidly changing economy aggravated by loss of the most productive land and customary lore; political oppression; and colonial assumptions of superiority. “By the close of the nineteenth century the prognosis for the Māori population did not seem favourable” (King, 2003, p. 257). From representing 50% of the total population in 1860, Māori made up only 10% of the

population by 1891. Their remaining lands, much of it marginal, represented only 17% of the country. Such figures contributed to a widespread belief that “Māori as a people and as a culture were headed for extinction” (King, 2003, p. 223). Stafford and Williams (2006) suggest that, whilst not a universally held view, some colonial settlers viewed the decline in the Māori population with regret, as the passing of the last of the “noble savage”. This view is exemplified in Arthur Adams’ 1899 poem, *Māoriland*:

- though skies are fair above her,
Newer nations white press onward:
Her brown warriors fight is over –
One by one they yield their place,
Peace-slain chieftains of her race.

Bishop and Glynn (1999) argue that through the 19th and 20th centuries, policies and practices of the colonising power, with regard to Māori, were predicated on the assumption that the sooner Māori became more like Pākehā the better. Even those Pākehā who expressed regret at the decline of Māori vitality and culture believed this was ‘good for Māori’ (Stafford & Williams, 2006). This view is encapsulated in the policy of cultural assimilation, part of New Zealand’s official government policy from 1844 – 1960. Bishop and Glynn (1999) suggest that any view of cultural assimilation as a desirable objective is rooted in the notion of cultural superiority. This suggests that there was an implicit belief amongst colonising Pākehā that the values, beliefs and way of life of the colonists was superior and, by extension, best for Māori. “Māori were encouraged to abandon their culture as rapidly as possible in order to learn the ways and processes of the dominant culture” (Bishop & Glynn, 1999, p. 16). Practices such as monolingualism (English, the language of the coloniser) and monoculturalism (the culture of the coloniser) were viewed as appropriate and correct for New Zealand society. The impact of monolingualism was that Māori children were not only banned from speaking their own language in schools, they were punished for doing so. Monoculturalist policies meant that the beliefs, values, and cultural

practices of the coloniser determined what was taught in schools, how it was taught, and to whom it was taught.

Bishop (in Shields, Bishop & Masawi, 2005) suggests that the dominant discourse in New Zealand in the latter part of the 19th century “maintained that Māori impoverishment was due to their resisting assimilation” (p. 62). This discourse not only ignores the impact of the ‘land grab’ by colonising settlers on Māori economic wealth and culture, it blames the victims of marginalisation (Māori) for their plight. Further, it perpetuates the assumption of the cultural superiority of the coloniser, and by extension, the cultural and racial inferiority of Māori people.

The policy of assimilation lasted into the mid-twentieth century. In 1960, the Hunn report (Hunn, 1960, cited in Bishop & Glynn, 1999) identified statistically the discrepancies in educational outcomes between Māori and non-Māori. Following this report, assimilation was replaced by a policy of integration. Rather than the culture and language of the, by now minority Māori culture being destroyed, all minority groups would be integrated into one culture, the New Zealand culture. An inherent assumption underlying this policy was that elements of minority cultures that had ‘stood the test of time’ would become part of this homogenous “New Zealand culture”. The reality of this policy was no better than the previous policy of assimilation in terms of Māori aspirations for self-determination. The dominant culture (Pākehā) did not view Māori language and cultural practices as valid in responding to the challenges of the mid 20th century. There remained an assumption that Māori would be better off living on terms defined by the majority culture, rather than from within their own culturally-located processes and aspirations.

In more recent times, successive government policies have attempted to meet the education needs of Māori people. Bishop and Glynn (1999) suggest that the majority of these responses have been unsuccessful in promoting widespread success for Māori in mainstream education, in part at least, because they emerge from within the discourse that created the imbalance of power in the first place.

Today's discrepancies between Māori and Pākehā

As discussed above, from representing the majority in 1840, Māori people represented only 10% of the total population by the 1890s. Today, in the early years of the 21st century, Māori people represent 14.6% of the total population. A review of New Zealand's most recent census data (2006) reveals that between 1991 and 2006, the Māori population increased by 30% (Statistics New Zealand, 2010), with Māori representing 28% of newborn New Zealanders in 2005 (Education and Science Committee, 2008). In 2006 the largest age group, as a percentage of the total Māori population, was young people under 15 years of age. Thus, Māori are a comparatively young population. In 2011, Māori are over-represented in many negative social indicators. Māori have lower average income levels, are more likely to be in low paying employment, have higher rates of unemployment and incarceration, and poorer health statistics than non-Māori (Bishop, O'Sullivan & Berryman, 2010).

Educational outcomes and opportunities in later life

Success in education and opportunities in later life are inter-related. Recent evidence released by the Ministry of Education suggests that higher levels of educational attainment can be associated with higher levels of income, lower risk of unemployment, and an increased likelihood of access to further training (Ministry of Education, 2010b). "Earned income enables people to achieve a higher standard of living, and many other individual and national outcomes associated with education may accrue directly or indirectly from higher incomes" ("Earning Power", 2010). In Figure 1 it can be seen that the median weekly income for earners aged 15 and over with either no qualification, or with secondary school qualifications only, is approximately half that of earners with a tertiary qualification other than a degree. The median weekly income for earners with a Bachelors degree qualification or higher is more than double that of those without qualifications (Ministry of Education, 2010b).

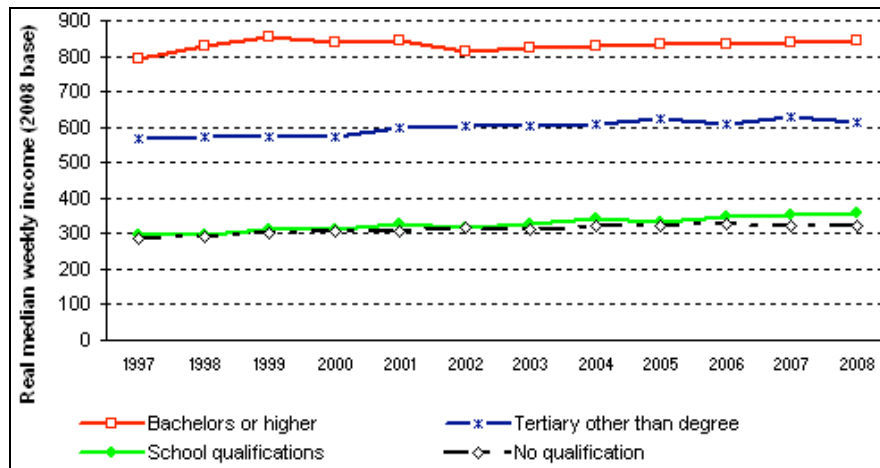


Figure 1: Real median weekly income (NZD), by highest qualification for people aged 15 plus (2008 base). Source: *Ministry of Education, 2010*. Retrieved from www.educationcounts.govt.nz

The opportunities, or lack of opportunities, associated with success or failure in schooling are particularly evident for young people. Those who leave school without formal qualifications are more likely to experience difficulty in the workforce, in lifelong learning and in formal study in later life (Bishop et al., 2010). The New Zealand Ministry of Education website states that, in 2008, “New Zealanders with no qualifications had an unemployment rate over 42% higher than those whose highest qualification was a school qualification” (Ministry of Education, 2010f, para. 3).

Educational outcomes: Māori and non-Māori

The above evidence suggests that higher levels of educational achievement predict higher incomes and greater opportunity in later life. With regard to schooling, success in education is closely linked to student participation and engagement. Whilst education outcomes for Māori have been improving since 2000, school suspensions and stand-downs for Māori students still proportionally exceed those for non-Māori (Education Counts, 2009b) and retention rates for Māori students to age 17.5 are proportionally lower than for all students (Ministry of Education, 2010d).

Despite improvement in recent years, Māori students do not achieve success in education at the same rate as their non-Māori peers. As shown in Table 1, between

2005 and 2009, fewer Māori school leavers achieved NCEA Level 1³ than any other group by ethnicity (Ministry of Education, 2010e).

Table 1: Percentage of school leavers with NCEA Level 1 or above, by ethnic group (2005-2009)

| Year | Ethnic Group | | | | Total |
|------|--------------|----------|-------|---------------------|-------|
| | Māori | Pasifika | Asian | European/ Pākehā | |
| 2005 | 51.1 | 63.4 | 89.2 | 78.3 | 72.7 |
| 2006 | 56.1 | 67.8 | 90.6 | 79.9 | 75.3 |
| 2007 | 65.4 | 74.0 | 92.4 | 86.0 | 81.6 |
| 2008 | 70.4 | 79.4 | 92.6 | 88.1 | 84.7 |
| 2009 | 71.6 | 82.6 | 92.6 | 89.7 | 85.9 |

From *Education Counts, Ministry of Education* (2010). Retrieved from www.educationcounts.govt.nz

The disparity between Māori and non-Māori is even greater for achievement with a university entrance standard. Table 2 shows that despite a proportional increase in the percentage of Māori school leavers achieving a university entrance standard between 2005 and 2009, the disparities between Māori, Pasifika and other ethnic groups have not reduced over this time. In 2009, less than half as many Māori school leavers achieved a university entrance standard than their European/Pākehā peers (Ministry of Education, 2010g).

³ New Zealand's National Certificates of Educational Achievement (NCEA) are national qualifications for senior secondary school students. NCEA Level 1 is most commonly achieved at Year 11, usually the third year of secondary schooling in New Zealand.

Table 2: Percentage of school leavers with a university entrance standard, by ethnic group (2005-2009)

| Year | Ethnic Group | | | | Total |
|------|--------------|----------|-------|---------------------|-------|
| | Māori | Pasifika | Asian | European/ Pākehā | |
| 2005 | 11.9 | 14.5 | 58.5 | 38.1 | 32.9 |
| 2006 | 14.8 | 16.8 | 63.0 | 41.3 | 36.3 |
| 2007 | 18.3 | 20.2 | 65.9 | 44.1 | 39.0 |
| 2008 | 20.8 | 23.0 | 67.1 | 48.9 | 43.6 |
| 2009 | 22.6 | 27.8 | 67.8 | 51.7 | 45.8 |

From *Education Counts, Ministry of Education (2010)* Retrieved from www.educationcounts.govt.nz

The discrepancy in educational outcomes continues at tertiary level. Proportionally fewer Māori enter tertiary education within two years of leaving school. As shown in Figure 2, whilst the percentage of 25 to 64 year olds with degree qualifications increased for Māori between 1997 and 2008, the discrepancy between Māori and non-Māori remained (Ministry of Education, 2010a).

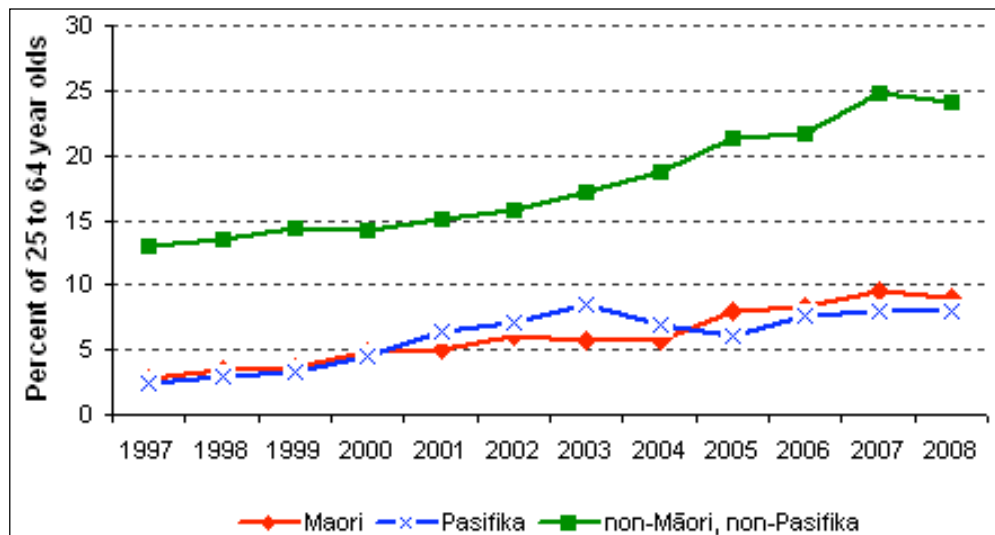


Figure 2: Estimated percentages of the population aged 25 to 64 with a degree or above, by ethnic group (1997-2008). Source: *Ministry of Education, 2010* Retrieved from www.educationcounts.govt.nz

As discussed at the beginning of this chapter, the New Zealand education system is “responsible for ensuring Māori people are able to realise their inherent potential as Māori, as New Zealanders, and as citizens of the world” (Ministry of Education, 2010c, p. 1). Although educational outcomes for all students have improved since the turn of the century, the disparity between Māori and non-Māori remains.

Kaupapa Māori

Pākehā have been the dominant group within NZ society since the late 1800s. Despite the promise of partnership between Māori and Pākehā in the Treaty of Waitangi, New Zealand’s history since colonisation has been one in which Pākehā policies and practices have determined how Māori people should participate (Bishop & Glynn, 1999). Kaupapa Māori emerged in Aotearoa / New Zealand in the latter decades of the 20th century as a response to this history. Bishop et al. (2007) describe Kaupapa Māori as “a discourse of proactive theory and practice that emerged from within the wider revitalisation of Māori communities” (p. 7). They suggest that Kaupapa Māori grows out of the desire of Māori people to achieve increased autonomy over their own lives. That autonomy is operationalised through tino rangatiratanga (self-determination). Tino rangatiratanga is understood as “the right to determine one’s own destiny, to

define what that destiny will be, and to define and pursue means of attaining that destiny” (Bishop et al., 2007, p. 8). As a concept, tino rangatiratanga is often not well understood by non-Māori. Interpreted through a Western European lens with its associated focus on individuality and competition, self-determination can be seen as a call for “separatism and non-interference” (Bishop et al., 2007, p. 8) or as a call for non-Māori to leave Māori to ‘get on with it’ alone. Bishop et al. (2007) however, propose that this is not how Māori people understand self-determination. They suggest there is a clear understanding amongst Māori people that autonomy from a Māori perspective is relative, not absolute, that is “self-determination in relation to others” (p.8). They further suggest that the desire for self-determination embodied in Kaupapa Māori is a desire to restructure the power relationships between Māori and Pākehā to the point where “partners can be autonomous and interact from this position rather than from one of dominance and subordination” (p. 8). Kaupapa Māori emerges from within wider Māori knowledge and tikanga (customs, beliefs, values and attitudes) (Pihama, Smith, Taki & Lee, 2004). It is legitimated from within the Māori community (Bishop & Glynn, 1999; Bishop, 2005) and is relevant for all aspects of society.

As discussed above, Kaupapa Māori emerged as part of the wider revitalization of Māori language and culture (Bishop & Glynn, 1999). The 1980s saw the establishment of alternative education contexts developed by Māori, for Māori. Beginning with Kohanga Reo (pre-school language nests), they now include Kura Kaupapa (primary school), Whare Kura (secondary school), and Whare Wānanga (tertiary institution) (Bishop & Glynn 1999; Fitzsimons & Smith, 2000; Smith, 2003). Within the context of these education settings, Māori language, cultural aspirations, and values are placed central to the education process.

Graham Smith (2003) highlights six principles, which he identifies as the crucial change factors in Kaupapa Māori praxis (theory and action). Bishop et al. (2007) outline the cultural metaphor underpinning these principles with regard to Te Kotahitanga, a Kaupapa Māori response to Māori students’ underachievement in mainstream schools. Te Kotahitanga is discussed in detail later in this chapter but it is useful here to outline these principles as described by Smith (2003):

- **self-determination or relative autonomy**

Self-determination or relative autonomy speaks to the right of Māori people to control their own lives and well-being. This suggests the ability to make decisions that reflect their cultural, political, economic, and social preferences;

- **validating and legitimating cultural aspirations and identity**

This suggests contexts wherein the Māori language, knowledge, and cultural preferences are viewed as valid and legitimate, where being Māori is the norm;

- **incorporating culturally preferred pedagogy**

This suggests learning settings that connect closely with the cultural backgrounds of Māori;

- **mediating socio-economic and home difficulties**

Smith (2003) suggests this principle draws “on the culturally collective practice” and whānau (extended family) relationships, thereby creating the possibility for mediation of socio-economic difficulties through the collective;

- **incorporating cultural structures which emphasise the collective such as in the notion of extended family (whānau)**

This primary concept includes both cultural values and processes. Within whānau, connectedness is fundamental. Whānau suggests collective responsibility for, and obligation to, and one another;

- **shared and collective vision/philosophy**

This speaks to a collective philosophy and vision of what constitutes excellence as defined by Māori aspirations - politically, socially, economically, and culturally.

The challenge of Kaupapa Māori

Since 1840, the dominant culture has determined what is accepted as appropriate in education. Pākehā cultural preferences have determined what should be learned (curriculum), and how it should be taught (pedagogy). The result has been the marginalisation of Māori knowledge and pedagogic practices (Bishop & Glynn, 1999; Pihama et al., 2004). The emergence of Kaupapa Māori challenges the right of Pākehā to dominate and exclude Maori preferred interests in education. Smith

(1997, cited in Pihama et al., 2004) suggests that Kaupapa Māori “asserts the validity of Maori knowledge, language, custom and practice, and its right to continue to flourish in the land of its origin, as the tangata whenua (indigenous) culture” (p. 10). Furthermore, the development of Kaupapa Māori theory also suggests the need for transformation of the dominant Pākehā social context, including, but not limited to, education. “The philosophy of education in New Zealand needs to be both informed and probably (re)formed by the theoretical challenges growing out of the indigenous context” (Fitzsimons & Smith, 2000, p. 26).

In summary, Kaupapa Māori is a response emerging from Māori aspirations for self-determination. The central metaphors of Kaupapa Māori emerge from Māori knowledge and cultural preferences. Beginning with the establishment of alternative education contexts, Kaupapa Māori has application in other contexts. Bishop and Glynn (1999) discuss a Kaupapa Māori approach to research that seeks to address Māori people’s concerns about issues of power and control within traditional research. Chapter 2 of this thesis will examine Kaupapa Māori research in further detail.

Discourses and discursive positioning

In order to understand the history between Māori and the coloniser within New Zealand it is important to understand the role discourses have played in establishing and perpetuating an imbalance of power. Whilst Burr (1995) acknowledges that a discourse is difficult to define, she suggests it is “a set of meanings, metaphors, representations, images, stories, statements and so on that in some way together produce a particular version of events ... a particular picture that is painted of an event (or person or class of persons)” (p. 32).

Discourses provide us with explanations for our lived experience of reality. They form the basis of our explanations for why what is so, is so. At the same time “surrounding any one object, event, person etc. there may be a variety of different discourses, each with a story to tell about the object in question, a different way of representing it to the world” (Burr, 1995, p. 32). Our thoughts, actions and behaviour, including how we relate to, define, and interact with others are

determined by our discursive positioning (Bishop et al., 2007; Berryman, 2011; Shields, Bishop & Masawi, 2005). Berryman (2008) describes discursive positioning as “the discourse within which we are metaphorically positioned” (p. 8). With regard to the classroom, discursive positioning has a major influence on the images that teachers and Māori students have of each other, and therefore on their relationships and interactions (Te Kotahitanga 2009, Module 2, p. 2).

Discourses of deficiency

People can, and do, metaphorically position themselves with discourses that pathologise those they regard as ‘other’ on the basis of perceived differences (gender, ethnicity, culture, religious belief or social group). In so doing they ascribe deficiency to the ‘other’ as a characteristic of the group. Furthermore, discourses of deficiency are constructed within, and maintained through, existing hierarchies of power. Bishop (in Shields et al., 2005) suggests that deficit explanations for today’s disparity in educational outcomes between Māori and non-Māori students are predicated on historical notions of the cultural superiority of the coloniser. Such discourses of deficiency, pathologise Māori students and/or their communities by ascribing characteristics to Māori based on the assumptions within the colonial discourse. Discourses of deficiency are known as deficit theorising. Deficit theorising blames the ‘victim’ (for example, Māori) for the problem (Bishop & Glynn, 1999; Bishop et al, 2003; Gay, 2000; Shields et al., 2005). Furthermore, such pathologising practices (Shields et al., 2005) propose solutions that suggest the ‘victims’ themselves need to change for the situation to improve.

Differing views of knowledge

Just as discourses define and maintain our relationships with ‘other’, they describe and contain how we view knowledge, with implications for classroom pedagogy. The type of relationships, and the teaching and learning interactions between teachers and students will be determined, at least in part, by the discourses around knowledge within which the teacher is metaphorically positioned.

Traditional Western European epistemology views knowledge as separate from the knower. Knowledge can be commoditised, reified, and passed on. It describes

and articulates a stable order that is universally discoverable. Knowers in this view are rational, autonomous individuals who think and act independently (Gilbert, date unknown). The learner is viewed as a passive receiver, an empty vessel to be filled. The role of teachers is to transmit knowledge. The role of learners is to learn what the teacher teaches. Gilbert (date unknown) suggests that this view of knowledge:

“underpins all modern social, political, and economic thought (including education). It is, however, a construct, and it is a construct that has some important material effects. Among other things, it excludes many people, and it de-emphasises the relationships and connections between people” (para. 4)

By contrast, within a post-modern constructivist perspective, knowledge is understood to be co-constructed between individuals in socio-cultural contexts. “In a post-modern age the conception of knowledge as a *mirror of reality* is replaced by knowledge as a *social construction of reality*” (italics added) (Kvale, 1994, p. 5). Socio-cultural theories of human development highlight the need to consider the relationships and interactions between students and their teachers as part of the learning context. Learners are no longer viewed as empty vessels to be filled, but as active participants in a collaborative, contextual construction of meaning. Rather than being separate from the knower, knowledge is viewed as contextually located. Teachers are collaborative partners in learning, participants in the learning process. Their role is to support students to learn how to learn.

Relationships of power in the classroom

Over the last two decades there has been increasing recognition amongst educators and researchers of the role culture plays in the classroom. Students’ prior knowledge and experiences can be understood as part of their ‘cultural toolkit’ (Bruner, 1996). Geneva Gay (2000) highlights the importance of students being able to bring ‘who they are and what they know’ to the learning conversation. Glynn, Wearmouth, and Berryman (2006) discuss culturally responsive contexts for learning in the acquisition of literacy. They suggest that it is particularly important that learners can bring ‘who they are and what they know’ to the learning activity when the culture of the teacher and the student is

different. Berryman (2008) further suggests that culturally responsive contexts for learning are ones wherein students are treated with respect and care. Within such contexts, a range of pedagogies is seen as legitimate and students have a say in what they learn and how they learn it.

Each of the authors above highlights the importance of culture and the need for teachers to create contexts for learning that authentically incorporate students' culturally located prior knowledge and experiences into the learning. Through this process, power relationships within the classroom are restructured as teachers accept that the culturally located prior knowledge and experiences of diverse and minoritised students are valid and legitimate, even though they may be different. When these 'knowledges' and experiences are authentically incorporated into the conversation that is learning the teacher is not required to become an 'expert' in the culture of the learner. The learner remains the 'expert' with regard to his or her own culturally located prior knowledge and experiences.

What is important for teachers, is that they recognise that they themselves are encultured (Bishop & Glynn, 1999). Historically, the majority of New Zealand teachers have been from the dominant culture and the myth of 'cultural neutrality' has become widely accepted. This myth is perpetuated in the discourse of treating 'all students the same'. For some, the unspoken words in this discourse are 'the same as me'. Teachers need to understand that with respect to culture in the classroom, it is the power relationships within the classroom that determine whose culture is accepted as valid and legitimate and whose culture is marginalised (Bishop & Glynn, 1999).

A culturally responsive pedagogy of relations

Developing their ideas about power and culture, Bishop et al. (2007) incorporate metaphor from Kaupapa Māori into their description of a culturally responsive pedagogy of relations. Classroom interactions and relationships are articulated through the following multi-dimensional, inter-dependent metaphor:

- *tinu rangatiratanga* - power is shared between self-determining individuals within non-dominating relations of interdependence: learners are able initiate interactions, "learners rights to self-determination over

learning styles and sense-making processes are regarded as fundamental to power-sharing relationships” (Bishop et al., 2007, p. 15);

- *taonga tuku iho* - culture counts: learners can bring their prior knowledge and experiences to the learning in complete safety. Their prior knowledge and experience is regarded as valid and legitimate, and incorporated into the learning context:
- *ako* - learning is interactive and dialogic. Learners are able to raise questions and evaluate answers. Learning is active, problem-based, holistic, and spiralling. Knowledge is collaboratively co-created through relationships of reciprocity;
- *whānau* - connectedness is fundamental to relationships;
- *kaupapa* - participants (students and their whānau, teachers and school leaders) are connected to one another through a common vision for what constitutes excellence in educational outcomes for Māori students.

Te Kotahitanga

Te Kotahitanga is a Kaupapa Māori response, funded through the New Zealand Ministry of Education, which seeks to address the historical disparity in educational outcomes for Māori students within mainstream education in Aotearoa, New Zealand. Bishop et al. (2010) assert that reducing these historical disparities in education can contribute directly to reducing social disparities. “Put simply, educational reform that can be sustained and extended can have an impact on educational and social disparities through increasing the educational opportunities for students previously denied those options” (p. 10). In 2011 Te Kotahitanga is implemented in 49 schools across the North Island of New Zealand. Schools are supported in their endeavours by the University of Waikato Te Kotahitanga Research and Development (R&D) team.

As previously discussed, Te Kotahitanga uses metaphor from Kaupapa Māori to illustrate how relationships of power and culture within mainstream education settings can be understood in ways emerging from a Māori worldview. These metaphors are inherent within the classroom relationships and interactions promoted by the Te Kotahitanga professional development intervention (Bishop et al., 2007):

- *rangatiratanga* (relative autonomy/self determination): Self-determination from a Māori perspective has been discussed previously. With regard to the classroom, *rangatiratanga* speaks to contexts for learning wherein power is shared within non-dominating relationships of interdependence. In terms of classroom relationships and interactions *rangatiratanga* suggests learners should be able to participate in shared decision making processes in respect of curriculum content and learning directions;
- *taonga tuku iho* (cultural aspirations) refers to the cultural aspirations and preferences of Māori people. *Taonga tuku iho* speaks to contexts for learning wherein being Māori is viewed as ‘normal’, where Māori children are able to “achieve education success as Māori” (Ministry of Education, 2009a);
- *ako* (reciprocal learning). The teacher is no longer the fount of all knowledge. Students teach and teachers learn. Reciprocal learning also speaks to the idea of *learning through* participation and collaboration in the process of developing shared meanings, in contrast to *learning about* the meanings ascribed by others;
- *kia piki ake i ngā raruraru o te kainga* (mediation of socio-economic and home difficulties): This metaphor has implications for home/school relationships and the need for schools to develop power-sharing relationships with their communities;
- *whānau* (extended family): Bishop et al. (2007) highlight the use of this metaphor to refer to groups of people with a common interest, where the ties that bind them are not necessarily those of whakapapa (genealogy). Whānau also speaks to the rights and responsibilities, commitments, obligations and support that are fundamental to the group. Within the classroom, whānau suggests warm interpersonal relationships, connectedness, collective responsibility for materials and for one another, and cheerful cooperation within the group towards group ends;

- *kaupapa* (collective vision/philosophy): This speaks to the need for mainstream educational institutions to adopt a philosophy or agenda wherein there is a common vision of what constitutes excellence with respect to the participation and achievement of Māori learners. This vision remains central to all conversations, in regard to leadership and in respect of the pedagogy within the classroom (Bishop et al., 2010).

In Phase 1 of Te Kotahitanga (2001), researchers from the University of Waikato and Poutama Pounamu Research Centre in Tauranga worked with 11 teachers in four schools to develop and trial the professional development intervention. In 2002, Phase 2 of Te Kotahitanga began, working this time with whole schools, two secondary schools, and one intermediate (Bishop, Berryman, Tiakiwai & Richardson, 2003). Phase 3 of Te Kotahitanga began in 2003 (preparation year) and involved 12 schools across the northern half of the North Island (Bishop et al., 2007). In 2006 a further 21 schools became part of Phase 4. The first cohort of teachers from the 17 Phase 5 schools began the professional development intervention in 2010 (Te Kotahitanga, 2009, Module 1).

Narratives of experience

Te Kotahitanga began in 2001 with the collection of narratives of experiences from Year 9 and 10 Māori students, their whānau, their principals and some of their teachers (Bishop & Berryman, 2006; Bishop et al., 2003). The decision to talk with Māori students about their experiences of mainstream education was considered essential. “Paying serious attention to what students have to say about their own education helps those in the powerful positions of teachers and principals to understand the world of the ‘others’ they teach” (Bishop & Berryman, 2006, p. 4). Cook-Sather (2002, cited in Bishop et al., 2003) proposes that authorising students’ perspectives by allowing students’ voices to be heard and giving them legitimacy, is a significant way of addressing power imbalances in the classroom. The process of legitimating the voices of Māori students and their whānau operationalises tino rangatiratanga (self-determination) by ensuring Māori cultural values, aspirations and preferences are given the authority to guide

educators in their relationships and interactions with Māori students in the classroom (Bishop, 2005).

The Māori students interviewed were able to articulate their concerns about current teaching practices in their classrooms. They were able to clearly describe what they felt was wrong with current classroom relationships and interactions, from their perspective as Māori students. They were also able to talk articulately about what they saw as effective practice and the kinds of relationships that they would like to have with their teachers. Researchers working with the narratives aligned the students' suggestions with both local and international literature on effective pedagogy for minoritised students in order to develop the Te Kotahitanga Effective Teaching Profile (Bishop et al., 2003).

A detailed explanation of the analysis of the narratives of experience described above can be found in *Te Kotahitanga: The experiences of Year 9 and 10 Māori students in mainstream classrooms* (Bishop et al., 2003). Briefly, the analysis revealed three discourse positions to explain both positive and negative influences on Māori students' educational achievement. These are described as:

- Child/Home: discourses focused on issues related to Māori students themselves and their communities, in other words, influences located outside of the school and outside the classroom;
- Systems and structures: discourses in this group focused on influences within the school or within the wider education system, that is, to do with the school, but outside of the classroom;
- Relationships: discourses in this group focused on influences inside the classroom, in the relationships and interactions between Māori students and their teachers.

What was clear from the analysis of the narratives was that many teachers were discursively positioned within the discourse of child/home. By contrast, Māori students clearly articulated that the factor with the greatest influence on their engagement with learning was the type of relationships and interactions they had with their teachers. Teachers positioned within the discourse of child/home explained Māori students underachievement in education in terms of deficiencies

within Māori children themselves or within their homes and communities, in other words, by pathologising the ‘victims’. Bishop et al. (2003) suggest that such deficit theorising explanations for Māori students’ success of failure in schooling, lead to a downward spiralling, self-perpetuating cycle of hopelessness and low teacher expectations in respect of student outcomes. In seeking solutions outside the learning context (looking for solutions by focusing on changing Māori students and their communities), such teachers are essentially seeking to create change in areas where they have little or no influence (Bishop et al., 2003; Bishop et al., 2007; Bishop & Berryman, 2006).

Te Kotahitanga Effective Teaching Profile

As highlighted in the previous section the Te Kotahitanga Effective Teaching Profile was informed by the voices of Māori students. Teachers participating in Te Kotahitanga are supported through ongoing professional learning opportunities to implement a culturally responsive pedagogy of relations by operationalising the Te Kotahitanga Effective Teaching Profile in their classrooms (Bishop et al., 2007). Thus, the Te Kotahitanga Effective Teaching Profile lies at the heart of the professional development intervention with teachers. The Effective Teaching Profile describes two understandings and six dimensions of relationship that effective teachers of Māori students implement on a day-to-day basis in their classroom relationships and in their teaching and learning interactions with Māori students.

Fundamental to the Te Kotahitanga Effective Teaching Profile is the need for teachers to reject discourses that pathologise Māori students and their whānau as a means of explaining the educational achievement of Māori students. Through the professional development intervention, teachers are encouraged to adopt a position of agency in their own theorising and practice. That is, to express their professional commitment and ability to bring about change in Māori students’ educational achievement by accepting professional responsibility for the learning outcomes of Māori students (Bishop et al., 2003). In addition culturally responsive and appropriate teachers of Māori students demonstrate on a daily basis that they:

- care for and understand Māori students as culturally located individuals (*manaakitanga*);
- demonstrate high expectations for Māori students' learning and behaviour (*mana motuhake*);
- create well-managed learning environments in order to promote Māori students' engagement with learning (*whakapiringatanga*);
- engage in effective teaching interactions with Māori students as Māori (*wānanga*);
- promote a range of learning interactions with Māori students by utilizing a range of interactive strategies to facilitate engagement with learning (*ako*);
- promote, monitor, and reflect upon learning outcomes for Māori students in ways that lead to improvements in achievement. In turn, teachers share these successes with Māori students and with the Māori community (*kotahitanga*).

Te Kotahitanga Professional Development Model

As described above, the focus of the Te Kotahitanga in-school professional development is to support teachers to implement a culturally responsive pedagogy of relations in their classrooms. Recognising that changing teachers' theorising and practice requires ongoing support, participating schools are required to appoint a school-based facilitation team whose role is to implement a cycle of in-school professional learning opportunities with teachers. These school-based professional developers are supported in turn, through on-going professional learning opportunities provided by the University of Waikato Research and Development (R&D) team (Bishop et al., 2007).

The Te Kotahitanga professional development model is an iterative one. Each group (teachers, facilitators, school principals, and members of the R&D team) is part of a feedback loop wherein evidence informs practice. This relational framework is described by Bishop et al. (2010) as a "network of relationships" (p. 27) in which outputs (theorising and explanations for outcomes) provide feedback and feed-forward to the learner.

In 2007 Timperley, Wilson, Barrar and Fung undertook a Best Evidence Synthesis (BES) for the Ministry of Education focused around teacher professional learning and development. Their findings revealed a number of conditions and principles associated with professional learning that impacted substantively on student outcomes. Professional learning opportunities that were effective in creating improved outcomes for students required teachers to engage with both theory and practice. Effective professional learning for teachers ensures new learning (theoretical knowledge) is followed by opportunities for teachers to consider the implications of the new learning for their day-to-day practice. Other findings related to the professional learning environment included the need for extended opportunities to learn through a variety of activities, the opportunity to negotiate meanings with providers and colleagues, and support to integrate new learning into practice. The Te Kotahitanga professional development cycle provides opportunities for teachers to connect new learning with practice. It also provides extended opportunities to learn alongside a more experienced colleague, the opportunity to negotiate meanings, and the support of Te Kotahitanga facilitators. The Te Kotahitanga professional development cycle is discussed in further detail below.

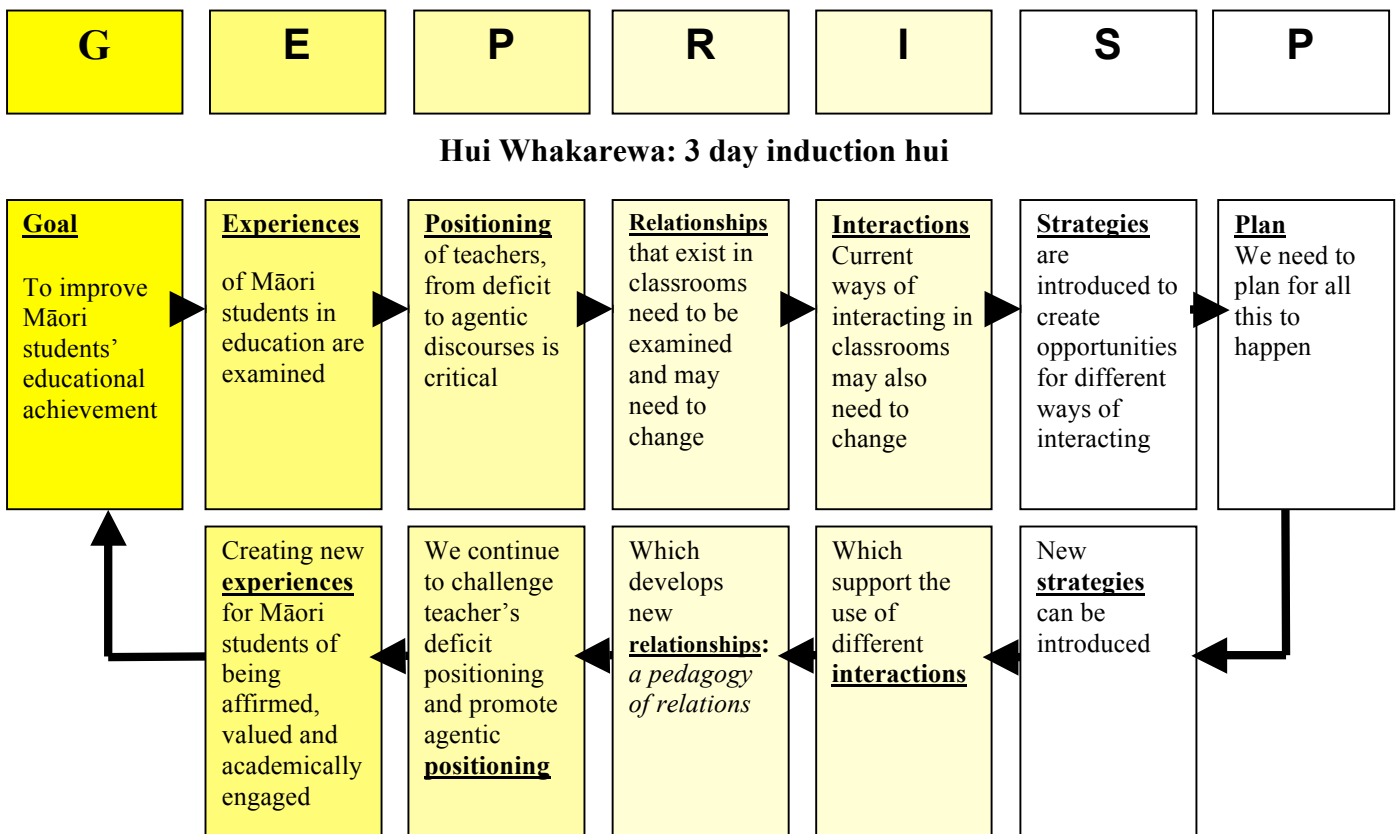
GEPRISP / PSIRPEG

GEPRISP is an acronym that provides a model for the implementation of the professional development intervention with teachers. Figure 3 shows the elements of GEPRISP/PSIRPEG. The top row of boxes represents GEPRISP. GEPRISP is used to guide the sequence of activities at the Hui Whakarewa⁴ for teachers. The Hui Whakarewa is the first component of the in-school professional development for teachers. The hui begins by acknowledging and highlighting the GOAL of improving educational outcomes for Māori students. Māori students' EXPERIENCES are used as the basis for professional learning opportunities for teachers that encourage them to reflect on their own discursive POSITIONING vis-à-vis Māori students' educational success or failure, to reject deficit theorising, and reposition within discourses of agency. RELATIONSHIPS of care

⁴ Hui is usually translated as meeting, specifically a meeting conducted within Māori protocols. Whakarewa is associated with launching. Within the context of Te Kotahitanga, Hui Whakarewa are often held on marae (tribal meeting place) wherein the context for learning is located within the cultural practices of Māori people.

and discursive INTERACTIONS that are fundamental to creating culturally responsive contexts for learning are introduced through the Hui Whakarewa and revisited on a regular basis as part ongoing opportunities for professional learning. STRATEGIES that can be used to develop culturally responsive contexts are also introduced at the Hui Whakarewa and the importance of PLANNING to bring about change in the classroom, across departments, and across the school is promoted (Bishop et al., 2007).

For the evaluation of the implementation of teacher’s professional learning and the impact in classrooms, GEPRISP is reversed into PSIRPEG (the p is silent). The lower boxes in Figure 3 represent the cycle of term-by-term professional development activities. Facilitators focus teachers on the need for PLANNING that will develop STRATEGIES to promote discursive INTERACTIONS that lead to quality RELATIONSHIPS of care with Māori students. Such relationships reinforce teachers’ agentic POSITIONING. Together these will create positive EXPERIENCES for Māori students and promote the GOAL of improving educational outcomes for Māori. (Te Kotahitanga 2009, Module 2).



Cycle of in-class observations, feedback, construction meetings and shadow-coaching

Figure 3: GEPRISP/PSIRPEG: Te Kotahitanga implementation and evaluation process. From *Te Kotahitanga Module 2 (2009)*.

Hui Whakarewa: introductory hui for teachers

As discussed above, teachers are introduced to GEPRISP through the Hui Whakarewa, a three day professional development hui, often held on a local marae (tribal meeting place). For some teachers this is their first experience of learning in a Māori cultural context. The hui allows teachers to experience a setting where being Māori is 'normal'. Māori cultural preferences are the norm. Kuia and kaumātua (elders) are often present, roles and responsibilities are shared, and manaakitanga (caring hospitality) is modelled. Holding the Hui Whakarewa on a marae is also a way for the school to signal to the local Māori community that they are serious about their responsibility to address the problem of Māori underachievement in education (Bishop et al., 2007).

The first day of the Hui Whakarewa focuses on activities that highlight the importance of teachers' discursive positioning vis-à-vis the educational achievement of Māori students. The key to discursive repositioning is for teachers to assume personal and professional responsibility to develop solutions from within a discourse of agency. This stands in contrast to the abrogation of the responsibility for change, by suggesting that the only solutions lie in changes to school systems and structures or that Māori students themselves need to change, is . Teachers engage in a series of activities using the narratives of Māori students. These activities provide teachers with vicarious experiences of the reality of schooling, as described by Māori students. These activities are non-confrontational, respectful, and 'safe', while at the same time challenging teachers to reflect on their own explanations for Māori students' educational achievement. Teachers are encouraged to reject discourses of deficiency that pathologise Māori students and to metaphorically reposition with discourses of agency (Bishop et al., 2007).

The Hui Whakarewa aims to support teachers to openly and honestly face these challenges and to respond from within an agentic discourse aimed at improved

relationships and interactions with Māori students. Robinson and Timperley (2007) highlight the dimensions of leadership that are critical in fostering teacher learning. One is the willingness to engage in constructive problem-talk, to ‘name and describe the problem’ in ways that invite ownership and collective responsibility for solutions. This needs to be done respectfully, challenging teachers’ beliefs and practices where there is evidence they may be contributing to the problem. The Te Kotahitanga Modules (2009) suggest that the cognitive dissonance created by the above activities at the Hui Whakarewa can lead teachers to reflect on the discourses within which they are positioned.

In-school professional development cycle

Following the Hui Whakarewa, ongoing professional learning activities provide teachers with opportunities to review and reflect on evidence of their practice as they implement the Effective Teaching Profile. Once a term, a member of the facilitation team conducts a structured observation in each teacher’s classroom. The purpose of this observation is to collect evidence of the relationships and interactions described in the Te Kotahitanga Effective Teaching Profile (Bishop et al., 2003). Classroom observations are then followed by an individual feedback meeting with the teacher in which the evidence from the observation is discussed and future directions negotiated. The focus of these professional learning interactions is to support teachers to implement the Effective Teaching Profile in their classrooms (Bishop et al., 2007).

Groups of teachers sharing common students across curriculum areas then meet for facilitated co-construction meetings. At these meetings teachers are encouraged to share evidence of outcomes for Māori students, discuss the implications of the evidence, and set a group goal focused on improving outcomes for Māori students. The final component of the in-school professional development cycle is individual shadow-coaching in which teachers are supported to implement the goals set at both individual feedback and group co-construction meetings (Bishop et al., 2007). The term-by-term cycle of in-school professional development is represented in Figure 4 below.

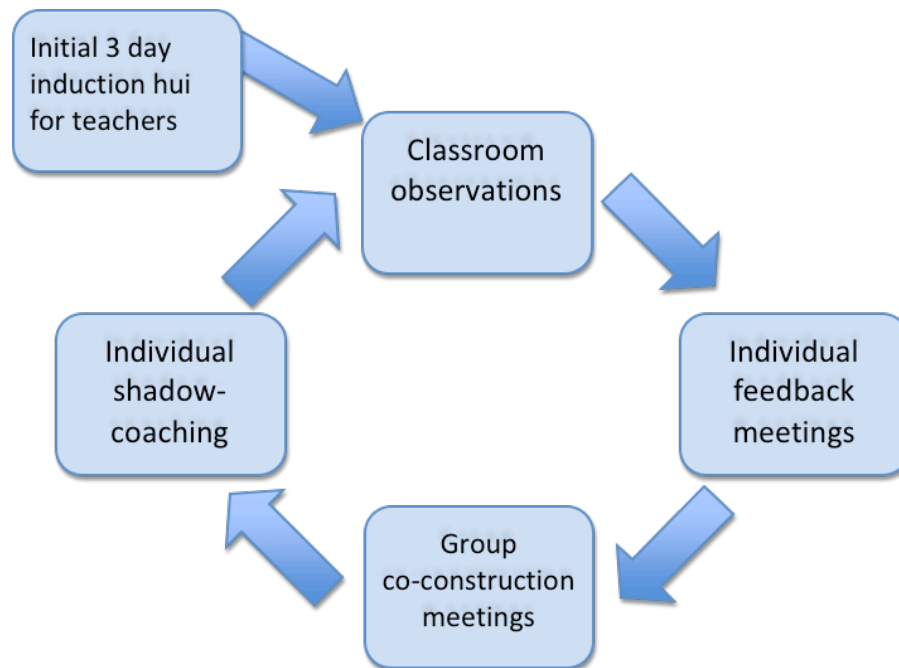


Figure 4: Te Kotahitanga in-school professional development cycle

Through each of the professional learning opportunities (Hui Whakarewa, classroom observation followed by feedback, co-construction meetings and shadow-coaching), teachers are challenged to reflect on their discursive positioning vis-à-vis the achievement of Māori students, Through this process they are encouraged to make their existing theories of practice explicit, and to consider the implications for their practice.

Professional learning communities

Timperley, Phillips, and Wiseman (2003) suggest that a strong professional learning community is made up of teachers who support each other and who support improved student achievement. These teachers use student achievement as the ‘touchstone’ for challenging assumptions and judging the impact and effectiveness of changes that occur as a result of professional development. Professional learning communities allow teachers to learn, share, and build professional knowledge collaboratively.

Timperley et al., (2003) further suggest that effective professional learning communities are characterised by the following:

- Members engage in reflective dialogue. Teachers examine research and link this to practice, developing a shared language, deepening their instructional knowledge and using this research to challenge their own assumptions and practices;
- A collective focus on student learning and achievement is maintained. Evidence of outcomes for students is used to reflect on the effectiveness of teaching, to discuss individual rates of progress, to bench mark and to make decisions about the next learning steps;
- Teachers work collaboratively to critically examine teaching practices and share expertise in order to develop skills and knowledge;
- Deprivatisation of practice where teachers learn from peer coaching, structured observations and the sharing of classroom data;
- Teachers demonstrate shared values and expectations about learning and achievement

Co-construction meetings as professional learning communities plus

When considering the above dimensions as described by Timperley et al. (2003) with regard to co-construction meetings Module 5 of the Te Kotahitanga Modules (2009) states:

Teachers within strong professional learning communities meet regularly to engage in ongoing learning that is problem centred and solutions focused. Their meetings include the analysis of student work or achievement data as the evidence base for questions about effective practice. Participants involved in learning communities will contribute ideas for supporting others to promote student learning, often by providing evidence from their own classrooms. (Te Kotahitanga, 2009, Module 5, p.12).

Te Kotahitanga co-construction meetings can be described as professional learning communities plus (Te Kotahitanga, 2009). In addition to the five elements outlined above, Te Kotahitanga co-construction meetings feature two additional components. Co-construction meetings:

- have a clear focus on Māori students;
- Provide an ongoing forum in which teachers are encouraged to reflect on their discursive positioning vis-à-vis educational outcomes for Māori students.

At each co-construction meeting, Te Kotahitanga facilitators ask the teachers present to agree that, for the duration of the meeting, they will:

- Talk about students as we would want teachers to talk about our own children
- Remain agentic
- Ensure that the responses developed are relevant and designed to meet the needs of Māori students (Te Kotahitanga, 2009, Module 5, p. 30).

Te Kotahitanga co-construction meetings are new institutions within schools participating in Te Kotahitanga. Teachers in any particular co-construction group can range from beginning teachers to senior managers. What determines which teachers will be in each co-construction group is the Māori students in each class, rather than the existing hierarchies, curriculum foci or interest groups within the school. As such, co-construction meetings become a powerful forum for challenging the existing power structures within schools.

Summary

This chapter has reviewed the relevant literature with regard to the historical context within New Zealand that has led to imbalances of power between Māori and the Pākehā. The role of discourses in perpetuating this pattern of dominance and subordination has been explored with a particular focus on education. This literature review then explored Kaupapa Māori. Te Kotahitanga, a Kaupapa Māori response to the ongoing disparity in educational outcomes between Māori and non-Māori was discussed. The following chapter will examine the research methodology and research methods used in this research project.

CHAPTER 2: RESEARCH METHODOLOGY AND METHOD

Introduction

This research project seeks to develop an understanding of the experiences of members of the foundation facilitation team in one Phase 3 Te Kotahitanga school. The project is retrospective, focused between 2003 and 2006. This time frame includes a preparation year (2003) and the first three years of implementation of Te Kotahitanga (2004 - 2006). This chapter examines the research approaches and research methods used to understand:

- What individual members of the facilitation team did in the first three years of the implementation of Te Kotahitanga in this school;
- The impact of participation in Te Kotahitanga on the individuals in the facilitation team;
- The changes that occurred as a result of the school's participation in Te Kotahitanga and the implications for Māori students.

Power relationships in research and the historical impact on Māori people

Revisiting culture

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

Culture is preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes the collective heritage, which will be handed down to future generations (Quest Rapuara, 1992, cited in Te Kotahitanga, 2009, Module 3, p. 15)

The above definition of culture serves as a reminder of the pervasive nature of culture in the lives of people. Culture is far more than just the visible outward symbols expressed in art, music, and dance. It includes how we relate to others, what we see as important, and how we view our place in the wider cosmos. As discussed in the previous chapter the dominant discourse in New Zealand since the 1800s had its roots in the cultural norms and preferences of the British coloniser. These discourses were predicated on the notion of the cultural (and racial) superiority of Pākehā. Accompanying discourses of deficiency served to pathologise Māori people who came to be seen as culturally and racially inferior. These same discourses have underwritten law and policy, in regard to Māori people since the signing of the Treaty of Waitangi in 1840. They have been expressed in hegemonic practices that have consistently failed to protect and legitimate the social, political, intellectual and cultural knowledge, and the cultural preferences of Māori people, as partners with the Crown.

The imbalance of power in Western research approaches

Western cultural practices and culturally located discourses have also underpinned the historical approach to research within New Zealand. Bishop and Glynn (1999) suggest that western research epistemologies perpetuate an imbalance of power between the researcher and research participants. Within traditional Western research models, the power has been with the researcher/s. Decisions about what to investigate and how this will be done have been made by the researcher/s. Researchers have then interpreted the data; their interpretations often emerging from within their own culturally located discourses. Furthermore, researchers have determined how, and with whom, research findings will be shared. “The researcher has been the storyteller, the narrator, and the person who decides what constitutes the narrative” (Bishop & Glynn, 1999, p. 103). Some researchers may argue that the recent paradigm shift within Western social science from quantitative to qualitative research, addresses these issues of power and control. Bishop et al. (2003) however, suggest that this shift is often largely a shift in focus, which does not necessarily address the fundamental imbalance of power in the research relationship.

Implications for Māori

The traditional Western approach to research has had implications for Māori people. Calls for greater control *by* Māori over research *with* Māori arise from the perception by Māori that research, within Māori contexts or about Māori people, has historically drawn inaccurate conclusions about Māori society. Researchers have reinterpreted the stories of Māori peoples' lived realities from within their own worldview. These "reconstituted stories" have then been retold "in a language and culture determined by the researcher" (Bishop et al., 2003, p. 213).

An analysis of research into the lives of Māori people from a Māori perspective would seem to indicate that many researchers have not only not found 'truth' or new knowledge; rather they have missed the point entirely. (Smith, 1999, p. 174)

Māori researchers argue that much of the research into Māori people's lives has in fact contributed to the marginalisation of Māori people within wider New Zealand society (Bishop & Glynn, 1999; Smith, 1999; Smith, 2005). In some cases, research outcomes have been interpreted through discourses of deficiency that pathologise the lived experiences of Māori people (Bishop & Glynn, 1999; Smith, 1999). Thus, research on or with Maori people by non-Māori researchers has served to maintain the hierarchies of power and control that perpetuate the dominant discourse; that is, the discourse derived from the cultural values and aspirations of the coloniser (Bishop & Glynn, 1999; Smith, 1999).

Kaupapa Māori research

As highlighted previously the inherent power imbalance in a traditional Western approach to research has failed to respect the rights of Māori people to tino-rangatiratanga (self-determination). Recently Māori researchers have identified the need to restructure historical power relationships in research in order for Māori people to be self-determining over research conducted *by* Māori, and *with* Māori (Bishop et al., 2003). Kaupapa Māori research, like Kaupapa Māori education, draws from culturally located metaphor. Bishop (2005) identifies Kaupapa Māori research as: collectivistic; focused on benefitting all the research participants and their collectively determined agenda; acknowledging Māori

people's aspirations for research; and implementing Māori theoretical and methodological preferences and practices (Bishop, 2005).

Whanaungatanga: Kaupapa Māori research relationships

As suggested in Chapter 1, 'distance' and 'separate-ness' are discourses. Simply by being present in the research relationship, researchers cannot fail to influence that relationship, no matter what efforts they make, either to ensure they are objective outsiders, or to acknowledge and thereby attempt to control, their subjectivity. Bishop (1996) proposes that distance is itself, a construct of the research community who then devote time and energy to ensure it is maintained or to account for it. "[D]istance is a construct created by researchers, who then constitute discursive practices to account and deal with distance, whether it be in terms of objectivity or subjectivity" (p. 27).

Kaupapa Māori research conceptualises the relationship between researchers and research participants from within Māori epistemology. Whanaungatanga (kin relationships) defines the relationship between the researcher and research participants as one wherein all those involved are deeply connected as part of a metaphorical whānau (extended family) (Bishop, 1996). Members engage with one another as collaborative research partners. Researchers undertaking research within a Kaupapa Māori approach understand themselves to be involved physically, spiritually, ethically and morally in the research process. Research relationships are embedded within a connected, committed, culturally conscious research group; a "whānau of interest" or "research whānau" (Bishop, 1996, p. 219). As a member of the whānau, the researcher is connected, both to the research participants and to the kaupapa (common vision). 'I' is released to 'we' in a *participatory mode of consciousness* (Heshusius, 1994) in order to promote tino rangatiratanga (self-determination and agency) (Bishop et al., 2003). The researcher "focuses on the connectedness, engagement and involvement with the other research participants within the cultural worldview and discursive practice within which they function" (Bishop, 1996, p. 26).

Participating as non-Māori in Kaupapa Māori research

Smith (1999) suggests that non-Māori researchers working alone cannot carry out Kaupapa Māori research. It can however be used as a research approach when Māori and non-Māori work collaboratively. Bishop (1997) argues that as partners in the Treaty of Waitangi, Pākehā researchers have a responsibility to support Māori research and that the outcomes of research undertaken by Pākehā researchers can potentially benefit Māori people's aspirations for self-determination. Of critical importance are the relationships of power within the research process. Bishop (2005) suggests that the power imbalance within Western research as discussed in the previous section "can be addressed by both Māori and non-Māori educational researchers by their conscious participation within the cultural aspirations, preferences and practices of the research participants" (p.110). The following section discusses Bishop and Glynn's (1999) IBRLA model as a model for evaluating power-sharing in research contexts.

IBRLA as a model for evaluating the power relationships in research

Bishop and Glynn (1999) propose a framework through which researchers can evaluate the power relationships within research. The framework (known by the acronym IBRLA) identifies five issues of power and control:

- Initiation: Who initiates the research? Who sets the goals?;
- Benefits: What will be the benefits of the research? Who will benefit?;
- Representation: Whose interests, needs, and concerns are represented? Whose voice is heard? What agency do individuals or groups have?;
- Legitimation: Who defines what is accurate? Who theorises the findings?;
- Accountability: Who is the researcher accountable to? Who has control of the distribution of the knowledge?

The authors propose that the response to these questions determines how the researcher is positioned and their relationship to the research participants. In other words, are they positioned as "an expert who participates in the process of truth-

seeking ... from a monocultural, impositional stance” (Bishop & Glynn, 1999, p. 130) or are they located within a discourse of shared power and mutual benefit where the research participants are seen as culturally located and self-determining?

Table 3 shows the responses to the questions within the IBLRA model with respect to this research project. Column 1 identifies the elements of the IBRLA model (Bishop & Glynn, 1999). Column 2 contains the relevant question for each element of the model. Column 3 provides examples of how each element of the model has been addressed within the context of this research. Further discussion about why a Kaupapa Māori research approach was used for this research project can be found in Chapter 4 of this thesis.

Table 3: IBRLA in the context of this research project.

| IBRLA themes | Questions | This research project |
|-----------------------|---|---|
| Initiation | Who initiates the research? Who sets the goals? Who determines the research questions? | Research project initiated out of the ongoing collaborative partnership within Te Kotahitanga. Goals and research questions set in collaboration with Māori researchers |
| Benefits | What will be the benefits of the research? Who will benefit? | Researcher and research participants engaged as “mutual storytellers” (Bishop & Glynn, 1999, p. 124). Other Te Kotahitanga researchers, facilitators, and principals may benefit from the research, which may ultimately benefit Māori students and their whānau. |
| Representation | Whose interests, needs, and concerns are represented? Whose voice is heard? What agency do individuals and groups have? | Research participants able to determine the direction of the semi-structured sequential ‘interviews-as-conversation’. Research participants invited to amend interview transcripts to ensure their ‘voice’ is heard. |
| Legitimation | Who defines what is accurate? Who theorises the findings? | Researcher and research participants engaged in collaborative, meaning-making ‘spiral discourse’ over time. |
| Accountability | Who is the researcher accountable to? Who will be able to access the research? Who has control of distribution of the knowledge? | Cultural guidance and research supervision from Māori researchers throughout the project. Researcher accountable to the research whānau-of-interest. Findings from the research able to be accessed by the wider Te Kotahitanga whānau. |

Adapted from Culture Counts: Changing power relations in education by Bishop & Glynn (1999). New Zealand: Dunmore Press.

As a non-Māori person working in a Kaupapa Māori context, it is important to understand the transformative nature of Kaupapa Māori research. That is, Kaupapa Māori research undertaken *by* Māori or *with* Māori has, as part of the

kaupapa, the goal of creating improved outcomes for Māori people, either as a direct outcome of the research itself or, as a result of the knowledge developed through the research. This research project was undertaken within the context of Te Kotahitanga, a large-scale research and professional development intervention that aims to improve educational outcomes for Māori students. It is possible that other Te Kotahitanga facilitators and principals can benefit from this research as they seek to implement Te Kotahitanga within their own contexts.

Research relationships in this research project

Narayan (1993, cited in Bishop, 2005) proposes that rather than being concerned with insider/outside status, researchers must focus their attention on the quality of their relationship with the people they seek to represent. As such, debate about whether the insider position results in deeper insight into shared practices and experiences, or in bias in the interpretation of those actions and experiences, is less important than ensuring that the research participants are viewed as “subjects with voices, views and dilemmas – people to whom we are bonded through ties of reciprocity” (Narayan, 1993, cited in Bishop, 2005. p. 113). As discussed previously, participating as a researcher in a Kaupapa Māori research process is an investment of self in the collective, an ongoing relationship of mutual responsibility and accountability.

At the outset of this research project, I needed to consider whether I would approach this research project as an insider, a participant-researcher located within the research group. Alternatively, I could approach this research as an outside ‘other’, offering explanations for the experiences of my colleagues? Rather than being either, I conceptualise myself participating as an engaged participant within a collaborative ‘whānau-of-interest’ (Bishop, 1996).

In 2003 I joined the foundation Te Kotahitanga facilitation team at the local secondary school to provide the time component expected of the local Resource Teacher: Learning and Behaviour (RTL) in Phase 3 of Te Kotahitanga⁵. However, my beginnings in education were as a primary school teacher and I had

⁵ In Phase 3 a 0.3 FTE (full-time equivalent) time allocation for RTL was recommended by the University of Waikato Research and Development (R&D) team and endorsed by the Ministry of Education.

not taught in a secondary school myself. By 2003, I had worked in the secondary context in my RTLB role for three years. At that time, one of the primary schools was the host school for the RTLB cluster⁶. My office was outside the secondary school in which I would be working as part of the facilitation team and my employing principal was the principal of the host school. As an RTLB working across a cluster of four primary schools and one secondary school, I was an external member of staff with regard to the secondary school.

During 2005, I was seconded to a 0.2 FTE (Full Time Equivalent) position within the University of Waikato Te Kotahitanga Research and Development (R&D) team. In 2006, this increased to 0.5FTE. At the end of 2006, both I, and the other Te Kotahitanga facilitator whose experiences lie at the heart of this research project, took up new positions in the Waikato. Although working in different roles we both continued to work in Te Kotahitanga. I began working full-time with the University of Waikato R&D team while she took up a position as an external Te Kotahitanga facilitator with School Support Services⁷ before joining the University of Waikato R&D team in 2009.

We both continue to work in Te Kotahitanga to the present day. Our roles within the University of Waikato R&D team, historically and currently, are focused around the professional development for Te Kotahitanga facilitators. In that capacity, I have been continuously involved in the iterative development and delivery of the professional development for facilitation teams across Phase 3, Phase 4, and Phase 5 of Te Kotahitanga since 2006. This has involved me in ongoing reflection on the role of Te Kotahitanga facilitators. These reflections are precipitated both by my own experiences as a facilitator and by the experiences of other Te Kotahitanga facilitators with whom I have continued to work. Table 4 summarises my relationships within the school, the facilitation team, and Te Kotahitanga between 2003 and 2011.

⁶ In 2003 each RTLB (or group of RTLB) serviced an identified cluster of schools in a geographic region. One school in each cluster became the 'host school' with responsibility for managing employment matters. The host school also usually provided RTLB office space on site.

⁷ Ministry of Education funded school advisory services

Table 4: Researcher’s relationships within the school, the facilitation team, and Te Kotahitanga 2003-2011

| ‘Inside’ relationships | ‘Outside’ relationships |
|--|---|
| Member of the foundation facilitation team between 2003 and 2006 | RTLB external to the school with a specific time allocation for Te Kotahitanga |
| Member of the foundation facilitation team between 2003 and 2006 | The researcher |
| Kaupapa Māori research project aimed at improving outcomes for Māori students | Non-Māori of Scottish heritage |
| Long term member of the local education community having lived and taught in the area for over 20 years | Primary trained teacher and RTLB with no teaching experience in a secondary context |
| Ongoing relationship with one member of the foundation facilitation team through our shared work as part of the Te Kotahitanga R&D team since 2009 | |
| Member of the University of Waikato Te Kotahitanga R&D team since 2005. Continuously involved in the iterative development and delivery of the PD for facilitation teams across Phase 3, Phase 4, and Phase 5 of Te Kotahitanga. | |

It can be seen in Table 4 that my position as a researcher was a multi-dimensional and complex. Positioned within a discourse of collaborative responsibility and connectedness, as part of the whānau-of interest, I was able to remain culturally appropriate and responsive within the context of this research.

Research methods

Bricolage

Bricolage is a word used to describe a research process wherein the research practices and methodologies are not necessarily determined by the researcher in advance. The researcher as bricoleur makes use of the research tools at hand, those that are fit for purpose, and those that can be adapted to use for the purpose (Denzin & Lincoln, 2005). Bricolage is an active process. As researchers respond to the emerging research kaleidoscope, they use or adapt research methods and

tools from those at hand (Kincheloe & McLaren, 2005). Bricoleur are less concerned with fitting within the constraints of a specific research method than they are with employing what is useful and available. Researchers as bricoleur define and extend themselves in their work (Denzin & Lincoln, 2005). They “move beyond the limits of particular disciplines and peer through the conceptual window to a new world of research and knowledge production” (Kincheloe & McLaren, 2005, p. 323). Changes in the direction of the research project, new foci appearing on the research horizon, and the desire to work collaboratively have all been aspects of this research project that have demanded I become a bricoleur. The following sections of this chapter outline the research methods that have been used as part of that bricolage.

Contemporary Narrative Enquiry

Hendry (2009) proposes that narrative research is the oldest form of inquiry. Since earliest times, humans have told stories in order to help them make sense of their world. She suggests, “all research traditions originate from inquiry” (p. 72). When narrative is understood as a primary way in which humans make meaning, the roots of all scientific and humanistic traditions can be traced to narrative. “If inquiry (research) is understood as meaning making, then all inquiry is narrative” (p. 72). In a similar vein, Denzin and Lincoln (2005) refer to narrative enquiry as a way to “know the world through the stories that are told about it” (p. 641). Chase (2005) describes narrative enquiry as “an amalgam of interdisciplinary lenses, diverse disciplinary approaches, and both traditional and innovative methods – all revolving around an interest in biographical particulars as narrated by the one who lives them” (p. 651).

Chase (2005) suggests that narrative researchers treat narratives as a distinct form of discourse, one that allows us to understand our own, or another’s actions and ideas. Narratives organise events, allowing us to see both the connections between them, and the consequences of actions and events over time, from the perspective of those for whom the narrative represents their lived reality. Narratives communicate the narrator’s point of view through emotions, thoughts, and interpretations. Thus, they highlight the uniqueness of each individual’s thoughts and actions.

A narrative research approach recognises that whenever a story (narrative) is told, the story-teller (narrator) shapes and constructs, both the story and the performance of the story. Story-telling (narrative) is therefore an inherently creative act; one in which the emphasis is on the story-teller's (narrator's) 'voice'. Narrators explain, entertain, inform, defend, complain, and confirm or challenge the status quo (Chase, 2005). Each narrators 'voice' is particular and unique. The narrative is an account of experience influenced by who tells the story, where it is told, when it is told, and to whom it is told. Every narrative is therefore an account of 'truth' *from the perspective of the person or people telling the story* rather than 'truth' represented by empirical facts or a collectively agreed view of reality. The research focus in narrative inquiry is on the meaning the narrators (those who lived the experiences) ascribe to events rather than on a history of the events per se. In other words, the focus of the narrative researcher is a study of the narrative rather than a study of the experience.

Participatory consciousness

Heshusius (1994) asserts that for most of history the act of knowing has been "understood as an act of participation and enchantment" (p. 16) and that the idea of a dualism between inner and outer realities and concepts of separation and distance are a relatively recent human expression. In her terms, a participatory mode of consciousness involves "a somatic, non-verbal quality of attention that necessitates letting go of the focus of self" (p. 15). "One is turned towards 'other', without being in need of it, or wanting to appropriate it or achieve something" (p. 16). Operating as a researcher one is called on to let go of self, to bring full attention to that which is observed, to remove all sense of the observed as 'other', to merge with the observed in quiet and waiting silence. A collaborative, participatory, power-sharing research context such as this research project gives life to Heshusius' (1994) concept of participatory consciousness.

Grounded theory

Grounded theory starts with data, which are then reviewed and analysed in order to generate the theory. Cohen, Manion and Morrison (2007) describe grounded theory as a process in which "theory generation is a consequence of, and partner to, systematic data collection and analysis" (p. 491). Grounded theory assumes

that patterns and theories are inherent within the data and that the data pattern themselves rather than the researcher patterning the data. Hypotheses emerge from the data. Grounded theory presupposes that actions are interconnected and the world is multi-variant, non-linear and complex (Cohen et al., 2007). The researcher must be able to pay close attention to the data, remaining open and tolerant to what is emerging from them. This includes a willingness to tolerate confusion, to resist formulating premature theories, and to engage in theory generation rather than theory testing.

Collaborative stories

Bishop (1996) presents collaborative storying as a model for research interviews with particular relevance to research in indigenous contexts. Collaborative stories are described as “sequential, semi-structured, in-depth interviews as conversations conducted in a dialogic, reflective manner that facilitates ongoing collaborative analysis and construction of meaning / explanations about the lived experiences of the research participants” (Bishop, 1996 p. 28). This research method seeks to “collaboratively construct research stories that give voice in a culturally conscious and connected manner” (Bishop & Glynn, 1999, pp. 173 - 174).

Collaborative storying draws on the culturally located concept of whanaungatanga (relationships). As a connected member of the research ‘whānau-of-interest’ the researcher engages as a member of the group in collaborative storying and re-storying, understood as ‘spiral discourse’ (Bishop, 1996). Within such an approach, the researcher no longer determines the research process or interprets the data independent of the respondents. Instead, they work collaboratively with other research participants. As members of the whānau, researchers are involved ‘somatically’ in the research rather than as just a researcher concerned with methodology or with extracting relevant information from respondents (Bishop et al., 2003).

Undertaking the research

The research whānau

The women whose stories are told within this research project were part of the facilitation team in one Phase 3 Te Kotahitanga school between 2003 and 2006. Data for the research project included transcribed interviews with the two women who were co-principals of the school and with one other member of the Te Kotahitanga facilitation team during the period 2003 to 2006. Further detail about the members of this research whānau can be found in Chapter 3.

Evidence

The evidence used to understand the experiences of the foundation facilitation team is both retrospective and current. Retrospective evidence is drawn from reflection journals and transcripts of interviews collected during filming for Te Kotahitanga in 2006. Some of this video and audio material is available in the public domain; on the Ministry of Education website, the Te Kotahitanga public website, or in existing published videos about Te Kotahitanga. However, some of the verbatim transcripts were shared with me in my role as a member of the facilitation team. Others have become available as part of my role as a member of the Te Kotahitanga Research and Development team. Permission to use this material for this secondary purpose was given by all research participants and by the Project Director of Te Kotahitanga.

Semi-structured, sequential, ‘interviews as conversation’

Current evidence emerges from a series of four sequential, in-depth, semi-structured, ‘interviews as conversation’ (Bishop, 1996) with the Lead facilitator that took place in 2010. During these ‘interviews as conversation’ an open questioning technique was employed using the broad discussion framework outlined below:

- Participants’ role in Te Kotahitanga between 2003 and 2006;
- Their choice to be part of Te Kotahitanga;

- Their understanding of what Te Kotahitanga sets out to do and how they believe that was carried out;
- Their understanding of the changes that occurred for Māori students, for all students, for teachers, and for the Māori community between 2003 and 2006 alongside the implementation of Te Kotahitanga;
- Their understanding of the changes that occurred within school systems and structures between 2003 and 2006 alongside the implementation of Te Kotahitanga;
- Their understanding of the long term impact for themselves of their involvement in Te Kotahitanga between 2003 and 2006;
- Their understanding of the long-term benefits of the school's involvement in Te Kotahitanga: for Māori students, for all students, for teachers, for the Māori community;
- The advice and guidance they would offer new schools considering implementing Te Kotahitanga.

Within this framework, the specific questions were not determined in advance but depended on the direction in which the interview developed. This open questioning technique provided opportunities for clarification and discussion within the interview and was used to develop a 'rich picture' of the participants' experiences, understandings and ideas (Bishop & Glynn, 1999). In the context of this research project the direction of the interviews was further influenced by the fact that I was a member of the school-based facilitation team during the time in question. This meant that many of the experiences highlighted were shared experiences. Through the interviews-as-conversation it was important to remain mindful that while the actual experiences may have been shared, the meanings we each ascribe to 'what happened' are uniquely individual.

Transcribing and editing

Of critical importance within a collaborative storying approach is the understanding that "the meaning the respondents themselves give their own experiences ... are the meanings that feature in the final narrative" (Bishop & Berryman, 2006, p. 3). There is also a recognition that written transcripts of verbal communication do not necessarily accurately represent the intended meaning of

the words spoken in the conversation. During the data collection phase of this research project, each interview was recorded on audiotape and transcribed. Other members of the research whānau were supplied with a transcript of their interview, edited to remove “ums” and “ahs”. In order to ensure their intended meanings were captured they were invited to annotate, add, delete or modify the transcript as they saw fit.

Making sense of the evidence: ‘spiral discourse’

Analysis of the ‘interviews as conversation’ (Bishop, 1996) in this research project aimed to develop a better understanding of the day to day practice of members of the facilitation team. It also sought to understand the theorising that underpinned that practice, and the potential impact of that practice on the implementation of Te Kotahitanga and the goal of raising the achievement of Māori students in the school. With its roots in grounded theory, spiral discourse as described by Bishop (1996), provides opportunities for the collaborative creation of knowledge and joint interpretation of data, at the same time as ensuring that the participants’ stories are authentically represented. As discussed previously in this chapter, every narrative is a creative act, a unique interpretation of experience from the perspective of the person telling the story (Chase, 2005). Following the editing of interview transcripts, research participants were invited to participate in further collaborative meaning-making discussions at the point when conclusions were being drawn. These conversations-over-time developed the themes emerging from the ‘interviews as conversation’.

The question can be asked whether one person can ever hope to accurately represent the lived reality of another person. Culture, ethnicity, gender and experiences are just some of the factors that shape individual lives and realities and, by implication, behaviours, attitudes, ideas and beliefs. One of the risks associated with the development of themes from our ‘interviews as conversation’ is that I (the researcher) could unintentionally ‘re-story’ the narrative, ascribing meanings or placing emphasis on particular aspects based on my own perception of reality. “[D]ata can be selected to fit the preconceptions of the author and data can also be selected to construct theories” (Bishop, 1997, p. 35). The facilitation team that is the focus of this research included both Māori and non-Māori

members. As a non-Māori member of the facilitation team, and as the researcher, it has been particularly important for me to remain alert for any tendency to draw from my own culturally located discourses when making research decisions or developing explanations for events and actions. In engaging as part of a ‘whānau-of interest’ and in co-constructing meaning it has been important to silence my own voice at times, to let go of the focus of self (Heshusius, 1994), and wait in listening silence, to ensure that the final product is collaborative knowledge emerging from the spaces between us.

Replicating this research project

As a researcher, I recognise that the ‘interviews as conversation’ that are the basis of the collaborative story in the following chapter are not replicable. As Bishop (1996) suggests, “involving another person in the process, either as reader or listener, is to alter the interaction, for the next person will not see the interactions as the original people do” (p. 28). The collaborative story is also not generalisable. It would be erroneous to suggest that the experiences contained in the collaborative story are the same as the experiences of other Te Kotahitanga facilitators and principals. There may be similarities, but there will also be differences. Each school context is unique and each facilitator’s or principal’s experience is unique. At the same time, by reflecting on their own experiences in the light of this story, other Te Kotahitanga facilitators and principals may identify ideas that will help them interpret and understand their own experiences.

Summary

This chapter has presented the Kaupapa Māori research approach that was used in this research project. A variety of interviewing approaches were discussed and collaborative storying was highlighted as the most appropriate research method. IBRLA was discussed in relationship to the evaluation of power-sharing relationships in this project. Finally, details of the research process were presented. The following chapter presents the collaborative story that has emerged from the ‘interviews as conversations’ (Bishop, 1996).

CHAPTER 3: RESULTS

Introduction

This chapter examines the experiences of three members of the foundation facilitation team at Kerikeri High School between 2003 and 2006. The narratives that form the basis of this collaborative story were drawn from interviews that took place in 2006 and from a series of follow-up ‘interviews as conversation’ (Bishop, 1996) in 2010 with one member of the team. These follow-up ‘interviews as conversation’ aimed to establish ‘thick, rich descriptions’ (Geertz, 1973, cited in Payne 2006), that is, descriptions that capture the meaning of the events to those actually involved in them.

Background

Te Kotahitanga Phase 3

As previously discussed in Chapter 1, the goal of Te Kotahitanga is to improve educational outcomes for Māori students (Bishop et al., 2003; Bishop et al., 2007). In 2003, schools in the upper North Island were invited to apply for inclusion in Phase 3 of Te Kotahitanga. The 12 successful schools were located in Northland, Auckland, the Waikato and the Bay of Plenty. In each Phase 3 school, a facilitation team, comprised of both school-based and external staff, was provided with professional learning opportunities by the University of Waikato Te Kotahitanga Research and Development team. The facilitation team would then, in turn, implement professional development activities with participating staff. These professional development activities were focused on changing classroom pedagogy in order to improve educational outcomes for Māori students.

Following selection for Phase 3, the first task for school leaders was the appointment of the facilitation team. The team consisted of the principal, a school-based Lead facilitator, usually an existing member of staff who was released from classroom duties to lead the day-to-day implementation of the programme. External support was provided by a Resource Teacher: Learning and Behaviour (RTLB) and a Team Solutions School Advisor, each with a 0.4FTE (full-time equivalent) role within the project. With the exception of the principal, the other

members of the facilitation team would implement the Te Kotahitanga in-school professional development cycle with teachers.

In October and November 2003, the Te Kotahitanga Research and Development (R&D) team from the University of Waikato held two out-of-school professional development hui (meetings) for principals and facilitators across the 12 Phase 3 schools. Back in schools, release time was allocated to allow the newly trained facilitation teams to complete baseline observations for the first cohort of teachers, and to plan for the implementation of the professional development within their own schools, starting in 2004.

As discussed in Chapter 1, the in-school professional development cycle began with a three day Hui Whakarewa to introduce teachers to the theory and practice of Te Kotahitanga, including the GEPRISP implementation model and the Te Kotahitanga Effective Teaching Profile (Bishop et al, 2003). Hui Whakarewa were held either at the end of Term 4 2003, or at the beginning of Term 1 2004. New learning from the Hui Whakarewa was then reinforced through a term-by-term cycle of in-school professional development involving classroom observations, feedback, co-construction meetings and shadow-coaching (refer to Chapter 1 for further detail).

Participants

Permission has been given by all involved to use their first names within this collaborative story. In addition, permission has been given to name the school. Where other people were named within the context of the 'interviews as conversation' their names have been removed and replaced with an identifying convention of two capital letters bearing no association to the people concerned.

The school

Kerikeri High School is a Year 7–13 secondary school located in the Far North of New Zealand. In July 2003 Māori students represented 19% of a total school roll of approximately 1250 students. Kerikeri High School was a decile 8 school with a teaching staff of 76. Ministry of Education Benchmark Indicators showed that in 2003:

- 79.5% of all Year 11 students achieved NCEA Level 1
- 84% of all Year 12 students achieved NCEA Level 2
- 70% of all students achieved university bursary
- 67% of all New Zealand European school leavers left school with at least 6th Form Certificate as compared with 59% of Māori students
- 9% of all school leavers left with no formal attainment.

The foundation Kerikeri High School Te Kotahitanga facilitation team

Between 2003 and 2006, I was a member of the foundation Te Kotahitanga facilitation team at Kerikeri High School. In that role, I was privileged to work closely with two women, Joan and Iti. Joan was a co-principal at the school and Iti was the school-based Lead facilitator. Our collaborative reflections on our experiences as members of the facilitation team are the basis of this collaborative story. Additional reflections from the second co-principal, Elizabeth, are also included.

In 2003, the two co-principals at Kerikeri High School shared the leadership role, each taking responsibility for a number of portfolios. Whilst Joan was the principal with responsibility for Te Kotahitanga, the following comment from Elizabeth in 2006 highlights their shared leadership roles.

We have portfolios. I have our international portfolio, Joan has the portfolio of Te Kotahitanga, amongst many others. And so Joan has been the lead principal with Te Kotahitanga ... going to the training hui, meeting regularly with the facilitative team, I guess managing the project. But ... we were in total accord about the strategic directions of the school and so was our Board of Trustees.

Entry Points to Te Kotahitanga

Joan, Iti, and I came to Te Kotahitanga by different pathways. We had each arrived at our professional roles in 2003 via a variety of experiences, both within and outside education. Despite our differences in background and experience, similar threads are woven through our individual stories. We shared an aversion

for inequity and a passion for, and commitment to, making a difference for minoritised students. We shared a belief in our own ability to learn and to develop new skills, and we each had a willingness to grapple with challenge as we charted our way through unfamiliar territory.

You [Robbie], I, and Joan were pretty determined we were going to succeed. I think it was in our personalities. We're all so different but there were a few traits that we all had that were similar, which was a fortunate coincidence. (Iti, 2010)

Joan

As outlined above, in 2003, Joan was one of two co-principals at Kerikeri High School. Prior to taking up this role, she had been a Deputy Principal at the school for 10 years. Joan is the mother of two sons. In 2003, her youngest was in Year 8 at Kerikeri High School. Joan started her teaching career as a teacher of French. Several years as a classroom teacher were followed by a period of time working as a Guidance Counsellor. It was in this role that Joan first came to Kerikeri High School in 1993. Joan has a deep and abiding passion for teaching and learning. She is also deeply committed to a social justice agenda. Joan is innovative and constantly seeks out new challenges and new ideas. She supported the implementation of both *Future Problem Solving* and *Community Problem Solving*⁸ at Kerikeri High School, taking a national winning team to the United States to compete internationally in 2002. Joan's passion for learning and her commitment to positive social change are evident in the following comment:

[T]aking those authentic opportunities to get out there and make a difference, and to work...interact with the real world, make a change. I think that's the exciting thing when you see students making real changes. And that's an aspect that I have a personal passion about. It is basically a way of thinking about things, and it's a way of saying how can we influence change. How can we work with the community

⁸ Future Problem Solving and Community Problem Solving are two international programmes, which aim to develop problem-solving skills and thinking skills in children and young adults. A national competition is held annually wherein teams compete to develop solutions to a given problem within a time frame. The winning team then is able to attend the international competition the following year. For further information about these programmes can be found on the FPS NZ (Future Problem Solving NZ) website <http://www.fpsnz.co.nz/>

whether that's the school community, the Kerikeri community, Northland, New Zealand, and how can we work with that community to actually influence the changes that we want. (Joan, 2006)

Again in 2006, Joan reflected on the reasons behind the Senior Management Team's (SMT) interest in applying to be one of the Phase 3 Te Kotahitanga schools.

We were attracted to Te Kotahitanga pilot project as we were looking at ways to better meet the needs of our Māori students.

The Senior Management Team's willingness to 'pull out all the stops' and complete the lengthy application form in two weeks was motivated by the indisputable and intransigent evidence of discrepancies in educational outcomes between Māori and non-Māori students at Kerikeri High School. Analysis of the evidence showed that overall, Kerikeri High School students were achieving at a high level. However, deeper analysis of the evidence over time revealed a group of students who were not succeeding to the same level as their peers.

[W]e are a decile 8 school with high achieving students, and our achievement for the majority of students is very high. I call it the PISA school, we've got the high level achievement, but we've actually got the tail. [W]e could see quite starkly that we had an issue ... [and] we had the luxury of being able to ignore that if we had chosen to. We could have masked that under achievement if we had wanted to. But we had been identifying and looking at that data over time, and that was our starting point. (Joan, 2006)

Joan was keenly aware of the fact that this group of students included a disproportionate number of Māori students.

We knew that our Māori students were not achieving at a satisfactory level. (Joan, 2006)

Historically, neither Joan nor Elizabeth had been prepared to accept the discrepancies in outcomes between Māori and non-Māori students. Prior to the

introduction of Te Kotahitanga they had continued to search for solutions. They had introduced a number of culturally appropriate solutions aimed at improving outcomes for Māori students but with little positive effect. The discrepancy of outcomes between Māori and non-Māori students had continued.

We had already tried a range of strategies. We had employed more Māori staff so there would be positive role models for our students. We had initiated a bi-lingual class. We had looked at strengthening Te Reo Māori and several other strategies, but we just weren't making the breakthrough that we wanted. (Joan, 2006).

We tried every initiative that we could think of, we tried mentoring out of the classroom, we'd tried involving students in sports, we'd tried widening kapa haka to a junior group, we had tried all of the silver bullets that we knew of to put in place. And the data, the classroom achievement reflected in external examination results was not changing. (Elizabeth, 2006).

Furthermore, both principals believed that addressing the disparity in educational outcomes for Māori students was, and is, an imperative for all New Zealand educators.

[W]e strongly believe that it is not an option to opt out of making a difference for Maori students in our school or New Zealand. That is just the view that we hold. (Joan, 2006)

As previously discussed, Te Kotahitanga began with the Scoping Exercise in May 2001. In Phase 1, researchers collected and analysed a series of narratives of experience from Māori students, their whānau, some of their teachers and principals. This was followed by the development of a professional development intervention working with 11 teachers across four schools. Phase 2 began in 2002 at three schools in Rotorua⁹. The fact that Te Kotahitanga had a basis in research

⁹ Further detail about the history of Te Kotahitanga prior to 2003 is provided in Chapter 2.

was important to both co-principals, as was the focus on classroom relationships and interactions.

Te Kotahitanga looks at the teaching and learning relationship in the classroom. The programme was well researched and it seemed to have both integrity and validity. (Joan, 2006)

Iti

Iti is of Ngapuhī and Tainui descent. In 2003, she was a third year teacher working in the Physical Education department at Kerikeri High School. She also had a son in Year 7 at the school. Having excelled, both nationally and internationally in a number of sporting codes, Iti came to teaching as a mature adult. She completed a Bachelor of Leisure Studies and Teaching Diploma through Waikato University before moving north with her son in 2000 to take up a teaching position at Kerikeri High School. Iti was a popular staff member, known for her dynamic energy and enthusiasm, her competitive spirit and her easy sense of humour. When senior management called for expressions of interest for the position of Te Kotahitanga facilitator, Iti, like other Māori staff at Kerikeri High School, was keen to see a Māori person appointed to the role.

[O]ur thinking was ... well it had to be a Māori person. (2010)

Iti considered applying for the position, however, uncertainty about the nature of the role resulted in confusion for all concerned about the critical attributes and skills required. Iti decided not to apply because neither she nor the principal believed she had the necessary computer skills.

We were pretty proactive that we wanted a Māori person leading Te Kotahitanga. It counted me out because I wasn't very good with my computer skills so I put my name down as a participant. (Iti, 2010)

Arriving at the Hui Whakarewa in January 2004 as a participant, Iti, like many of the teachers, had little idea of what to expect. She did, however, share their willingness to be part of a process that could potentially create change for Māori students.

I think we all turned up not really knowing what to expect. Just that ... Māori achievement needed to be addressed, let's give it a go, let's try something, anything. (Iti, 2006)

The Hui Whakarewa was to be led by the new facilitation team. To everyone's surprise, on the morning of the first day the school-based Lead facilitator stepped down from the role. If Te Kotahitanga was to continue at Kerikeri High School there was an urgent need to appoint and train a new Lead facilitator. Iti was encouraged to step into that role by staff from the first cohort of participating teachers.

I talked to AA about it and she said, "You've got to take it" ... Actually BB and CC had said the same thing to me – "You've got to take it Iti because if you don't who else is going to do it?" (Iti, 2010)

Iti stepped up to the challenge. Having arrived at the Hui Whakarewa as a participating teacher she left as the newly appointed Te Kotahitanga Lead facilitator! Without the benefit of the professional development undertaken by the rest of the facilitation team in Term 4 2003, Iti was stepping into a role she knew comparatively little about. In 2010, after six years working within Te Kotahitanga in a variety of roles, Iti recalled her thoughts at that time with humour.

I really didn't realise what I'd done. I was oblivious to what the job entailed. Wow I've got a new job – goodness knows what it is? (laughter)

Although Joan and I had attended the professional development hui in Hamilton the previous term, neither of us were certain about how the role of Te Kotahitanga facilitator would play out in reality. Iti was even less sure about the details. She had a son to consider and she wanted to understand what the role would involve.

At the Hui Whakarewa I remember asking you a couple of questions about how much it would impact on other things in my life. You sort of put me in the picture that at times it could and would. You said, "You may be asked to stay late, or things might happen" ... although you weren't really sure what it would look like. (Iti, 2010)

From Iti's perspective, her prior relationships with Kerikeri High School staff were likely to be an asset in her new role.

I thought I would be all right at the job because I had good relationships with the majority of the staff. I felt they liked me and I thought that would be a good basis. (Iti, 2010)

At the same time, Iti was keenly aware that she didn't know what she didn't know, not only about Te Kotahitanga but also about the classroom practice of the people she would be supporting as a professional developer within the school.

I was pretty naïve about teaching practices within the school. I didn't really know what our teachers' practices were like, only what they shared about their teaching in their classrooms. (Iti, 2010)

Reflecting on why she put her hand up for the role of Lead facilitator Iti recalled her experiences as a classroom teacher at the school. Her three years of teaching had included both challenging and positive experiences. As a beginning teacher, she had found it difficult to develop relationships with her form class, most of whom were non-Māori. Her response had been to critically reflect on her practice and implement changes with positive results.

I knew I had to do something different so I was trialling different things with my classes and then other kids were being sent to my class because of behavioural issues. They were being moved into my class from other classes. (Iti, 2010)

By her third year of teaching Iti was developing positive relationships with students, particularly with the Māori students in her Year 10 form class. It was with concern that she noted the number of those students who were stood-down or suspended, or who were leaving school prior to completing the year.

I got a whole group of Māori students in my form class that I got on with, right from the start! But during the year – they were disappearing and not at school anymore? And I thought about what was happening to them in other situations in the school. They were

really good kids. I liked those kids. I was getting on well with them. We had really good relationships and I really enjoyed my classes with them. It was bugging me that these kids were being excluded out of school ... and they were only in Y10! (Iti, 2010)

Robbie

In 2003 I was a Resource Teacher: Learning and Behaviour (RTLB) working in a cluster of four primary schools and one secondary school in the Kerikeri area. From a background as a primary classroom teacher I spent the early 1990s developing and delivering a successful travelling environmental education programme in Auckland and Northland. In 1994 I returned to classroom teaching. The following year I was offered a role working with a group of students with special education needs. My close involvement over time, with these students and their families, opened my eyes to the alienation and marginalisation some students experience within the mainstream education system. I also became keenly aware of the degree to which well-intentioned people can end up talking past each other in a search for solutions. In 2000 I began work as an RTLB in the Kerikeri Cluster.

My own story in Te Kotahitanga began when I attended a hui at Oromahoe marae, near Kerikeri, in June 2003. At the hui, Professor Russell Bishop spoke about Te Kotahitanga. I was excited by what I heard. When I received an invitation from Joan, later that year, to join the foundation facilitation team at Kerikeri High School I jumped at the opportunity.

I was attending the annual RTLB conference in Rotorua when I received a phone call from Joan asking if I would be interested in participating in Te Kotahitanga, which was to begin at Kerikeri High School the following term. As it happened the conference programme included a visit to a local school that was part of Te Kotahitanga. Despite the fact that I was not registered for that particular workshop I managed to negotiate my way on to the bus. We spent an hour and a half listening to Professor Russell Bishop and the Rotorua Lakes High School facilitation team as they unpacked their experiences within Te Kotahitanga. We then had an opportunity to talk with some of the

teachers participating in the project. It's proved to be a life-defining afternoon. (Robbie, 2010)

In my role as RTLB I had become increasingly frustrated at my lack of influence when providing support for students and teachers in the secondary sector. My own beliefs about education aligned with the ecological model espoused in the RTLB training (Ysseldyke & Christenson, 1998). I was therefore attempting to support students with learning and behaviour difficulties by looking for solutions within the learning context. Many teachers however, saw me as someone who should 'fix the child' or alternatively 'take them out of my hair'. Becoming part of the Te Kotahitanga facilitation team offered me a way to strengthen my relationships with staff and to continue to work within an ecological model wherein the context for learning became the focus of the conversation, rather than perceived deficits within the learner. In short, as part of the facilitation team I would have an opportunity to be more effective in my RTLB role in the secondary context. I believed:

... Te Kotahitanga works, that is the other reason why Te Kotahitanga. It actually does make a difference! (Robbie, 2006)

In 2006 the director of a Te Kotahitanga video asked why I became involved in Te Kotahitanga. My response at that time was:

[A]s a society we have this idea of social justice. Is it actually okay to live in society that knows that a minority group within our society, who also happen to be tangata whenua [people of the land], are not achieving academically at the same level as the majority culture, and to continue to not do anything about that?

We have to do something! [This] may be a high decile school and it may have a low proportion of Māori students, but in terms of numbers, there are almost as many Māori students, as individuals, here as there would be in some of the smaller secondary schools in Northland. That's an awful lot of individuals and their whānau that we are talking about in terms of the future. (Robbie, 2006)

My desire to make a difference and the opportunity to be part of a programme with the potential to change entrenched historical patterns of disparity within our education system were factors contributing to my commitment to be part of Te Kotahitanga. There was however, one other important influence, one that allowed me to see a valid place for myself as non-Māori. Early in my teaching career, as Pākehā, I had felt embarrassed and marginalised within the school I was working in. The class I was teaching at that time was 80% Māori. As a young, inexperienced teacher I was struggling, both with relationships and classroom management. When I finally asked for help from senior staff I was told there was little I could ever hope to do because I was not Māori. In their opinion, only teachers who were themselves Māori could teach Māori students effectively. That experience stayed with me over the years and in truth, I approached the first Te Kotahitanga professional development hui for facilitators with some anxiety that I would find history repeating itself. At that hui a different perspective was both modelled and spoken about. Recorded in my reflection journal from the time is a whakataukī shared with us on the morning of the second day by Rangiwihakaehu Walker (Auntie Nan), the Kuia Whakaruruhau (elder woman, cultural advisor) for Te Kotahitanga.

Ko au, ko au, ko koe, ko koe, me haere ngā tahi taua.

I am me, you are you, and we go forward together as one.

Auntie Nan's explanation of the whakataukī suggested that 'going forward as one' could apply to all the different partnerships within Te Kotahitanga: Māori and non-Māori; the University of Waikato R&D team and schools; facilitators and teachers in a school; and schools themselves and Māori communities. Auntie Nan's explanation and her aroha (care /love) for us all allowed me to see a legitimate place for myself, working within a bi-cultural partnership. What's more if it applied to me in my role it could also apply to teachers in the classroom.

Why Te Kotahitanga? Well obviously I am Pākehā. The people that we work with in our school, the large percentage of them are Pākehā, and they are teaching Māori students. This programme isn't about becoming Māori. It isn't about Pākehā teachers becoming Māori, it's actually about Pākehā teachers being able to teach all the students in

front of them, with a particular focus on Māori students. (Robbie, 2006).

Deficit theorising, discursive repositioning and agency

As outlined previously, in January 2004 the first cohort of 30 teachers, all of whom were volunteers, attended a three-day professional development Hui Whakarewa at a local marae. In 2006 Joan recalled the experience of attending the hui with the first cohort of teachers.

At the beginning of 2004 we held our first hui at a local marae ... It was an incredible experience to see the staff working in that environment and taking on the learning and skills that they were going to need to effectively lead the changes in their own classrooms.

As discussed in Chapter 1, one of the most important activities on Day 1 of the Hui Whakarewa is a critical examination of, and reflection on, the Narratives of Māori Students' Experiences as collected and analysed by Te Kotahitanga researchers in 2001. Teachers are introduced to the idea of discursive positioning and repositioning (Bishop et al., 2003; Berryman, 2011). Structured activities provide an opportunity for teachers to critically reflect on their own explanations for the historical disparities in educational achievement between Māori and non-Māori. For many teachers the possibility that their own explanations may be culturally located and that they may differ from those of Māori students and their whānau is a revealing experience.

The activity proceeds to introduce teachers to deficit theorising, that is, explanations for the underachievement of Māori students that pathologise the lived experiences of Māori students and their whānau (Shields, Bishop & Masawi, 2005). Furthermore teachers are encouraged to reject such discourses and to become agentic: to metaphorically reposition their explanations within discourses of agency wherein they accept their responsibility, and their ability, to contribute to improved outcomes for Māori students through the day-to-day implementation of the Te Kotahitanga Effective Teaching Profile within their own classroom. This

process of moving from discourses of deficiency to discourses of agency is known as discursive repositioning¹⁰.

[A]t the hui we introduce deficit theorising and being agentic. [You hear] “The problem is out there! We can’t do anything about it.” [They] blame home, blame the parents! Blame everything else!

Being agentic is someone who is a problem solver. What can I do for that hour when I have that student in my class? I am in control in that hour, what am I going to do about it? Don’t worry about anything else that goes on outside or wherever else. What can I do for that hour for that student? (Iti 2006)

As the leader of Te Kotahitanga in the school, Joan understood the importance of discursive repositioning. For staff to implement the Te Kotahitanga Effective Teaching Profile in classrooms on a day-to-day basis she was aware that teachers needed to reject deficit theorising and see themselves as agents of change. She found it exciting, both intellectually and emotionally, to observe the first cohort of teachers participating in the activities outlined above:

I found it exciting to see staff working collegially over three days at the hui. To watch the shift in positioning for some of the staff, and to see the commitment that they had to making the change for Māori students was an empowering and an emotionally uplifting experience. They were working with absolute focus on quality teaching and learning. That, for me, was a real highlight. (Joan, 2006)

Discursive repositioning within discourses of agency is central to Te Kotahitanga. Many years after the first Hui Whakarewa, Iti reflected on this aspect of Te Kotahitanga as part of her own learning journey. From her point of view, positioning within a discourse of agency is not merely a theoretical concept but a critical aspect of her day-to-day experience, not only with regards to her professional role, but also in her personal life.

When we work and support facilitators about the day to day implementation of core business and how we demonstrate that

¹⁰ A detailed explanation of discursive repositioning can be found in Chapter 2.

alongside the Effective Teaching Profile - our core business is how we demonstrate that in life, and all the spaces in between.

We develop new ways of being – and sometimes we don't know what those new ways are yet because we haven't come across them. But what we do know is that when you go home at the weekend, when you hang out with your mates and with your family, you've got Te Kotahitanga practices going on. You come across situations where you think, 'I've got to be agentic around this issue and show some manaakitanga along with mana motuhake. How am I going to discursively reposition so that I frame a question or issue differently with my friends, with my son, with my daughter, with my husband so that we come to a shared understanding around this issue'.

So it's a new way of being and that's how I see it. I mean I've become more patient, tolerant, caring and more proactive around my own agency and my own learning. (Iti, 2010)

Implementing the term-by-term PD cycle

The term-by-term in-school professional development cycle consisted of classroom observations, individual feedback meetings, group co-construction meetings, and individual shadow-coaching. Shadow-coaching aims to support teachers to achieve the goals emerging from individual feedback meetings and group co-construction meetings¹¹. Although not actively involved in facilitating the professional development cycle on a day-to-day basis, Joan was thoroughly acquainted with each of the elements. In a 2006 interview she outlined the process:

Professional development occurs on several layers. Facilitators will observe the staff member in the classroom, and together they will talk about the goals that the teacher wants to set. The facilitator will then shadow coach the teacher towards achieving those goals. Facilitators also work with groups of teachers around a target class, and again they set goals. At co-construction meetings, groups of teachers who

¹¹ A more detailed explanation of the in-school PD cycle can be found in Chapter 2.

are working around a target class talk about shared goals for those target students. The facilitator will work with teachers on ways through which they might achieve those goals.

And in the same interview Joan reflected on the role of facilitators.

I believe that facilitators have a vital role in this programme. Facilitators work closely with Russell's research team [University of Waikato Te Kotahitanga Research and Development team] and have the professional knowledge to assist teachers in their professional development. They are also on the ground supporting the teacher in the classroom and giving feedback based on objective data that they collect.

Evidence from the classroom observation is discussed with teachers in the individual feedback meeting, which usually takes place within 24 hours. In 2006, Joan highlighted the use of evidence in Te Kotahitanga feedback meetings.

Facilitators ... collect a range of data while they are in the classrooms. For example, they look at on-task behaviour of students and they feed that back to the teacher. But they also look at the teacher's teaching methodology. They observe how the teacher is giving feedback and feed-forward academically, whether the teacher is teaching to the whole class or to a group. That information is fed back to the teacher by the facilitator in a one-on-one situation.

For both Iti and myself, there was a strong desire to be as effective as we could be in our role as facilitators, implementing the 'core business' of Te Kotahitanga (observations, feedback, co-construction and shadow-coaching) with each participating teacher, each term.

We wanted to be effective at the core business, Hui Whakarewa, observations, feedback, co-construction and shadow coaching. (Iti, 2010)

Learning to implement each of the elements of the professional development cycle effectively was a process that took place over time. For example, in

conducting classroom observations, the first task was to master the ‘nuts and bolts’ of the process. In other words, to become confident and competent in recording and coding the evidence observed in the lesson.

The Observation Tool for me was the biggest thing to tackle ... coding the interactions, the evidence on Side 2, developing my own understanding of the observation tool. Initially I wasn't thinking about the person I was going to eventually feed back to. I was more concerned about getting all the evidence down and getting it right!

At first I was pretty naive because I wasn't thinking about teaching practices and how I was going to feedback to the teacher I was observing. I was thinking, 'OK so I coded that as feed-forward, individual, or whole [class], and I can justify and explain why I made that call!' I was more focused on getting my practice right. (Iti, 2010).

If however, we were going to give effective feedback to the teacher it was necessary to be able to link specific events observed in the classroom (evidence) with the Effective Teaching Profile. In this way we would most effectively support teachers to develop their understanding of both the theory and practice of Te Kotahitanga. We needed to be able to highlight for teachers those aspects of the Effective Teaching Profile that had been observed in the lesson, and to identify areas for future development. In 2010 Iti reflected on her learning around observations and feedback beyond simply recording and coding the evidence.

I was becoming more confident in my understanding of the Observation Tool. It took me a while to come to grips with all the pieces and how they relate to each other ... how they all connect ... The connects for me didn't happen until later. The better I got at understanding the evidence that was collected from the observation tool, and the connects and links I made for myself, and the teachers, the better my feedback sessions got.

While we were learning to implement the PD cycle, we both used ‘tools’ to help us. One such ‘tool’ was a checklist of the elements of the feedback meeting. We kept the checklist ‘at elbow length’ to ensure we didn’t forget to cover anything.

There was a process that I went through – it was a checklist of what to cover in the feedback session so that I wouldn't forget anything. (Iti, 2010)

As highlighted by Joan, feedback meetings used evidence of specific events observed in the classroom to highlight dimensions of the Effective Teaching Profile with teachers. Iti recalled how important it was to keep to the evidence in feedback meetings.

I always kept to the evidence because it kept both myself and the teacher safe. (2010)

Some aspects of the in-school PD cycle were more challenging to come to terms with than others and continued to be areas for development throughout the time Iti and I worked as part of the facilitation team.

I didn't facilitate a co-construction meeting by myself for a while. I'd add my korero and thoughts now and then while you were facilitating them. (Iti, 2010)

Across Phase 3 schools, this was not a situation unique to Kerikeri High School. Iti reflected in 2010 about her understanding of co-construction meetings by the end of 2006:

I wouldn't say that I was fully confident at facilitating co-construction meetings even when I left the school, but I was becoming more effective at facilitating them.

Iti's experiences in top-level competitive sport often provide metaphors through which she reflects on her experiences in Te Kotahitanga. She relates the passion to win and perform better in the sporting arena to her passionate desire to master the 'core business' of her role as an in-school facilitator.

I know what it's like working up to a tournament or an event and being excited and driven because your goal is to win. 'I can't wait to master that skill so I can be more effective when I play so I can beat them.' And it's that same thinking around facilitating. I used to think, 'I'm going to be so much better this time next year when I master

these skills and become more effective - because I want to win this event.' [laugh] (Iti, 2010)

As learners ourselves it was important to us to be confident that what we were doing was what we should be doing, that is that we were implementing the professional development cycle with fidelity. Each term we received a visit from one of the members of the University of Waikato Research and Development team as part of our own professional learning. We looked forward to these visits as opportunities to critically reflect on our practice alongside a 'more expert other'. Further professional learning opportunities were provided through professional development hui for facilitators across Phase 3. These hui were opportunities to reconnect with the wider Te Kotahitanga whānau, to share our experiences of the implementation of Te Kotahitanga in our individual schools, and to deepen our understanding of both theory and practice. As we became more effective in core business we could be more confident we were 'on the kaupapa'. Iti reflected on our desire to ensure fidelity of the intervention:

Iti: [We] stuck to the kaupapa! [We] stuck to the evidence, we worked at getting good at core business! (Iti, 2010)

Additional professional learning opportunities for teachers

In addition to the core elements of the in-school professional development cycle there were two additional professional development (PD) components for participating teachers at Kerikeri High School. These were after school PD meetings and 'mini-hui' which were held once a term. These professional learning opportunities introduced and reinforced classroom strategies that would help teachers shift from traditional whole class transmission teaching to more discursive, group and individual interactions with students.

Within the Te Kotahitanga Effective Teaching Profile, discursive interactions are those that ensure learners are able to bring their own culturally located, sense-making processes to the conversation that is learning. Rather than 'teaching from the front' (traditional/transmission), teachers engage with students in learning conversations. In Te Kotahitanga these learning conversations are known as discursive interactions. Teachers are no longer required to be the 'fount of all

knowledge'. At times students take a lead role in the learning, acting as teachers, while teacher become learners. Within Māori metaphor this fluid teacher/learner relationship is known as ako (reciprocal learning). Discursive teachers provide academic feedback (feedback on the learner's progress towards learning outcomes) and academic feed forward (highlighting 'next steps' for learning) that is responsive to individual learning needs. Teachers and students, or students and students engage in the collaborative co-construction of meaning and classroom contexts are viewed as shared spaces. Finally but critically, discursive teachers provide opportunities for students to bring their own culturally-located prior knowledge and experiences to the learning context and those 'knowledges' and experiences are accepted as valid and legitimate. Joan describes the after school PD meetings and their purpose:

[S]taff involved in the project undertook professional development every second week, so that they could practise and reinforce the actual strategies. We have whole staff professional development in which the facilitators give teachers tools to help undertake changes and then help them understand how those tools will make a difference in the classroom. (Joan, 2006)

The other additional PD element at Kerikeri High School in the early years of implementation was a mid-year mini-hui. The first of these hui arose out of a desire to bring participating teachers back together in the middle of the year to reconnect, both with each other and with the goal, and to celebrate. In 2010 Iti recalled these hui:

The mini-hui that we would run mid-year – they paid off for us. ... We would facilitate professional development around Te Kotahitanga core business and then have dinner, and then finish the evening off with whanaungatanga ... those would set us up for the rest of the year... In the middle of winter it would bring all our focus back to our core business which was what was happening in our classrooms. After the hui we would all be collegial and supportive of each other and that would project us forward for the rest of the year.

Developing independence through interdependence

Iti began her new role as a Lead facilitator of the professional development without any prior knowledge or experience beyond her own classroom experiences and the initial hui for teachers. As identified previously, she had not attended the two intensive professional development hui for facilitators the previous term. If Kerikeri High School was to implement Te Kotahitanga successfully it was vital to find a way to provide training for Iti whilst also completing the in-school PD cycle with teachers in the first term.

Joan and I approached the RTLB Management Committee with a request for an additional time allowance for me to work alongside Iti for at least the first term. This was at a time when the RTLB resource within the cluster of schools was already stretched thin. With the support of the RTLB Cluster Management Committee, it was agreed that I would work 0.8FTE in Te Kotahitanga for the first term. As part of this arrangement Kerikeri High School agreed not to refer any further students to RTLB in the interim and to provide funding to employ a 'reliever' (albeit not a trained RTLB) to backfill my position by 0.4 FTE. I would provide guidance and support for this person while retaining a small number of students on my RTLB caseload.¹²

The increased time allocation would allow Iti and I to complete the in-school PD cycle within the term as required. With regard to both the theory and practice of Te Kotahitanga, Iti would learn 'on the job' until such time as she was ready to 'fly solo'. This arrangement was not typical of facilitation teams in Phase 3 schools in that Iti was more able to determine her own readiness to undertake each of the elements of the PD cycle independently. In 2010 Iti reflected on the differences between her experience and that of other facilitators in Phase 3 schools.

In that first year I thought I got a better deal regarding professional development in Te Kotahitanga than any other facilitator in the Phase 3 schools. Shadow-coaching was a constant practice for me in that I

¹² At the end of Term 1, 2004 this arrangement was extended for another term. Iti and I both had a 0.8FTE time allocation for the first two terms of 2004.

was standing alongside someone who was more experienced than myself in the core business of the professional development cycle.

The agreement was that I wouldn't facilitate any aspect of the cycle until I was confident with it. I remember getting to grips with the [Te Kotahitanga Observation] Tool and saying "I'm confident to do Side 1. I don't feel confident with Side 2 right now but I'll give Side 1 a go!" and being able to have that option. That was an ideal situation for me.

What developed at Kerikeri High School was a process of stand-alongside learning and ongoing shadow-coaching. In practical terms, Iti and I would complete a process together, for example, a classroom observation, and then follow that with a shared learning conversation where we would unpack both the practice we had observed, and the links to Te Kotahitanga theorising. This process was repeated each time we completed a piece of work together. As time went by we came to value highly this process of learning *through the practice* rather than learning *about the practice*.

We started doing all observations in pairs, every co-construction meeting in pairs, so I was privileged to observe a lot of co-construction meetings before I fully ran one ... What I learnt at Kerikeri High School I've taken with me to the other schools I've worked in. That was such a good learning base for me working alongside you and the way in which I was taught.

By the end of the second term of the first year of implementation Iti was both confident and competent to observe and give feedback to teachers. By that time we had developed a way of working together that was to be maintained throughout the first three years. We continued to look for ways to learn by talking together about our practice. We made time to discuss what we had observed in classroom observations, we unpacked our learning from feedback meetings together. Regardless of the fact that it required additional time of both of us, albeit out of contact hours, we co-facilitated co-construction meetings whenever we could timetable it. A conversation between Iti and I in 2010 recalls that sense of 'captured moments' and planned opportunities.

Iti: It was that constant reflection, coming together on the gnarly issues, we always had time for that. 10 minutes between observations... snatched time here and there.

Robbie: Yeah and then come back and talk about it some more when we had time.

Through working interdependently, we had developed independence. At the same time, the shared learning conversations, the patterns of interaction and the relationships established through the initial imperative to 'bring Iti up to speed' had become a feature of our working relationship. We had a profound appreciation of the rich learning conversations that allowed us to continually deepen our understanding of the work in which we were engaged. Six years later, these conversations remain a highlight of our shared experience.

Robbie: I remember lots and lots of conversations where we sat afterwards and we unpacked that co-construction meeting or that feedback meeting and what worked and what didn't work and all that stuff!

Iti: Lots! Those conversations were really exciting. You know those conversations would catapult me forward in my own learning. You would forget what the time was! I mean, I loved those conversations. I still miss those conversations and I think about how to replicate that because they are really important for my own learning. I read quite a lot and eventually I need to talk to someone about what I've read so that I can make sense [of it] and understand what I've just read so that it catapults me forward again. Those conversations were awesome! (2010)

Developing relationships

When we first met at the initial Hui Whakarewa, Iti and I had no prior relationship, either professionally or personally. Iti had seen me in the school in my RTLB role, but despite living in a comparatively small community, we had not worked or socialised together. In 2010 Iti reflected on her thoughts as she considered the possibility of working closely with someone she did not know:

[T]hat also came to mind, 'I don't know who that is [me in my RTLB role] and I'm going to be working with her.' I thought you knew your stuff – that I was going to have to rely on you to help me even though you didn't know me. But the way you spoke and worked with teachers - I'd heard you before but I hadn't taken much notice [laugh].

In any other situation we would never have met – you know Māori sportsgirl – Pākehā RTLB [laugh] dealing with the Special Needs kids. I liked what came out of your mouth and how you framed your questions or conversations with people. The way in which you worked around people, with people and talked to them.

One of the fortunate aspects of the learning relationship between Iti and I was a recognition that we both brought prior knowledge and experiences to our shared learning. Although not the same, they were of equal value. Furthermore, rather than positioning ourselves as 'experts' we saw ourselves as learners 'developing expertise'. Iti had most knowledge and expertise about the school itself and its systems and structures. She also had deeper relationships with staff, particularly those in Cohort 1¹³. My RTLB experience gave me more expertise in Cooperative Learning strategies and I had more experience in conducting observations and providing feedback for teachers. The critical aspect of this was not so much what we each knew, but the recognition that we could learn more together in a relationship of 'ako' than we could as individuals. Iti's reflection in 2010 provides an insight into her perspective of that learning relationship.

I never thought twice about expressing what I was thinking – not all of it made sense - but it was my thinking and my processing and understanding of it all. When I'd express what I was thinking, you would then ask questions and we'd talk about it, and you would bring what you knew and how you thought about the issue. We would then be able to take our learning deeper.

¹³ Each year between 2003 and 2006 a cohort of 30 teachers was brought into Te Kotahitanga. By 2006 all teaching staff had attended an induction hui and were part of the professional development. Cohort 1 was the first group of 30 teachers.

Of equal importance was our ability to laugh together and see the humour in sometimes challenging situations.

Iti: That was always like that wasn't it. We were always having those conversations but we were always laughing too.

Robbie: That was one of the things that was really, really important for me. There was real joy in the learning together.

The more Iti and I spent time deepening our individual and shared understanding of the kaupapa, the more effective we became in our core business and the stronger the relationship between us became. A sense of 'having each other's back' emerged. Somewhat perversely, by focusing on the kaupapa, rather than on developing the relationship between us, a relationship of trust and mutual respect developed through our shared commitment to the goal.

That first year my learning just shot through the roof! I would say that has been maintained and that keeps me motivated to do what I do, but it's not only the learning that keeps me there. It's the relationships that we all have which are fundamental to this kaupapa and they are built on trust and respect of each other.

I think about the best sporting teams I've been in. Those are the kinds of relationships I've had in those teams too. They're built on trust, respect and they will back you up. They're Pākehā. They're Māori. They're from a wide range of backgrounds and they're all different, but when you come together something really clicks. You know you can face all the challenges in front of you together! (Iti 2010)

Developing relationships with the Māori community

As teachers were focusing on improving their relationships with Māori students in the classroom, and Iti and I were developing our learning relationship within the facilitation team, other relationships were also changing. At the end of 2003 the facilitation team began planning for the second Hui Whakarewa to introduce the second cohort of 30 teachers to both the theory and practice of Te Kotahitanga. Across Phase 3, schools had a choice as to whether to run this hui at the end of

Term 4 or the beginning of Term 1. Joan had witnessed the positive benefits of bringing Cohort 1 teachers together at the beginning of the school year. She was eager to create the same opportunity for Cohort 2 teachers.

The teachers return from their summer break, with energy and positivity at the beginning of the school year. For them to meet together over three days and focus on teaching and learning particularly as it relates to Māori students, in such a spirit of collegial support is an awesome experience (Joan, 2005)

One of the first decisions the team needed to make was where to hold the hui. The Hui Whakarewa for Cohort 1 teachers had taken place at a local marae. Joan had experienced the influence that working in a Māori cultural context, had on the relationships between teachers and members of the local Māori community.

[I]n the evenings and in the down times we found that the teachers were interacting totally comfortably, meaningfully and getting engaged in some really good discussions with our local Maori community. And that for them was one of the highlights. And then in turn those parents realised that our teachers were committing three days to go out there and train, and to try and do things better for their kids (Joan, 2006)

From Joan's perspective, relationships developed at the hui continued to influence the ongoing relationship between Māori parents and the school. She believed that Māori parents felt more comfortable with school leaders and teachers, due in part to the development of relationships of reciprocity.

I have noted that when we have community meetings in the more formal context here, some of those people [Māori parents] have come, and some of those people have felt much more comfortable with us, they've felt much more on an equal basis with us, because we visited them, they are visiting us, and it is actually reciprocal and I think that has been a wonderful bonus that we have got out of the project. (Joan, 2006)

Having made the decision to again hold the Hui Whakarewa on a local marae, dates were set. Phone calls were made to book the venue, however, the facilitation team was told the marae had a previous booking and was not available on the dates in question. The team was now faced with the challenge of finding an appropriate venue. After considering running the hui at school and quickly discarding that idea, we approached another, smaller, local marae. Joan noted that one of the effects of this decision was the development of closer, positive relationships with another hapu (sub-tribe) within the local Māori community.

And the next year we were going to go back to the WW Marae, and we had it all organised but no, it wasn't available ... [so] we went up to MB and we went to the marae there, and we realised that that was such an amazing accident of fate. Because what happened there was, we included yet another part of our school community, and again we had those really positive, really meaningful discussions with them and the really good relationship building with the community, in their place. (Joan, 2006)

As we continued to work to implement Te Kotahitanga, Māori parents began to demonstrate their support for the kaupapa through their support for us personally. As a Māori person, Iti was the first point of connection for many of these parents. Some Māori parents popped into the Te Kotahitanga office for a chat when they were in the school. Others cooked for us at hui, offering such wonderful manaakitanga (caring hospitality). Others stopped in the supermarket, or the main street to ask how Te Kotahitanga was going. On the 'tough days' their cheerful support made so much difference!

In 2006, when Te Kotahitanga at Kerikeri High School became the focus of negative headlines in the local press¹⁴ the support of local Māori kaumātua (elders) and of Māori parents was vitally important. Shortly after the headlines in the paper more than 50 parents attended a community information meeting about Te Kotahitanga.¹⁵ This meeting was held in the school library. The number of parents attending was a significant increase on attendance at previous parent

¹⁴ Refer to Appendix 1

¹⁵ Refer to Appendix 2

meetings. Among those attending were many Māori parents who were vocal in their support, both for the kaupapa, and for teachers who were implementing Te Kotahitanga in their classrooms.

Leadership

Leading from the front

In a 2006 interview for the Ministry of Education Digital Stories series, Joan outlined her leadership roles within Te Kotahitanga. She emphasises the importance of both ‘leading from the front’, and her involvement in the day-to-day core business of implementing Te Kotahitanga in the school.

As principal, my role in the project is two-fold. I believe that I am a sponsor for the Te Kotahitanga project at Kerikeri High School. I am the public face and I do the traditional leading from the front. It’s my role to try and facilitate any structural changes that are needed.

My second role is to be part of the team working on the ground to make sure that this project works in the school. This involves problem solving, analysing data, and reflecting on progress along with the other team members and this is a crucial role in the project.

In the same interview Joan reflected that while ‘real leadership’ is shared, as a school leader, her close involvement in Te Kotahitanga was critical. Shared leadership was not about the principal abrogating responsibility for leadership of Te Kotahitanga to others within the school.

Te Kotahitanga has taught me several things about leadership. Firstly I have learnt that leadership does matter. Sometimes with other projects I have felt that leadership was really just a rubber-stamping, it was really just the principal saying, “Yes, I support this, now go and do the business”.

The emergence of a distributed leadership pattern

Prior to working as a Te Kotahitanga Lead facilitator the relationship between Joan and Iti had been one of principal and classroom teacher. In her new role Iti

found herself in a different relationship. One of the pragmatic aspects of that changed relationship was a weekly meeting Joan, as the principal leading Te Kotahitanga and Iti and I as facilitators. Initially Iti approached these meetings with some trepidation. Again the 'learning alongside' model was to provide a pathway for learning. Iti's desire to 'step up' and her constant reflection meant she was always identifying where to next, for herself and for Te Kotahitanga.

I used to listen to you both[Joan and Robbie] at those meetings and the conversations that you two were engaging in. For me, I think you constantly challenged her. I would think 'I've got to learn to do that. How would I say that? First, I've got to engage in the conversation!' I always had that in my mind. I had to work on how I would ask a question so that I wouldn't offend her. The first thing was to build a relationship with her so that we could ask questions of each other. (Iti, 2010)

Over time, the balance of power between Joan, in her traditional school leadership role as principal, and Iti in her previous role as a classroom practitioner, shifted. From Iti's perspective, her own developing confidence and Joan's commitment to ensuring Te Kotahitanga was effective in the school were precipitating factors in this redistribution of power.

I would ask a gnarly question and there were a few times when she looked at me like 'Ooh!' It was about me becoming more confident in my role, the learning I was engaging in and the power-sharing within our team. I was very aware that she was the principal and I was further down the food chain (laugh). I was also aware that she was on the kaupapa. I truly think she was on the kaupapa. (2010)

In a 2006 interview Joan reflected on the same shift. She highlights the developing relationship of power-sharing:

I have learnt that real leadership needs to be shared. When I meet with the facilitation team it's very much a meeting of equals - shared leadership. It's about each of us knowing what we are bringing to the project, and each of us being a leader within our own right in that

project. The key shift for me is not talking about what I believe as a principal, It's talking about what we believe as a school, and what we believe as a team. So it's taught me a huge amount.

A shared commitment to the kaupapa strengthened the developing interdependence between members of the foundation facilitation team.

Over a short period of time Joan saw we were actually doing the mahi [work]. She did trust us – she could see we weren't using up all the time allocation sitting in the staffroom having cups of tea (laugh). (Iti, 2010)

There was an acknowledgement that we could achieve far more together than we could as individuals. This sense of shared responsibility to, and for the kaupapa is highlighted in Iti's reflections on a SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis that we undertook in 2005. The focus of the SWOT analysis was Te Kotahitanga at Kerikeri High School. By this time Iti had full responsibility for the Lead facilitator role and I was working part-time with Te Kotahitanga at Kerikeri High School (0.5 FTE). Joan, Iti and I booked a community room at the local library in order to have uninterrupted time for the process. Iti recalls that experience:

I really enjoyed being a part of that SWOT analysis. It was affirming for me to have Joan in there with us doing the analysis and it was a good call to go off site to the Library, locked away from everybody else. It was only us. We didn't have any other distractions and we were focused. I looked at that SWOT analysis [in 2010] and I thought wow! Look where we were in the early years of Te Kotahitanga ... and we helped get in there and do some ground breaking work. (2010)

Since moving away from Kerikeri at the end of 2006 Iti has continued to work in Te Kotahitanga. In 2010 she reflected on the impact of her learning at Kerikeri High School on her practice in other roles. One specific example she highlighted was the weekly meeting between the Lead facilitator and the principal and the need to develop relationships that allowed us to raise challenging questions with each other within a context of trust and respect. Initiated by Iti, these meetings had

become part of the practice of the Phase 4 facilitation team with whom she had worked.

I remember initiating those meetings with K [Lead facilitator] and being in her shoes like I was in Kerikeri. After the first meeting with the principal K said, “Is that what they’re like! You ask those kinds of questions!! That’s scary”. That’s what had been modelled to me and so now I was in a position to model it for someone else! Then by the middle of last year I would go into a Senior Management meeting with K and I didn’t need to add much because she was asking the questions. So what has been modelled you pass on. Because I think, what was given, give back! (2010)

Managing change

As school leaders, both co-principals approached Te Kotahitanga with the awareness that change takes time.

We are looking at a 10 year time frame ... [I]t has huge potential, it has huge power this project. We’ve talked about how it has power to involve the community, and how it’s about professional learning for teachers, and how it’s about kids participating in learning, and kids determining what learning is meaningful for them. How do you do that in three years? You don’t! I mean, that’s a reality, you don’t do it [in three years]. (Joan 2006)

From Joan’s perspective Te Kotahitanga offered real solutions to address the disparity in educational outcomes between Māori and non-Māori students. However, it was not a ‘silver bullet’, rather it was the beginning of a long-term process that required a long-term commitment from Joan and Elizabeth as school leaders:

So we’ve got no choice, if we want this to work. I mean the facilitation team and I were talking about the fact that ... in the last 100 years this hasn’t happened. We can’t expect this to change overnight. So it’s got to be sustainable if it’s going to happen. And so it’s our responsibility

and we are determined. It's our responsibility to ensure that it is sustainable. (Joan, 2006)

Aware that long-term change processes have identifiable cycles¹⁶ Joan anticipated both highs and lows before a culturally responsive pedagogy of relations became the new norm within the school. In 2006 Joan identified the importance of taking 'the long view' in order to ensure the changes were sustainable.

Because we all know about change, and what we all know is you get the high, and then you go into the trough, and then you do the real change. That is when you do the real building, after you come out of that trough. Because you have the initial excitement, then they hit the difficult bit, and that is the testing time. And they go down, and some people want to walk away at that stage. But when you hang in there for the long haul that is when you cement the change. This is about real long term sustainable change and sustainable quality teaching. (Joan, 2006).

Joan was aware that within the professional development cycle, individual teachers would move at different rates to incorporate the new learning into their day-to-day practice. Individual goal-setting through feedback meetings allowed each teacher to determine the speed of change.

[I]t's not negotiable about being a quality teacher [but] we are not saying that everybody has to be there overnight. We recognise that everybody will move at different rates. You've got the people who were immediately 'Wow, this is fantastic!' and we've got the people who are going to take time (Joan, 2006)

Responding to challenges

The challenges for us as principals and facilitators working to implement Te Kotahitanga took different forms. However, most importantly, challenge of itself was not the issue. Using another of her sporting metaphors, Iti's reflection in 2010 highlights the positive possibilities of being challenged to stretch beyond what

¹⁶ Joan is referring to the model of change from Spencer & Adams, 1990. (Reference courtesy of Joan).

one already knows, to move out of one's comfort zone and learn something new, rather than seeing all challenges as obstacles to be either avoided or smoothed over.

We were proactive – we weren't happy with the present status quo in our school. We would focus on a piece of mahi [work] until we had become confident and effective with that piece, and then identify what and where to next. It was always, 'How do we get better?' It's like sport, always reflecting so that we can do better in order to win that gold medal. We can always do better than we did last time (2010).

One of the challenges for us as facilitators was finding a way to interact confidently and respectfully with all staff in our new professional development role. For example there were times when we had to feedback to teachers who were more senior, either in terms of their position in the school or in terms of their length of classroom experience.

I knew the people I was going to have to feedback to and they were way more experienced than myself, in years and in teaching. I chose an accommodating staff member to start off with but I knew as time went on, that I would have to deliver feedback to all the teachers that were participating in Te Kotahitanga (Iti, 2010)

In some instances we found ourselves required to give feedback to a teacher who was less than enthusiastic about being observed or receiving feedback on their classroom practice. One possible response in the face of this type of challenge was for us to deficit theorise about the teacher. However if we could maintain a sense of our own agency and reflect on our own practice as professional developers we could usually problem solve our way through the situation. In other words, how we viewed challenge was important in determining how we responded to challenge. In discussing this in 2010, Iti returned to a sporting metaphor.

[W]henever I've lost or performed really badly - they've always been my biggest learning curves. So when it came to those challenging feedback meetings or co-construction meetings, although I didn't always look forward to them, because at times, they kept me awake at

night, it keeps you on your toes. I would reflect on my facilitation skills and identify what went well, what didn't, what I would say next time, what I wouldn't say next time, how I would've framed a question more effectively...

I find I get more out of challenging situations and that I might actually enjoy them because you have to be on your game – you have to pull out your best skills at any time. It's like those games that are really close, and you have to pull something extra out of your pocket in order to win. I hardly remember any games we won but I remember all the games we lost (laugh).

One challenge we faced as in-school facilitators was finding a way to live comfortably with the tension between leading learning and being a learner oneself. As we were developing expertise in both the theory and practice of Te Kotahitanga, we were also supporting teachers to develop their expertise in implementing a culturally responsive pedagogy of relations in their classrooms. A small group of teachers at Kerikeri High School found this difficult to come to terms with.

Some teachers were uncomfortable with what they saw reflected in the mirror through evidence of their classroom practice collected using the Observation Tool. Some expressed discomfort at being challenged to change their practice in order to improve outcomes for Māori students. Most often this was resolved by further conversation. A few individuals however, used other strategies to marginalise the feedback. With some individuals this went as far as making the facilitator providing the feedback the problem. In these circumstances, professional conversations became personal.

In late 2005, the Senior Management Team made the decision, with support from the Board of Trustees and in line with the school's Strategic Goals, to require all teachers at Kerikeri High School to participate in the Te Kotahitanga professional development. This sparked controversy with a small group of teachers with implications for both co-principals and for the facilitation team. When this situation came to a head in the third year of Te Kotahitanga at Kerikeri High School Joan, Iti and I became the subject of a public challenge which resulted in

negative headlines in the local newspaper.¹⁷ For Iti and I the challenge was based on our expertise as facilitators. Joan and Elizabeth were also the target of dissatisfaction, with their leadership of the school called into question. Iti's reflections on those challenging times are both understated and poignant:

Robbie: It did get really tough eh?

Iti: Mm. Yes it did ... it was my sporting background that gave me the resilience and stamina because I wasn't going to back down from it. I knew what we were doing was right! It was the thing to do and it was right! It was a really trying time though because there were people that wanted our heads on the chopping board and we really needed each other's support. We had to be a tight team.

With her personal connections to the local Māori community, Iti was also aware of their support for Te Kotahitanga and for the facilitation team. The two individuals referred to in the following narrative are kaumātua (elders) from the local hapu (sub-tribes).

I'd actually spoken to ... like P. and I knew that they were going to support us ... and H – even though he couldn't make it [to a community information evening about Te Kotahitanga at the school] I knew that the community were going to come through (Iti, 2010).

In 2006 Joan reflected on those challenges in her role as school leader.

I've learnt that leadership is not always comfortable. With Te Kotahitanga we are talking about a huge change of culture within a school. At times there is resistance to change and that is uncomfortable for a leader.

From Iti's perspective she began to see the person behind the role of principal more clearly:

[A]s time went on I knew she was the principal and tough but quite vulnerable at times, because she told me 'The staff here can throw lots of stones at me and sometimes those stones penetrate.' (2010)

¹⁷ Refer to Appendix 1

In such circumstances our commitment to the goal, the relationships of trust that had developed and the strength of working as a team were critical, both personally and professionally.

There were some really difficult times in those first three years. I was a single mum. I didn't have anyone at home who I could talk to, to unpack all of that with and I felt that was a role you played there for me ... The only one I got to talk to about it all was you so that was really important – like to me. I think if I didn't have those conversations I would have been going nuts (Iti, 2010)

In recalling these events in 2010:

Robbie: Somehow we did things that meant when there were pitfalls we didn't fall down the hole, when there were snags we didn't let them stop us, when there were challenges they didn't derail or distract us.

Iti: We never took a back step – never! We sort of faced things head on but whenever we were in those situations it was the three of us together.

Reflecting on what makes a good facilitator

In seeking to understand more about what we could learn from our collaborative work as part of the foundation facilitation team at Kerikeri High School Iti and I reflected in 2010 on what it takes to make a good facilitator. Iti recognised that any set of criteria could potentially eliminate the wrong people.

I don't know – if there was a criteria in place when I became a facilitator I wouldn't have got the position. I only had three years teaching experience and I didn't have any credibility when it came to teaching and I didn't know anything about data. I had all those things working against me. (Iti, 2010)

In 2003 Iti had wanted to ensure that the facilitator at Kerikeri High School was a Māori person. Reflecting in 2010, after six years working with Te Kotahitanga, she had a different perspective. Ethnicity was no longer the most important

consideration. Having a Māori voice in the team was still important, however, relationships and a bi-cultural partnership were of greater importance.

I wouldn't select a facilitator based on their ethnicity. I think the facilitation team would benefit from a combination of Māori and Pākehā. I've seen how there's been a Pākehā facilitation team [in other Te Kotahitanga schools] and there have been struggles at times because they don't have a Māori lens to filter their thinking and learning through, which is also vice versa if you have a Māori facilitation team.

So you've got to weigh that up so that you don't have a whole Māori team or you don't have a whole Pākehā team. I don't know what's more important. It's important that they get on. I'd say the most important thing is that you have the right people. I'd say it's the right people. (Iti, 2010)

In selecting a facilitator Iti would look for credibility, relationships, passion and commitment, and resilience.

They do have to have credibility. They have to have good relationships. They've got to have a good heart. They've got to have a sense of social justice ... Fire in their belly, don't give up, when the going gets tough they keep going! Not scared of hard work or challenges (Iti, 2010).

For Iti, the ability to work as a team, a shared focus and a willingness to learn and grow together are also important attributes in Te Kotahitanga facilitators.

Successful teams get on, off the court and on the court. We did! Not that we socialised at all (laugh). But having a really tight team. Focused, on the same wave-length, same vision and goals and growing, growing together, no matter where we were on the learning continuum. (Iti, 2010)

In 2010, in our final 'interview-as-chat' for this collaborative story, Iti reflected on her experiences as part of the Waikato University Professional Development

team. In that capacity, we work across 49 schools. The facilitators across these schools are as diverse as you would find in any large group and yet, in their commitment to the goal of raising achievement for Māori students there are similarities beyond ethnicity, age, gender or geographic location. In Iti's words:

Iti: When I go into schools and work with all the facilitators ... they're all totally different. In their own way they're all different, but it's a sense of wairua that's really similar. Their hearts are similar, their spiritual side is similar, yet they're so diverse. I can go from YY to RR and they're totally different but so similar. But that's the sense you get. When you go in, you look forward to working with those spirits, that's how I see it ... it's connecting on another level.

Iti also reflected on the cultural processes that facilitate connection and reconnection over time. Her comments highlight what was, for me, a process of learning *about* the culture by learning *through* the culture. In *whakawhanaungatanga*, Iti is referring to cultural processes of connecting and reconnecting that take place at the beginning of every hui between the University of Waikato R&D team and Te Kotahitanga facilitators and principals.

[T]hose connects come in whakawhanaungatanga. So we know it's going to happen and it's a time to connect again. You sort of seal that connection. And that's sort of what I see too. They're on the same level as good mates. They're not your mates, they're your work colleagues, but things are so familiar it's like having good mates around.

Robbie: And yet we never ever socialise with them.

Iti: We never socialise [laugh]. And we may not know a whole lot about them but those are the connects we make, like we do with a good mate. We know our good mates really well. We know their history, their background and everything, We don't know about these people but in that short space of time we connect.

Changes over time

In 2006, Joan reflected on the changes she associated with the school's involvement in Te Kotahitanga. They included changes to school systems and structures, changes in classroom relationships and interactions, changes in teacher practice and changes in Māori students' participation and achievement.

Changes to school systems and structures

As part of planning for long-term sustainability, changes had been made in terms of the recruitment of new teachers:

To help integrate Te Kotahitanga into the life and culture of the school we [have] also explained our expectations to prospective staff. We asked them if they were prepared to be part of the pilot programme and outlined how important it is that all our staff have a willingness to make this move with us. (Joan, 2006).

By 2006, goals developed by teachers in co-construction meetings had led to a structural change around Year 9 school examinations:

[A] structural change that I really liked was out of a co-construction group. A group of teachers said, 'We have practice exams at mid year and end of year right from year 9. And for some students that's a real trial to be put into an examination situation and have to sit there in silence for that period of time.'

And they were identifying that it was some of our Maori students who were getting to the end of the exam and getting into trouble ... So what we did, is we put together boxes of learning resources that the kids could actually do if they finished their exams in those early years [Year 9 and 10], so that they were still engaged, so they were still in the room doing what they had to do, and it was averting the problem.

Now that came from XX [name of co-construction group] and we thought that was really exciting. That wasn't the senior management saying 'Let's have a solution and here it is'. It was actually a group of

teachers saying, 'When we do exams this is the change we are going to have, this is how the exams are going to be different' (Joan, 2006).

Changes in teacher practice

Joan was well aware of the positive changes taking place in some classrooms. Good news stories were often shared in the staffroom. She highlighted the changes she had observed in teachers' relationships and interactions with Māori students in the classroom.

I think the critical thing that I am enjoying with Te Kotahitanga is that those [classroom] relationships are now focused very squarely on teaching and learning and outcomes. And so it's about being kind and it about being caring, but it's about being kind and caring in an educational context. So it's not just enough to be nice to kids, they actually want to achieve, so you've got to actually care about their learning, and that's where you get the ... feed forward ... And to kids that's being kind. 'She cares whether I am going to do better in my next test', or 'He is taking an interest in me and my achievement' and I think that is a shift. (Joan, 2006)

Joan had also observed changes in the way teachers were using evidence of student outcomes for Māori students, to inform planning for teaching and learning.

[O]ne of the things that we noted for example was that a lot of the students were not coping with the work, the literacy level of the work We knew [that] orally ... they were capable and they were doing a lot of the thinking stuff, but were not achieving when it was written on paper. So the teachers had taken that data, they had reworked situations together. They had worked with the Te Kotahitanga team, they had worked with their co-construction team and they had given the students work in a different format. And the data has come through that that was the right thing to do (Joan, 2006).

In another classroom teachers had begun to share the results of pre and post-tests with students. Rather than focusing attention on the final grade, this teacher had

begun highlighting the gain scores between the two tests with individual students. She would then talk with students about the learning they had done, highlighting what they thought had helped them improve their scores and what else might help them in the future. Students' feedback and feed forward comments were then used to inform her planning for the next unit of work.

They are looking at pre-test data, they are looking at post-test data, they are looking at data down the line in terms of their own professional development and they are seeing the trends and the changes, and that is instructing their next position that they go to.

So it's not just a matter of taking post data and saying, 'Oh, you've got 57.' It's a case of, 'You had 15, and you've gone to 57, isn't that an amazing jump? Now let's look at what made that happen, let's look at why this time that was different.' And that's the exciting bit. It's not just going, 'It's a mark, or it's a grade.' It's 'How did we get there?' It's going through the processes behind that change. (Joan, 2006)

Joan also noticed changes in teachers' discourses. In 2006 she noted the different kinds of conversations she was hearing teachers have with one another.

We see an increase in professional conversations about teaching and learning. Within departments we have teachers discussing teaching and learning, and discussing student achievement, and that is a huge forward move.

Changes in Māori students' participation and achievement

From Joan's perspective, changes for Māori students included improved attendance and a reduction in the number of suspensions and stand-downs of Māori students.

[W]e are noticing that Māori students' attendance levels are increasing and there has been a significant reduction in stand-downs and suspensions. (Joan, 2006)

She had observed changes in Māori students' engagement with learning, alongside increased cognitive challenge in lessons.

Facilitators are noticing that there is more on task behaviour in the classroom, and that students are more engaged in their learning at a higher level. (Joan, 2006)

Joan also highlighted changes in achievement for Māori students.

Most importantly, we are seeing an increase in academic achievement, and in some of those target classes we are seeing the Māori students rising to the level of the non Māori students in that classroom. (Joan, 2006)

As mother of a Māori student, Iti has a particular insight into the impact of Te Kotahitanga for Māori students. As stated previously, her son was a Year 7 student at Kerikeri High School in 2003. He had therefore been in classes taught by Te Kotahitanga teachers for three years prior to moving south at the end of 2006. In 2010, Iti reflected on the impact for her son of the shifts in teaching practice that took place at Kerikeri High School during the first years of the implementation of Te Kotahitanga.

What really hooked him in at Kerikeri was the engagement in learning. His best subject was English. In his senior years at school he never took PE and he's a top sportsman – he was learning about PE through his NZ representative code – it was Maths and English that really got him going and he really enjoyed it because the teachers that really engaged him in English were MM and HH [Te Kotahitanga teachers in Year 10].

Iti also reflected on the impact of the changes to classroom interactions and relationships for a friend of her son's. This boy was a Māori student whom I also knew from my RTLB role. Iti had also taught two of his older siblings, both of whom had left school early with no qualifications.

YY used to hang quite a bit with WW [Iti's son] and WW became a bit of a role model for him. I saw YY see things in WW that he knew he could have and his thinking was along the lines of, 'I want a piece of that' [academic success]. And he actually got a taste of it, I remember YY looking for me one lunchtime because he'd beaten WW

in a test. WW had got 72 or something and YY got 73. He came running to me, 'MS J – I BEAT HIM.' I said, 'You go boy – you keep beating him!'

What if?

In 2010, I asked Iti if she ever wondered what her life would be like if she had not put her hand up that day at the first Hui Whakarewa. Iti laughed and then said quietly:

I can't imagine my life without Te Kotahitanga now. I really miss being up there [Kerikeri] but I can't imagine being in the school. Would I still be in the PE department teaching the same units term after term? My discourses wouldn't be challenged, I wouldn't have learned as much as I've learnt in the past 7 years. I cringe to think about if I was still in the same place doing the same old thing.

With sport I always had the best coaches in New Zealand and I always seemed to be in the right place at the right time. This is the same. I have the best coaches with my work now. I have to train more with this mahi [work] because my training each day never ends. I'm always training [laugh]. I can always be better. It's like the training I did for games and events to achieve a gold medal. The gold medal was always the goal.

With this mahi the gold may seem unattainable, but it's the learning that constantly happens through the everyday training. It's the constant stretch – in all directions. And you're never going to get there because you can always be better and stay one step ahead. With sport you have to be better than the second and third place getters – and you learn so much [when you are] the second and third place getters (laugh). That's how it is – so we've all got our place and we all have so much training and learning to do in order to get the gold medal.

Beyond the facilitation team

It is poignant at this point to remember all the ‘voices’ that were part of this journey whose stories do not appear within these pages. They are the Māori parents who supported us. They are the teachers whose enthusiasm, commitment and passion for Te Kotahitanga matched ours, who would bowl in the doorway in a lunch-hour to share the latest exciting thing that had happened for Māori students in their classroom. They are the teachers who steadily over time developed their understanding and made incremental changes to their practice, moving in the direction of more discursive interactions and a power-sharing context for learning. They are the teachers who challenged us, who argued against the kaupapa, stretching us to understand more about what they were being asked to do and why. They are the Deans, the DPs, the Guidance Counsellors and the administrative staff who shared this journey. And finally they are the Māori students at Kerikeri High School themselves. Each of us had a part to play.

Afterword: Beyond 2006

In 2009, a series of short DVD clips was developed for Te Kotahitanga. One of these DVDs features some of the students who had been in classes taught by Te Kotahitanga teachers in Phase 3 schools (Te Kotahitanga website). At the time of filming, these articulate young people were finishing secondary school, and many of them were planning to go on to tertiary study. From their perspective as seniors they reflected on what had made the difference for them as Māori students.

One young woman, who was in Year 8 at Kerikeri High School in 2004, reflected on the importance of teacher expectations for Māori students to achieve:

They [teachers] have so much faith in you, almost like the expectations are so high that you don't want to let them down so you keep pushing yourself till you get there.

She also talked about the relationships she had developed with teachers:

This place is home pretty much. so the teachers become family, and it's easy to talk to them, it's easy to get along with them and they know what you want. And they'll help you no matter what. They

want to know about us and our background, how we learn and we want to know about them as well.

A young man who had been in the same class in 2004, also talked about the importance of teacher expectations that Māori students will achieve:

There's been a lot of times when I thought I didn't want to go or thought I couldn't make it but then teachers were always there to encourage you.

He also commented on the ongoing implementation of the Effective Teaching Profile in classrooms and the changes he had witnessed in teachers' relationships with Māori students.

It was cool going into the junior classes and seeing the same teachers that you had. But they've just kind of improved on what they were trying to do with you and you can just see the relationship starting to build and all that sort of thing.

As previously discussed, at the end of 2006 both Iti and I left Kerikeri High School to take up other positions within Te Kotahitanga. At the end of 2007, Joan moved south to set up a new school. Elizabeth remains the Principal of Kerikeri High School. With changes in the facilitation team and in the Leadership team, Te Kotahitanga could have been vulnerable, however that was not the case. Other people stepped up to become Te Kotahitanga facilitators and Te Kotahitanga continued to be 'what we do around here'.

In February 2011 Te Kotahitanga at Kerikeri High School was once again the subject of local newspaper headlines¹⁸, this time for a different reason. This time the headline read: *Teaching strategy makes a marked difference*. The article went on to quote the improved outcomes for Māori students, and for all students at Kerikeri High School between 2005 and 2010.

At NCEA Level 1 achievement for Māori students improved from 43% in 2005 to 76% in 2011.

¹⁸ Refer to Appendix 4

At NCEA Level 2 achievement for Māori students improved from 29% in 2005 to 74% in 2011 (a 45% increase).

At NCEA Level 1, achievement for all students improved from 65% in 2005 to 87% in 2010.

At NCEA Level 2, achievement for all students improved from 58% in 2005 to 75% in 2010.

Perhaps the most exciting evidence was the comparison of achievement at NCEA Level 2 between Māori students and all students. The achievement rate for Māori students at NCEA Level 2 in 2010 was 74%. The achievement rate for all students was 75%.

Table 5 presents an overview of the themes emerging from the collaborative story viewed through the lens of a culturally responsive pedagogy of relations. Each of these themes and their relationship to a culturally pedagogy of relations will be examined in detail in the following chapter.

Table 5: Themes emerging from the collaborative story and the links to a culturally responsive pedagogy of relations

| Culturally responsive pedagogy of relations: | Connection to experiences through the narratives | Changes influenced |
|--|--|---|
| Power is shared | <ul style="list-style-type: none"> • Self-determination – stepping up to the role • Changing distribution of power • Leadership roles and responsibilities • Leading change • Responding to challenge Working bi-culturally <ul style="list-style-type: none"> • “Sticking to the kaupapa • Fidelity – focus on Māori students | Self Teachers |
| Culture counts | <ul style="list-style-type: none"> • Culturally located within a bicultural partnership - kuia / kaumātua (Auntie Nan, Morehu, Mate) – cultural safety / a legitimate place in the kaupapa • Reciprocity - valuing self and others • Valuing prior knowledge and experiences • Learning about the culture, through the culture | |
| Connectedness is fundamental to relations | <ul style="list-style-type: none"> • Relationships of mutual trust and respect emerging from interdependence • Teachers and students – whanaungatanga • Relationships of reciprocity with the Māori community: connecting through the kaupapa | Māori students |
| Learning is interactive, dialogic and spirals | <ul style="list-style-type: none"> • Interdependence to independence • Learning about the practice, through the practice • High expectations of self and others • Ako - valuing prior knowledge and experiences, willingness to be a learner • Opportunities for learners to initiate learning • Shadow-coaching - responsive - learning through the practice • Praxis (theory and practice) - deepening our understanding changed our practice, reflection on practice led to deeper understanding • Koringoringo - spiral discourse • ‘Meaningful fun’ - fun as a precessional effect of a focus on the goal (Buckminster Fuller). • Relevant and useful - if it is of value you will make time for it | All students School leaders Māori community |
| There is a common vision of what constitutes excellence | <ul style="list-style-type: none"> • Shared passion for the goal • Connected to the kaupapa first leading to relationships of mutual trust and respect | |
| Agency | <ul style="list-style-type: none"> • Agency and discursive repositioning • Tenacity - remaining agentic in the face of challenge • Resilience - being comfortable with being uncomfortable • Facing up to resistance | |

CHAPTER 4: DISCUSSION

Introduction

The previous chapter presented a collaborative story of the experiences of members of the foundation Te Kotahitanga facilitation team at Kerikeri High School between 2003 and 2006. This chapter begins by discussing the learning from the research process itself through a reflection on how a Kaupapa Māori research approach has played out in reality within the context of this thesis. This chapter then discusses the themes emerging from the collaborative story using a culturally responsive pedagogy of relations as described by Bishop et al. (2007) as a lens. This then, is my synthesis of the findings from this research journey.

At the beginning of this research project, I was naïve about the complexities that would emerge. As the research process evolved, I discovered new questions. As discussed below, some of those questions were theoretical and some were methodological in nature. Initially I saw each new question as problematic. However, as I understood more I came to realise that my own discourse in relationship to research was shifting and changing. As I deconstructed existing discourses in the light of different understandings, the questions that emerged were more articulate, more challenging and, for me, even more tantalising. When I began this research, I believed I would be presenting a case study that would include both qualitative and quantitative evidence. However, what started as a case study has, through the research process, become a collaborative story (Bishop, 1996), one that provides a rich picture of the experiences of members of the foundation facilitation team at Kerikeri High School (Geertz, 1973, cited in Payne 2006).

Methodology matters

Starting points

Morris Berman (1984, cited in Heshusius and Ballard, 1996, p. 4) could have been speaking for me when he wrote:

For more than 99 per cent of human history the world was enchanted and man (sic) saw himself as an integral part of it. The

complete reversal of this perception in a mere four hundred years or so has destroyed the continuity of human experience and the integrity of the human psyche. It has very nearly wrecked the planet as well. The only hope, or so it seems to me, is the re-enchantment of the world.

My own worldview comes from the synthesis of a lifelong study of alternative ways to describe and understand reality. It draws from some of the ancient esoteric traditions of the west. These traditions offer a view of reality that is: vested in connected-ness, both with other people and with the natural world; that recognises the spiritual dimension of human experience as valid; and that views lived experience as a journey to discovery of our own internalised beliefs and metaphors. In recent centuries, such traditions have been discredited; eclipsed by the new dominant discourses of science and capitalism. These discourses promote rationalism, objectivity, separated-ness, mechanisation and industrialisation, individualism, and competition. Heshusius and Ballard (1996) describe it thus:

In the transition to modernity (meaning here the time period from the Scientific Revolution to the present), the significance of interior knowing was severed: an enchanted understanding of the world and self became a disenchanted one, From then on it was necessary to place oneself in a detached, non-participatory relation to that which one wanted to know, including toward oneself. The knower was no longer allowed to be enchanted in the act of knowing, that is, to fully participate at the spiritual, psychological, emotional and somatic levels (p. 4).

At the outset of this research process, it was challenging to conceptualise myself as a researcher. To operate with integrity, I believed it was important to locate the research within a methodology that aligned with my own worldview. As a researcher, I faced two separate but connected problems. One was the obvious theoretical problem, that is, attempting to discover answers to the research questions. The second, methodological in nature, was concerned with how to discover those answers. As a participant in the story, my narrative was inextricably woven through the shared narrative; my experience was part of the

collective experience. I felt a moral responsibility to ensure my colleagues, who had shared the adventure of the early years of the implementation of Te Kotahitanga at Kerikeri High School, could recognise themselves and their experiences in this thesis. I was also aware of the potential for me to retell their stories through my own lens, with the inherent risks of re-storying their experiences. I wanted to pay particular attention to this issue, given that I was a non-Māori researcher working within a Kaupapa Māori context. In short, I wanted to find a research method that would allow me to undertake this work in integrity with my own beliefs and values, at the same time as ensuring the research itself was meaningful and undertaken through an accepted approach to research.

Establishing a research approach

As discussed in Chapter 1, Burr (1995) suggests that all human thoughts, actions, ideas, and beliefs are influenced by our discourses. As further discussed in Chapter 1, distance and separated-ness are discourses. They are constructs of the human mind (Bishop, 1996) that are both represented in, and reinforced by, the way we language experience (Burr, 1995). As can be seen above they are not discourses within which I am metaphorically positioned (Berryman, 2008). At the outset, I was challenged to envisage how I could resolve the separated-ness and distance I imagined were a requirement of research, with both my own discursive positioning and my role as a member of the facilitation team.

On reading the writing of Lous Heshusius (1994), in the early stages of the research for this thesis, I felt a sense of liberation and excitement. Heshusius and Ballard (1996) cite Schachtel (1959) in describing this type of experience as “a knowing that is concerned with both the totality of that which one wants to come to understand and with the participation of the total person” (Schachtel, 1959 cited in Heshusius and Ballard, 1996, p. 6). Within her writing, Heshusius (1994) challenges researchers to engage with research participants through ‘participatory consciousness’. This discourse provided me with an important starting point to theorising the research relationships. Further, critical pedagogy provided me with a way to theorise research that accepts a collective responsibility to, and for others. Most importantly, Kaupapa Māori brought both together (Bishop & Glynn, 1999; Smith, 1999). Within the context of this research project it offered a

theoretical approach to research that not only addressed fundamental issues of power, culture and self-determination, but also provided metaphors for engagement that re-humanise research relationships (Bishop & Glynn, 1999). With its roots in grounded theory and Kaupapa Māori, collaborative storying offered a research method that allowed me to engage with integrity as both researcher and research participant within a research whānau-of-interest (Bishop, 1996; Bishop & Glynn, 1999). Essentially, through this bricolage of research theory and method (Denzin & Lincoln, 2005) I found a place for myself as a researcher, I could believe in what I was doing, and I could see a possibility to make a difference.

Collaborative storying and spiral discourse within the context of this research project

One waiata, many voices

In synthesising the threads from the narratives of experience presented in the previous chapter, it has been important to keep in mind Chase's (2005) ideas about narrative. We each view reality through our own lens. As such, the collaborative story represents the research participants' and my own culturally located, contextually specific and idiosyncratic descriptions of our experiences (Bishop, 1996). These narratives provide different perspectives on the same events, not only because they are interpretations of the same events by different people, but also because they arise from different focal points. Joan, Elizabeth, Iti, and I are all clearly heard within the melody of the collaborative story. As well as offering a leadership perspective, Joan and Elizabeth's voices, drawn from interviews in 2006, provide a contemporaneous commentary on Kerikeri High School's strategic direction and the implementation of Te Kotahitanga between 2003 and 2006. As principals, their voices are a counter-melody to Iti and myself, the voices of facilitators.

An eight-year long conversation

Since leaving Kerikeri High School at the end of 2006, both Iti and I have continued to work in Te Kotahitanga. At the time of writing we are both part of the University of Waikato Te Kotahitanga Research and Development team. The

specific focus of our current roles is the in-school and out-of-school professional development for school-based facilitators across Phase 3, Phase 4 and Phase 5. We remain closely engaged with facilitator practice on a day-to-day basis and our shared experiences, working both inside and outside schools, are the basis for ongoing meaning-making conversations. In essence, Iti and I have been engaged in one long collaborative, meaning-making conversation that began in 2004 when we first met at the hui for Cohort 1 teachers. Aspects of that eight-year long conversation are captured in the formal interviews-as-conversation for the collaborative story (Bishop, 1996). However, there have been many other opportunities for learning together. Since 2006, we have continued to talk together about our shared practice whenever the opportunity presents itself. That might be in the car, on the phone or face to face. These conversations were never captured. They were of the moment, driven by our shared desire to understand our work at a deeper level. We never envisaged they would be used beyond the context of our immediate sense-making. Importantly, however, they *are* our story. The specifics of our uncaptured conversations do not feature within the context of this thesis, however, our learning from them is embedded within our reflections in 2010 and 2011 around our experiences at Kerikeri High School.

Figure 6 presents a schematic of the relationships and discourses that contribute to the collaborative story. In addition to the ‘voices’ of Joan, Elizabeth, Iti and I, there are ‘silent voices’ represented by dotted lines. These people, both Māori and non-Māori, belong to the wider ‘research whānau of interest’ that is Te Kotahitanga (Bishop et al., 2007). They have been, and continue to be, part of the ongoing spiral discourse that emerges out of Te Kotahitanga as an iterative research and development project (Bishop et al., 2007). The detail of their contribution to the shared meaning-making has not been made visible to the reader as it is outside the brief for this thesis. There is however, little doubt about the part those voices have played in developing the understandings emerging from this research. For example, Te Kotahitanga rōpu whakaruruhau: Rangiwhakaehu Walker, Mate Reweti (who passed on in 2010 and is sorely missed) and Morehu Ngātoko continue to remind us, by their very presence, of the aspirations of Māori people for their tamariki mokopuna (children). There are also our colleagues, other members of the Kerikeri High School Te Kotahitanga facilitation team

between 2003 and 2006 and in the years since. Alongside them, stand our colleagues in the University of Waikato R&D team and all the Phase 3, Phase 4 and Phase 5 facilitators that Iti and I have worked alongside since 2006. Although these voices are not explicit in the collaborative story, their engagement with us, as part of the Te Kotahitanga whānau, has contributed to our ongoing theorising and learning.

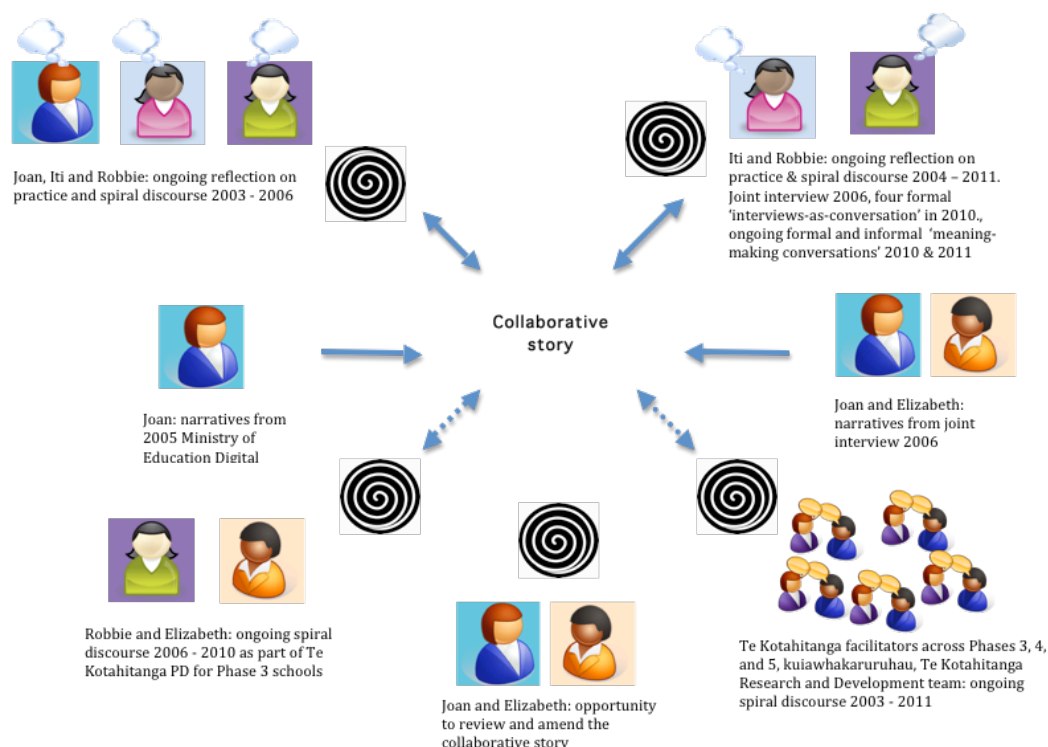


Figure 5: Voices that contribute to the collaborative story

Koringoringo

Bishop (1996) refers to the koru (spiral) as a metaphor for the process of “continually revisiting the kaupapa of the research” (p. 28). Berryman (2008) discusses the double spiral (koringoringo) as having both active and quiescent elements. I have used koringoringo in Figure 6 as a metaphor for a spiralling process of collaborative meaning-making with periods of speaking (activity) and periods of reflection or listening (quiescence). Koringoringo suggests not only the active and quiescent aspects of each of these ongoing, collaborative, meaning-making events, but also the dynamic tension that exists *between* them. Our learning conversations were not ‘tidy’. They did not have clear start and end

points. In response to day-to-day demands they were 'paused' at times, however, that did not mean they were finished. They were simply quiescent, ready to become active when an opportunity arose. Koringoringo in Figure 6 therefore represents the 'ongoing, collaborative, active and quiescent, meaning-making, conversations over time' that are woven through our historical interactions.

Collaborative meaning-making within a whānau of interest

The collaborative story then, emerges from one extended collaborative meaning-making conversation (spiralling discourse) that spans eight years and includes a large 'whānau-of-interest' (Bishop, 1996). As discussed in Chapter 1, it is nigh on impossible (and irrelevant) to extract the personal from the collective within theorising (meaning-making) as a collaborative process. As a researcher, one is not able to identify and extract 'I' from within 'we'. In addition, new learning is used for the benefit the collective (Bishop, 1996; Bishop & Glynn, 1999). With reference to this discussion, the ideas presented emerge from the 'ongoing, collaborative, active and quiescent, meaning-making, conversations over time'. Although western academic tradition may require a name to a thesis, the theorising that informs this discussion emerges from 'me' as part of 'us'.

Finally, this thesis does not represent a full stop. It is a summary of the meaning that 'I', as part of 'we', bring to the kaupapa at this stage of the journey. In years to come we may look back and regard these ideas as under-developed. If that eventuates, it will be an indication that our learning has not stopped; that we have continued to engage in 'ongoing, collaborative, active and quiescent, meaning-making, conversations over time' in order to bring meaning to our experiences in Te Kotahitanga for the benefit of Māori students, and of all students.

A culturally responsive pedagogy of relations as a lens

As discussed in the literature review to this thesis Bishop et al. (2007) describe a culturally responsive pedagogy of relations as one wherein:

- power is shared within non-dominating relationships of interdependence;
- culture counts;
- learning is interactive and dialogic and spirals;
- connectedness is fundamental to relations;

- there is a common vision of what constitutes excellence.

These metaphors “provide us with a picture of the sort of alternative educational relations and interactions that are possible; where educators draw upon an alternative culture than that previously dominant” (Bishop et al., 2007, p. 14). As will be evident in the following discussion, each dimension of a culturally responsive pedagogy of relations is inextricably linked to all the others. Together, they create a holistic metaphor for relationships and interactions within which no one element can be left out or modified without altering the whole. “The whole is greater than the sum of the parts” (Aristotle)¹⁹. The metaphors underpinning a culturally responsive pedagogy of relations provide a lens through which to view the experiences of the foundation facilitation team at Kerikeri High School. Furthermore, the same lens can also be used to understand the context for learning within which those experiences occurred. A key learning emerging from a synthesis of the ideas within the collaborative story is that we learned *about* a culturally responsive pedagogy of relations by learning *through* a culturally responsive context for learning as I also learned *about* the culture by learning *through* the culture. The rest of this chapter discusses each of the dimensions of a culturally responsive pedagogy of relations in further detail in regard to the experiences of the foundation facilitation team at Kerikeri High School.

Power-sharing within non-dominating relationships of interdependence

As discussed in Chapter 1, historical power relationships between Māori and Pākehā within New Zealand have been built on hierarchies of dominance and subordination that emerge from within the culturally located discourses of colonisation (Bishop & Glynn, 1999). Furthermore, the education system itself is predicated on hierarchies of dominance and subordination. Traditionally, principals have more power than teachers, teachers have more power than students. As discussed in Chapter 1, Bishop et al. (2007) highlight the importance of tino rangatiratanga (self-determination) within non-dominating relationships of interdependence. Such a relationship suggests all partners regard one another as

¹⁹ This saying is attributed to Aristotle. It is purported to have first been used in written text by Euclid in the 3rd century BC.

self-determining equals within a relationship of connectedness, collective responsibility, clearly understood rights and obligations, and mutual trust and respect. “Metaphorically, a collective vision focusing on the need to address Māori students achievement, identifies the need for power over reciprocal decision-making to be constituted within relationships and interactions constructed as if within a collective whānau context” (Bishop et al., 2007 p. 14). With respect to adults, such a relationship also suggests those involved are positioned within discourses that reject deficit theorising of the ‘other’.

Power-sharing within non-dominating relationships of interdependence within the facilitation team

Within the experiences of the foundation facilitation team at Kerikeri High School, a relationship of power-sharing within non-dominating relationships of interdependence developed over time. This shift was inextricably linked with the development of relationships of mutual trust and respect. Those involved had a understanding of, and commitment to the kaupapa and were clear about their individual and collective roles and responsibilities. The collaborative story highlights the power-sharing relationship that developed between Joan, as a member of the leadership team, and Iti, as the school-based Lead facilitator, in terms of:

- a relationship that developed over time:
 - It was about me becoming more confident in my role, the learning I was engaging in, and the power-sharing within our team. (Iti)
 - I have learned that real leadership needs to be shared (Joan)
- a shared commitment to the kaupapa:
 - I was aware that she was on the kaupapa. (Iti)
 - We were pretty determined we were going to succeed. (Iti)
- emerging relationships of trust and mutual respect between equals within which it was safe to challenge one another’s discourses:
 - I think you constantly challenged her. (Iti)
 - The first thing was to build a relationship with her so that we could ask questions of each other. (Iti)

- When I meet with the facilitation team, it's very much a meeting of equals. (Joan)
- clear understandings about roles and responsibilities:
 - She could see we weren't sitting in the staffroom having cups of tea. (Iti)
 - It's about each of us knowing what we are bringing to the project and each of us being a leader in our own right. (Joan)

Developing relationships with the Māori community

A first step in establishing a power-sharing relationship between the school and the Māori community was the development of a relationship of reciprocity. From Joan's perspective, holding the first Hui Whakarewa at a local marae (tribal meeting place) had a positive influence on those relationships, both for individual teachers and in terms of the wider school community. From her point of view, the developing relationship of reciprocity with Māori parents was due, in part, to Māori parents witnessing the staff engaged in a kaupapa (collective vision) focused on improving educational outcomes for Māori students.

Disrupting existing discourses

Alongside the formal aspects of the Hui Whakarewa, relationships between teachers and Māori parents began to develop within a culturally located context wherein being Māori was the norm. The marae context provided an opportunity to engage with one another on different terms than on the school grounds. Alongside the dissonance that the hui activities on Day 1 create as part of highlighting discourses of deficiency, the "incredible experience" (Joan) of being on the marae, experiencing first-hand the connectedness of being in that cultural context contributes to challenging the historical discourses of deficiency around Māori people that have been perpetuated within the dominant culture.

Power-sharing within non-dominating relationships of interdependence between the school and University of Waikato Research and Development team

A relationship of power-sharing is evident between the school itself and the University of Waikato Research and Development (R&D) team right from the outset. The kaupapa was laid down by the R&D team. Kerikeri High School, like

all other Phase 3 schools, was able to be self-determining in the selection and appointment of the facilitation team. School leaders were able to utilise local expertise and work within the constraints of their own context when selecting the staff to lead the professional development within the school. While schools had a clear framework for the implementation of the intervention and explicit expectations of what that entailed, day-to-day choices about the running of the programme were within the agency of the school and its leaders. At Kerikeri High School they included:

- who would be part of the facilitation team ;
- how additional meetings (co-construction meetings and PD meetings) would be added into the meeting structure;
- where and when (beginning or end of year) the annual Hui Whakarewa would be run;
- what additional resources were allocated to Te Kotahitanga and how that would be done;
- how and when staff would be brought into Te Kotahitanga and ultimately, who should participate.

Working bi-culturally: power-sharing within non-dominating relationships of interdependence between Māori and Pākehā within the facilitation team

Te Kotahitanga is both informed by Kaupapa Māori theory and developed within a Kaupapa Māori research approach (Bishop et al., 2003). As such, it is an expression of the tino rangatiratanga of Māori people with regard to education for Māori students in mainstream schools. The kaupapa (collective vision) and tikanga (procedures) of Te Kotahitanga emerge from within Kaupapa Māori and continue to be located within Kaupapa Māori through the ongoing involvement of Māori leadership. Between 2003 and 2006 Te Kotahitanga rōpu whakaruruhau, Rangiwhakaehu Walker (Auntie Nan) and Mate Reweti, supported by Morehu Ngātoko, provided “cultural leadership, guidance and expertise” at a project wide level (Bishop et al., 2007 p. iv). Despite being in their 70s at the time, Auntie Nan and Mate attended the majority of University of Waikato professional development hui for Te Kotahitanga facilitators and principals. The umbrella of

Kaupapa Māori and the ongoing involvement of Māori leadership and cultural guidance ensured that the kaupapa was determined, by Māori, for Māori.

In 2003, Iti and other Māori teachers at Kerikeri High School believed it was important that the school-based facilitator was a Māori person. In 2011, choosing the right person was more important to Iti than their ethnicity.

I think the facilitation team would benefit from a combination of Māori and Pākehā. I've seen how there's been a Pākehā facilitation team and there have been struggles at times because they don't have a Māori lens to filter their thinking through, which is also vice versa if you have a Māori facilitation team (Iti, Chapter 3).

In Chapter 2 the question of whether or not Māori people can participate in Kaupapa Māori research was discussed. Bishop (1997) suggests that, as partners in the Treaty of Waitangi, Pākehā can potentially support Māori aspirations for tino rangatiratanga. In terms of our experience of working in a bi-cultural partnership, what was of most importance was a belief in and commitment to the kaupapa. As Iti says, "fire in the belly" (Chapter 3). Working as non-Māori for the benefit of Māori students meant being willing to act as partners with Māori people, seeking cultural guidance when necessary. As for teachers, so also for facilitators and school leaders:

This programme isn't about becoming Māori. It isn't about Pākehā teachers becoming Māori; it's actually about Pākehā teachers being able to teach all the students in front of them, with a particular focus on Māori students (Chapter 3, p. 63).

My place as non-Māori participating in Te Kotahitanga has, at times, been subject to challenge by Māori people. That I understand, given history. More confronting has been the challenge from non-Māori. Participating in a Kaupapa Māori response as non-Māori, was about being positioned within a discourse of shared accountability. This discourse is predicated on an acceptance that the history of disparity in educational outcomes in New Zealand is not a 'Māori problem' alone, nor is it for Māori alone to resolve. The disparity emerges from our shared history.

However, as a non-Māori person, working within a context where the kaupapa is determined ‘by Māori, for Māori’, does not assume that one’s own culturally located discourses should prevail. Rather, there is an acceptance of power-sharing within non-dominating relationships of interdependence. Bi-cultural partnership becomes ‘by Māori *and non-Māori*, for Māori’, an engagement found within the whakataukī (proverb), “Ko au, ko au, ko koe, ko koe, me haere ngā tahi taua” (I am me, you are you and we go together as one).

I think about the best sporting teams I’ve been in. Those are the kinds of relationships I’ve had in those teams too. They’re built on trust, respect and they will back you up. They’re Pākehā. They’re Māori. They’re from a wide range of backgrounds and they’re all different, but when you come together something really clicks. You know you can face all the challenges in front of you together! (Iti)

‘Sticking to the kaupapa’: fidelity as an aspect of power-sharing within non-dominating relationships of interdependence

Two factors that determine whether a bi-cultural engagement ensures Māori people are self-determining (tino rangatiratanga) in respect of their cultural preferences (taonga tuku iho) are the dynamics of power within the relationship and the discursive positioning of those involved. In other words, is the kaupapa, as defined by Māori, maintained or modified through the bi-cultural partnership? As non-Māori, supporting a Kaupapa Māori response to historical Māori underachievement is about stretching to understand the kaupapa, rather than shrinking the kaupapa to fit. This requires a willingness to be discursively and intellectually challenged and a commitment to work within the kaupapa, *as defined within Māori theorising*. With regard to Te Kotahitanga, when existing discourses and school systems and structures were challenged by the kaupapa, it was not an invitation to modify the kaupapa to make it more comfortable.

Fidelity: maintaining the focus on Māori students

The Te Kotahitanga Effective Teaching Profile is focused on Māori students. Evidence collected through classroom observations is explicitly focused on teachers’ relationships and interactions with Māori students. Implementing Te

Kotahitanga with fidelity included ensuring that the Effective Teaching Profile was not diluted or modified, in Iti's words, "sticking to the kaupapa". While the Effective Teaching Profile remained the focus of feedback and co-construction meetings, the voices of Māori students and their whānau (as the voices that underpin the Effective Teaching Profile) continued to determine the kaupapa. As individual teachers implemented the Effective Teaching Profile they began to notice improved relationships with Māori students, increased participation and improvements in achievement. This in turn led to greater teacher buy-in and a stronger commitment to the kaupapa.

Iti was the voice of Māori in our team. She and other Māori members of staff, together with Joan, Elizabeth and myself worked hard to ensure the focus on Māori students was maintained. There were times when this was challenging! Māori students were only 20% of the roll. There were people, both within the school and within the community, who openly challenged the focus on Māori students, labelling it 'racist' and 'separatist'. In spite of these challenges, the focus of Te Kotahitanga at Kerikeri High School continued to be Māori students. In conversations with Elizabeth she has often talked about 'sticking to the knitting'. In the 2011 pre-review information provided to the Education Review Office (ERO) she articulates it thus: "During the years of struggle to raise Māori achievement it has been critical to 'stick to the knitting'... If you are going to change the achievement of a group of students who are failing in your system you have to focus on them and keep focusing on them" (Personal communication from Elizabeth, 2011).

Challenging deficit theorising and repositioning with discourses of agency

Earlier in this thesis I have referred to Burr (1995) who suggests that discourses perpetuate hierarchies of power and control, dominance and subordination. Bishop and Glynn (1999) and Bishop et al. (2007) discuss the application of this to New Zealand society in general and to education in particular. They highlight the ways in which discourses of deficiency, that pathologise Māori students and their whānau, have contributed to today's disparity in educational outcomes between Māori and Pākehā. They also address the need for teachers to

metaphorically reposition from discourses of deficiency to discourses of agency in order to create new power relationships within the classroom wherein Māori students are able to be self-determining within non-dominating relationships of interdependence (Bishop et al., 2007).

As we learned about the implications of teachers' deficit theorising of Māori students, it was part of our role as facilitators to respectfully challenge it whenever we encountered it. That could be in the staffroom, in a feedback meeting, in a department meeting, a co-construction meeting or a Deans' meeting. Challenging deficit discourses is hard. It can be harder when that person is in a more senior position. For me it meant learning to have the words come easy to my tongue that highlighted and challenged the discourse, separate from and respectful of the mana (personal authority) and tino rangatiratanga (self-determination) of the person.

We didn't always get it right! It soon became clear through conversations with individual teachers in feedback and co-construction meetings that some teachers still believed that the solutions to the problem of Māori underachievement lay outside of the classroom. Discursive repositioning within discourses of agency is not something that can be done to someone. It is also not something that happens in a 'straight line, once and forever' way. It is becoming conscious, over time, to the discourses that underpin our individual theories of practice. However, repositioning from discourses of deficiency to discourses of agency is a fundamental element of the Effective Teaching Profile (Bishop et al., 2003). As such, highlighting unconscious deficit theorising and challenging the assumptions that underpin such discourses is core business for facilitators. We faced resistance from some staff. At times feedback meetings were an uncomfortable and challenging experience for both facilitators and teachers. As Joan highlights in the collaborative story, change can be hard. Implementing a professional development intervention focused on changing practice, with teachers who don't want to change their practice, was hard. It was even more challenging if those teachers remain vested in discourses of deficit as explanations for Māori underachievement!

Repositioning within discourses of agency as facilitators

To ‘walk the talk’ as a Te Kotahitanga facilitator meant also challenging one’s own deficit discourses. If as facilitators we were promoting agency in others, we needed to learn to be agentic themselves! Figure 7 below highlights the possible ‘dead end’, in terms of the potential to influence teacher practice, that can occur when facilitators abandon themselves to deficit theorising about teachers who are, for whatever reason, resistant to change. The alternative was to reposition within a discourse of agency. To reflect individually and/or collaboratively on what we could do differently, was a way of holding up the mirror to our practice. Repositioning within a discourse of agency ensured we could continue to engage in professional learning interactions with *all* participating teachers, respectfully and professionally ‘sticking to the knitting’ in Elizabeth’s words.

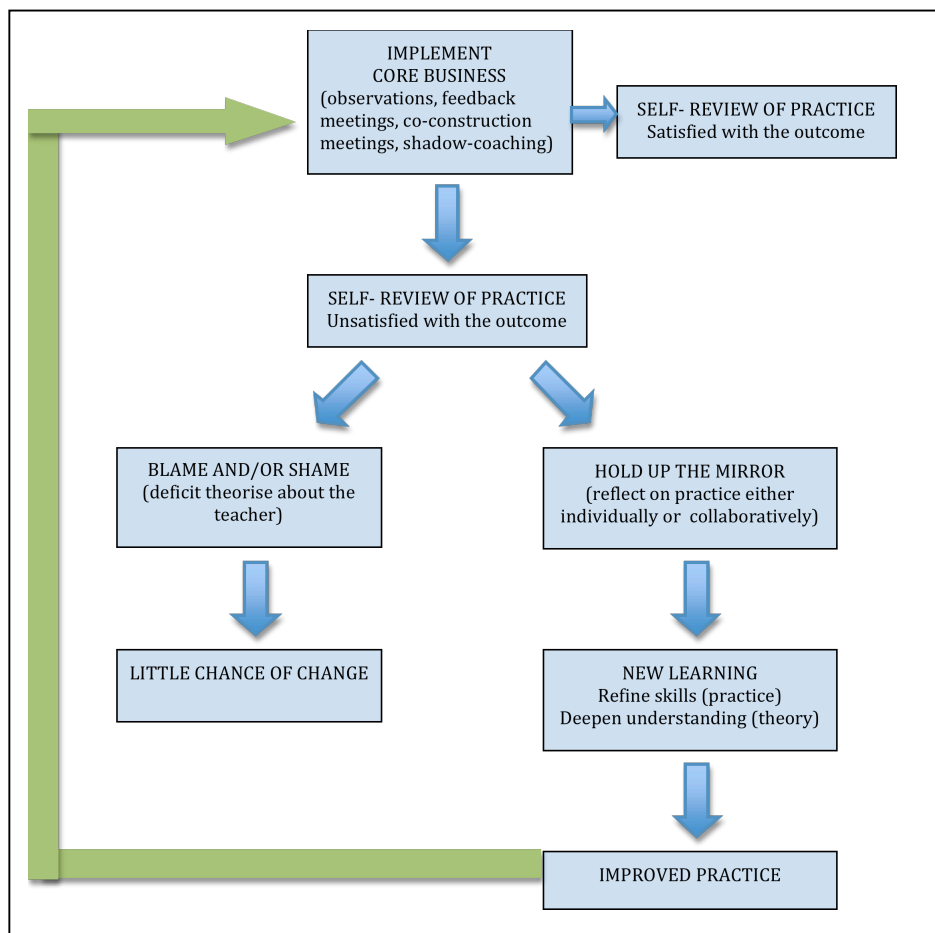


Figure 6: The potential outcomes of facilitators’ deficit theorising or agentic positioning.

Learning to recognise deficit theorising and developing the language to respectfully challenge deficit discourses in our engagement with teachers, strengthened us to challenge it in other aspects of our lives, in social contexts and in ourselves. In listening to others, we learned to listen to ourselves and became aware of our own deficit discourses. As we deconstructed these discourses, we became more aware of our agency. Rather than wasting time ‘moan-bonding’, we became more focused on identifying our agency to act for a more positive future. As Iti suggests, it becomes about “life and all the spaces in between ... a new way of being” (Chapter 3, p. 65)

Responding to resistance and challenge from within discourses of agency

One of the decisions made at Kerikeri High School between 2003 and 2006 was how to respond to the last minute resignation of the first school-based facilitator on the morning of the first Hui Whakarewa. Viewed from the perspective of hindsight, choices made that day and in the days immediately after, wedged open the doorway to the possibility for change, that could so very easily have slammed shut before the journey had even begun. It is important not to gloss over the implications of those choices. It was a complex situation. Decisions that were made would have implications for staff and students, both at Kerikeri High School and in the primary sector, and they needed to be made quickly. No one person or group of people can be said to have made the defining decision. If the University of Waikato R&D team had chosen not to support the new configuration of the facilitation team or the school leadership team had not agreed to change the timetable at the last minute with implications for the timetabler, for staff and for students. If the Board of Trustees had not agreed to resource the additional time allocation for the new facilitation team or the RTLB Management Committee had not agreed to release me, and backfill my position. Finally but significantly, if Iti had not had the courage to step up to a role she knew almost nothing about, things might today be very different at Kerikeri High School. The choices made in those few days highlight the power for change that is released when people with a common vision are given the autonomy to determine their own agency in response to challenging circumstances.

Culture Counts

Prior knowledge and experience

Within this element of a culturally responsive pedagogy of relations is the understanding that the context for learning allows learners to bring ‘who they are’ and ‘what they know’ to the conversation that is learning. Furthermore, their contributions are regarded as ‘valid’ and ‘legitimate’ (Bishop et al., 2007). Iti, Joan, and I each brought different skills and knowledge to our roles in the facilitation team. Iti’s sporting background often provided metaphors through which we could develop a shared understanding of our practice or of the dynamics in staff relationships. I was a learner myself working in a challenging role in an unfamiliar context. Iti’s existing relationships with staff and her knowledge of the school context created, for me, a sense of ‘safety’. As co-principal, Joan brought a depth of understanding about the process of change, about leadership, and about teaching and learning that enhanced Iti’s and my own understanding. Our shared learning conversations were embedded within a relationship of mutual trust and respect. They were mutually rewarding, and allowed each of us to bring our own experience to the conversation as we tested new ideas and explored new connections and possibilities.

Cultural guidance and support: Rōpu whakaruruhau

As part of the wider Te Kotahitanga whānau we benefitted from the guidance and support of our kuia whakaruruhau (elder women, cultural advisors) and kaumātua (elders). Their gentle, inclusive approach helped me to see a legitimate place for myself, as a non-Māori person, within Te Kotahitanga. When our role in Te Kotahitanga took us into specific Māori contexts, for example facilitating the Hui Whakarewa for teachers on the marae, members of the local Māori community provided cultural guidance and support. When Te Kotahitanga at Kerikeri High School became the subject of negative newspaper headlines in the local newspaper, local kaumātua offered their support.

Learning is interactive, dialogic and spirals

Bishop et al. (2007) suggest that within a culturally responsive pedagogy of relations, learning is interactive, dialogic and spirals. Within the double spiral

(koringoringo) lies the koru, associated with the furred frond of new fern shoots. As a metaphor, the koru represents the unfolding of new life, suggesting that everything is reborn and continues. It represents renewal and hope for the future. One of the features of the ongoing spiral discourse within the facilitation team was the regeneration of passion and commitment to the kaupapa that our shared learning conversations sparked. Each time we ‘nailed it’ we were left with a heightened sense of possibility, an excitement about what could be. As Iti says in the collaborative story:

Those conversations were really exciting. You know those conversations would catapult me forward in my own learning. You would forget what the time was! ... Those conversations were awesome! (Chapter 3, p. 74)

In my reflection journal for 2005 is an image that formed part of my note-making at one of the professional development hui for Phase 3 facilitators. Beside an image of the koru I have written, *as the koru unfurls, aspects that were hidden are revealed to the light of day*. The metaphor is that of the koru as potential, a fern frond in the process of becoming, just as Iti and I were in the process of becoming more competent and confident in each of the elements of core business through our learning together.

Interdependence to independence and back again

Over time, our shared commitment to the kaupapa became the lynchpin around which a relationship of interdependence developed which, in turn led to the ability to work independently. Regardless of our ability to work alone, we continued to seek opportunities to continue learning together. Our meaning-making conversations emerged from our intense desire to understand. More importantly they allowed us to connect practice to theory at a deeper level in order to be more effective in our role as facilitators. Within the context of our shared practice we became ‘partners in learning’. At different times, either one of us could take a lead role in a fluid and dynamic relationship of *ako* (reciprocal learning). At different times we could be the one asking questions, teasing out ideas, reflecting on the

implications of new ideas, deepening our understanding of theory. We benefitted mutually from our different areas of expertise and were each, at different times, teacher and learner. As Iti says in the collaborative story:

I never thought twice about expressing what I was thinking – not all of it made sense - but it was my thinking and my processing and understanding of it all. When I'd express what I was thinking, you would then ask questions and we'd talk about it, and you would bring what you knew and how you thought about the issue. We would then be able to take our learning deeper (Chapter 3, p.75).

We came to appreciate the 'learning in the conversation'. As we worked at becoming more effective in core business, and with each emerging aspect of implementing Te Kotahitanga we encountered pitfalls. We discovered shortcomings in ourselves, and in school structures. We mused on failures, rued our mistakes, conferred over confusions and spent hours talking about how to respond to resistance. It was just as important to share our successes and understand why one feedback meeting was effective and another less so. Through this critical reflection on practice we were able to identify what we could do differently in the future.

Learning about the practice, through the practice

When learning 'about the practice', 'through the practice', learning to do the job (practice) was not, of itself, sufficient. It was also important to understand the theory underpinning the practice. Iti highlights precisely this situation in the collaborative story. Simply being able to code the interactions in a classroom observation did not provide the necessary understanding to be able to provide *effective* feedback to teachers. "The better I got at understanding the evidence that was collected from the observation tool and the connects and links I made for myself, and the teachers, the better my feedback sessions got" (Chapter 3, p. 68).

Over time we developed an understanding of the role of the Effective Teaching Profile in regard to our own practice. We needed to 'walk the talk'! As facilitators, we were asking teachers to implement the Effective Teaching Profile

with Māori students in the classroom. We needed to model the Effective Teaching Profile in our interactions and relationships with teachers. If we were asking teachers to focus on the links between their practice and student outcomes (Timperley et al., 2007) then it was important for us to focus on the links between our practice as facilitators and shifts in teacher practice (our core business) using the metaphors from the Effective Teaching Profile as a lens. As we deepened our understanding of the kaupapa and of core business (observations and feedback meetings, co-construction meetings and shadow-coaching), new understanding led to the refinement of our practice. Reflection on our individual and shared practice, led to a deeper understanding of the principles and practices of Te Kotahitanga, which in turn led to further refinements of our practice. As shown in Figure 8 below the reflection loop that develops is self-sustaining.

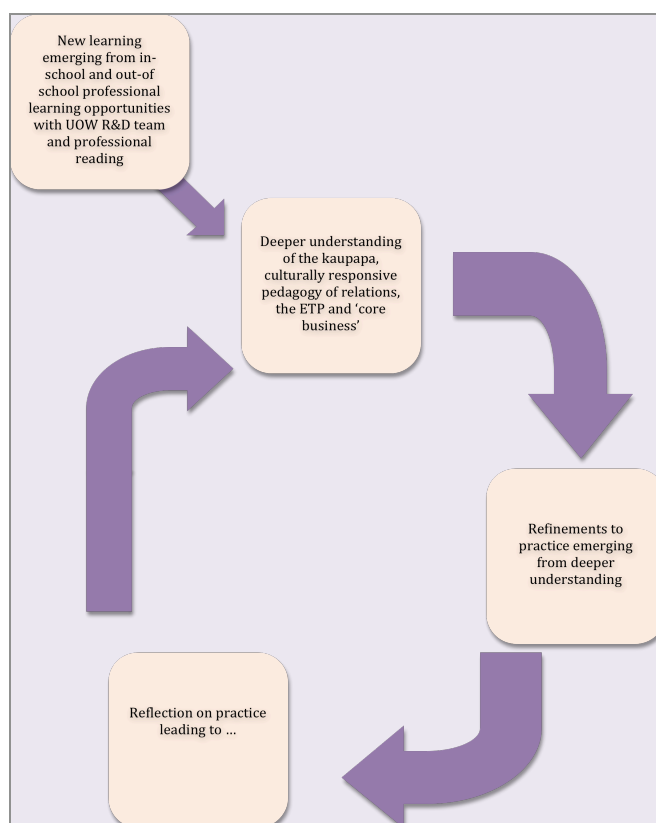


Figure 7: Reflecting on practice, leading to new learning and more effective practice. (Adapted from ‘Teaching as Inquiry’ from *The New Zealand Curriculum*, Ministry of Education, 2007 p. 35)

The greater our depth of understanding of Te Kotahitanga as facilitators, the more

effective our professional learning interactions with teachers would be. The more effective we were, the more effectively teachers would implement a culturally responsive pedagogy of relations in their day to day practice. This would in turn provide the best opportunities for Māori students. By implication therefore, the more effective we were as facilitators, the more likelihood there was that educational outcomes for Māori students would improve. Connectedness is fundamental

Establishing relationship

As discussed in Chapter 1, Bishop et al. (2007) suggest that within a culturally responsive pedagogy of relations, connectedness is fundamental. In 2004 Iti, Joan and I had no prior relationship. We found ourselves in the position of working closely together to implement a Kaupapa Māori professional development intervention, a process in which we ourselves were learners. Many Te Kotahitanga facilitators find themselves in similar circumstances. We were such different people and under normal circumstances, we would possibly never have developed such strong relationships but the initial implementation of Te Kotahitanga was no ordinary circumstance. In seeking to look under the layers and understand why we ended up so powerfully connected it is revealing to reflect on our own individual reasons for participation.

Connectedness to the kaupapa

A critical reading of the narratives of experience suggests that our first connection was not to one another. It was to the kaupapa. Joan's motivation to implement Te Kotahitanga at Kerikeri High School was based in a profound sense of responsibility to address the underachievement of Māori students. Alongside that was her passion for creating effective contexts for learning for all students. Iti is Māori and in 2004, her son was a Māori student at Kerikeri High School. She often talks about the need to 'get things right for her mokopuna' (grandchildren). As a Māori person Iti's connection to the kaupapa was deeply personal. I came to Te Kotahitanga from Special Education with a strong sense of the injustice of our education system towards minoritised students.

Before events unfolded at the first Hui Whakarewa we had each made a

commitment. For me, that was a commitment of both head and heart. The narratives suggest that was also the case for Iti (p. XX). In 2011, Joan wrote in an email:

I always think that this was at the same time, the most challenging, and the most rewarding thing I have done in my career. Starting a new school has come close at times but we really gave ourselves to this and I think a large part of our souls will always belong to Te Kotahitanga! (Personal communication, April 2011)

The first relationship we established was our individual and shared relationship to the kaupapa. We believed it mattered and we wanted it to work! As time went on, we developed our relationship with one another as part of our relationship to the kaupapa. The interpersonal relationship emerged from our shared vision and developing interdependence as learners. Put simply, we were not the focus. While we kept Māori students and the goal in the centre of the picture, we, as individuals, became less important than what we could do together to achieve the goal. On the inevitable days when we were tired, disgruntled or just plain grumpy, our connection to the goal provided a motivation to ‘get over ourselves and get on with it’. In the face of challenges, both within and outside the team, the focus remained outward. It was not about us, it was about the kaupapa.

Successful teams get on, off the court and on the court. We did! Not that we socialised at all, but having a really tight team, focused, on the same wave-length, same vision and goals and growing, growing together, no matter where we were on the learning continuum (Chapter 3, p. 88).

A common vision of what constitutes excellence

Commitment to the kaupapa

Much has been said in previous pages about shared commitment to the kaupapa. When the challenges to Te Kotahitanga became intense in 2006 the relationships of trust and mutual respect that had developed within the team became even more important. Knowing that someone ‘had your back’ allowed the team to continue

to function effectively in core business. More importantly, our shared commitment to the vision and our belief in the process allowed us each to ride the wave of public criticism. Iti captures that sense of purpose in the collaborative story:

I knew what we were doing was right! It was the thing to do and it was right! It was a really trying time because there were people that wanted our heads on the chopping board and we really needed each other's support. We had to be a tight team. (Chapter 3, p. Iti, p. 85)

Beyond the facilitation team

It is poignant at this point to remember all the 'voices' that were part of this journey whose stories do not appear within these pages. They are the Māori parents who supported us. They are the teachers whose enthusiasm, commitment and passion for Te Kotahitanga matched ours, who would bowl in the doorway in a lunch-hour to share the latest exciting thing that had happened for Māori students in their classroom. They are the teachers who steadily over time developed their understanding and made incremental changes to their practice, moving in the direction of more discursive interactions and a power-sharing context for learning. They are the teachers who challenged us, who argued against the kaupapa, stretching us to understand more about what they were being asked to do and why. They are the Deans, the DPs, the Guidance Counsellors and the administrative staff who shared this journey. And finally they are the Māori students at Kerikeri High School themselves. Each of us had a part to play.

Summary

This chapter has discussed the themes emerging from the collaborative story in Chapter 3 with regard to the literature reviewed in Chapter 1 and the discussion about research methodology and research methods in Chapter 2. At the beginning of this chapter the learning that occurred as a result of undertaking this research project through a Kaupapa Māori approach to research was discussed. The experiences of the facilitation team were discussed in terms of their relationship to

the interdependent dimensions of a culturally responsive pedagogy of relations as described by Bishop et al. (2007), that is:

- Power-is shared within non-dominating relationships of interdependence
- Culture counts
- Learning is interactive, dialogic and spirals
- Connectedness is fundamental
- There is a common vision of what constitutes excellence

To summarise the key findings from this research: our team learned *about* a culturally responsive pedagogy of relations by learning *through* a culturally responsive pedagogy of relations. In addition we learned *about* the practice by learning *through* the practice. For myself as non-Māori, I learned *about* the culture by learning *through* the culture.

We learned to work within a bi-cultural partnership. Implementing the professional development intervention with fidelity ensured the goal remained focused on improving educational outcomes for Māori students and the voices of Māori students continued to determine the kaupapa. Our first commitment was to the kaupapa. While we were not the focus, personal relationships of connectedness, mutual trust and respect, and collaboration developed from that initial connection. Within the bicultural partnership relationships of interdependence developed. Each individual was able to be a learner and a teacher (ako) and to use their prior knowledge and experiences to learn through an ongoing process of reflecting on practice and linking theory to practice.

Between 2003 and 2006, shifts were observed in terms of improved educational outcomes for Māori students. In addition the relationship between the school and the Māori community began to change. The following chapter will explore the wider implications of this research.

CHAPTER 5: CONCLUSION

This research project sought to examine the experiences of the foundation facilitation team at Kerikeri High School using a Kaupapa Māori approach to research. Collaborative storytelling was used to develop a shared understanding of the themes emerging from our shared experiences. This research project does not serve as a mirror for generalised experiences of working within Te Kotahitanga. Nor do it serve as an evaluation of Te Kotahitanga, even within the context of this one school. What this research project does is tell the story of a part of a large group of people who chose to step up to the challenge of addressing underachievement for Māori students within their own community, through the implementation of Te Kotahitanga. This chapter highlights some of the wider implications of this research project in terms of three themes: culture, courage, and change.

Culture

This thesis discusses issues of culture, beginning with an examination of the history of relationships of power and culture within New Zealand. It discusses the impact of the discourses of colonisation on Māori aspirations for self-determination. It reveals our ‘hidden history’ wherein what was promised as a partnership between two cultures became a pattern of dominance and subordination of Māori people from which the dominant culture has benefitted enormously.

In 2006, I talked about ‘social justice’. In 2011, I question whether a social justice agenda will ever achieve the equity some hope it will. We have inherited the legacy of the discourse of colonisation. Well-intentioned individuals acting to improve outcomes for minoritised or marginalised groups within our society can, unwittingly respond from within the same discourse as the policies of assimilation and integration that characterised the 19th and 20th centuries, that is one predicated on notions of cultural superiority. The social justice agenda has an inherent risk of becoming a metaphor for ‘doing-to’ or ‘doing-for’ those who are less advantaged,

by those who are more advantaged. The underlying discourse can be, “the sooner we teach you / empower you / support you to be *more like us* the better”. Unless we examine our own culturally located discourses vis-à-vis the ‘other’, well-intentioned ‘doing-to’ or ‘doing-for’ may in fact continue to perpetuate existing hierarchies of dominance and subordination.

An alternative discourse to social justice is that of tino rangatiratanga (self-determination). This does not refer to tino rangatiratanga as ‘separatist’ or ‘isolationist’ but tino rangatiratanga as expressed in ‘power-sharing within non-dominating relationships of interdependence’ (Bishop et al., 2007). That is the right to determine one’s own destiny and to pursue that destiny in relation to others within a context of shared power wherein the cultural practices and preferences of Māori people are seen as “legitimate, authoritative, and valid in relationship to other cultures within New Zealand” (Bishop et al., 2007 p. 10). This discourse addresses the fundamental rights of Māori to determine how they will participate in a 21st global society.

Where a social justice agenda can emerge from within notions of cultural superiority (doing-to), bi-cultural partnerships embedded within non-dominating relationships of interdependence require that those involved:

- reflect on their discursive positioning vis-à-vis the ‘other’;
- establish a shared vision of what constitutes excellence;
- establish connectedness within metaphorical relationships of whānau;
- clearly understand their roles and responsibilities;
- continue to develop their understanding of one another and of the kaupapa through ongoing opportunities for collaborative learning.

Courage

The experiences of the foundation facilitation team at Kerikeri High School are stories of courage. It took courage for Iti to put her hand up in 2004 for a job she knew nothing about. It took courage for Joan and Elizabeth to face up to the evidence of the underachievement of Māori students at Kerikeri High School in 2003. When you put your hand up to be part of challenging the status quo you ‘stick your head above the metaphorical parapet’. It is clear from the collaborative

story that the experience was not always a comfortable one. Courage in this story was not in the big acts, it was in the small day to day acts that together make the story. There is the courage of being willing to be a learner, of becoming comfortable with the dissonance of not-knowing yet, whether that be as a researcher, as a teacher, as a facilitator or as a principal. Iti calls this, 'getting comfortable with being uncomfortable'. There is courage is standing steadfast in the face of personal criticism and challenge. There is the courage of the teacher who tries something new as they seek to change the power relationships within their classroom. Small acts are something we can all be part of. Recognising and challenging discourses of deficiency in relation to Māori and other minoritised students is something every teacher in New Zealand, or indeed anywhere in the world, can do.

Change

This is also a story of change, of personal change, of changes in teachers practice in the classroom, of school-wide changes and of changes in outcomes for Māori students. It is a story about what can happen we shift from discourses of deficiency about our Treaty partner and determine our own agency to act for a more equitable future. There is a saying "history teaches us we learn nothing from history" but we do need to learn from our history. As teachers in Te Kotahitanga schools develop culturally responsive contexts for learning within their classrooms, opportunities for deeper dialogue, between teachers and students, and between students and students are created. In classrooms where power is shared, discourses other than the dominant discourse are accepted as valid and legitimate. Perhaps today's students will leave school far more aware of our shared history and less afraid of difference.

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Kerikeri teachers will be greatly missed

I am writing this, saddened at the news that two more highly qualified members of the teaching staff at Kerikeri High School have resigned from their posts. Their departure will be a great loss for the school, fellow members of staff, the community and, most of all, the pupils. I feel questions should be raised about the gathering pace of

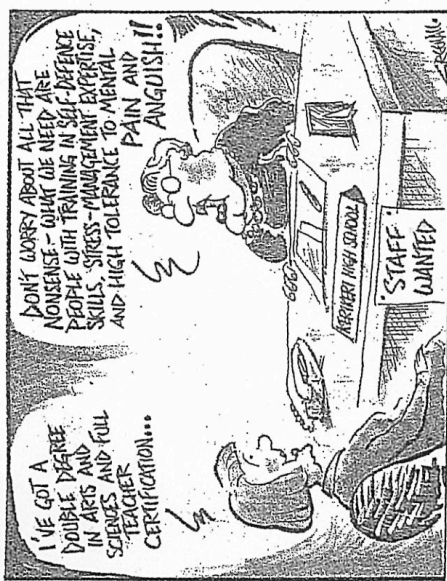
under-valuing their staff if this exodus is allowed to continue. It is widely known that the education system in NZ is in crisis - indeed 697 teaching posts alone (this excludes senior and middle management posts) are advertised today on the Edg Gazette web site.

I think more should be done to retain the services of teachers such as these so that

every pupil at Kerikeri High could gain from the knowledge of the subject they teach.

I congratulate these two particular teachers (one a head of faculty) for standing up for what they believe in and not compromising on their principles. Good luck for whatever the future holds for you both - you will be greatly missed!

Michael Kerikeri



Why a student has been withdrawn from Kerikeri High School

The following letter, while not having been easy to write, hopefully serves several purposes. I wish to provide a general background as to why my son is being withdrawn from Kerikeri High School and share with you some of his own views on why as a "new to college" Year 7 student the school environment is unsafe and disrespectful.

It is our hope as a family that our comments may prove constructive and thought-provoking, even as we withdraw our child from what has proved itself to be a disappointing and unsatisfactory learning environment.

Firstly, the school does not adequately provide a safe learning environment for my child. I see a safe learning place as one where my 11 year old can enjoy physical and emotional safety, while he pursues and is fully supported in his educational development by a dedicated teaching faculty. He is not safe at school.

Bullying and intimidating behaviour, in both physical and verbal forms, seem to be endemic at Kerikeri High School. I see this and the total disrespect many students display to one another, each time I come to the school in my part-time role. My son has not been specifically targeted, but has seen others victimised. At any moment, anywhere in the school grounds, he stands to be pushed, shoved, kicked, punched, or sworn at, humiliated, and insulted. It does not happen all the time, but he feels that he needs to remain on constant guard.

He now refers to the daily hard-nosed and school-cool attitude as "The Mask", which he has to put on every day before he arrives at the bus stop up the road, wears all day, and then awkwardly tears off again when he arrives. Academically, my son has felt very disappointed in what the school has been able to offer him. The lack of consistent

and meaningful discipline in the majority of his classes has seen the creation of a number of disruptive students in his form who tend to negatively dominate. He feels that this leads to a minimal amount of low-standard work being completed in each period, constantly interrupted by the poor behaviour of those who choose not to learn and do not seem to be controllable. He reports a student culture where you don't do your best, you try to be cool. This means dumbing down, not working, and disrespecting your teachers. I reluctantly accept that at school he also participates in this, as a survival mechanism. I feel that there are a number of teachers who are probably trying to do their utmost, in the face of an unrelenting and apparently tolerated tide of rude, slovenly and unappreciative student behaviour. If those teachers are not fully supported from above by a school wide "backbone" of effective discipline

that is authoritative, constructive, and ongoing, they are doomed to lose heart or compromise their own standards for themselves and their students. My heart goes out to them.

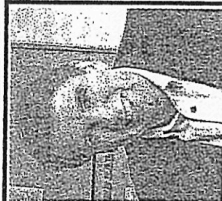
One KKHS staff member commented to me that there was no way they would put their children through this school, and advised me to take my son out. These words must absolutely depress and disillusion those in authority at the school, coming as they do from within, from one who knows what it is like to teach there.

While not a qualified classroom teacher, I have worked within a number of public and private schools in NZ and overseas. I have never felt as totally disenchanted by the generally very low educational and achievement standards of many students as I do about KKHS, let alone about their peers. I do about their lack of desire to do better, or even an awareness on their part of how

very low their achievement level is in comparison with their peers elsewhere. As I have struggled to remove my son from the school in his own best interests, I have spoken to many other people. Many others have expressed similar feelings of concern about the school environment - their children find themselves in, or are weighing up the alternatives rather than put their kids into the High School in the coming year or two.

I believe that there are dedicated and special teachers at Kerikeri High, as well as a proportion of students who would genuinely like to work hard, consistently and well. I would like to see the students take pride in what they are achieving, and attend a school where the culture from both teachers and their peers is positive, encouraging and focussed.

Clare Ellis Kerikeri



George McGirr
F.R.A.C.S.
Urologist

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Friday May 5, 2006

Principals respond

Kerikeri Principals Elizabeth Forgie and Joan Middlemiss say they are delighted with the calibre of the teachers newly appointed to the vacancies at Kerikeri High School and affirm that the school continues to attract high quality applicants. They say that a student's experiences, quoted by one critic who withdrew her child from the school, "do not reflect those of the vast majority of our students." They deny that seven teachers left Kerikeri High School this year, as reported, and have asked the Chronicle for a retraction. The school has 1,360 students and 100 teachers - 14 in the English department.

Chronicle information is that two departments have been affected by recent resignations. Four teachers have left the English department, one teacher left the Technology department last term, another left at the end of last year and a third has informed management.

ment of his intention to leave. In a further development former Head of Faculty Frieda Stirling has written a letter, (see page 4), in which she says she taught at the school for more than ten years but her concerns about the culture and atmosphere of the school over recent years eventually led to her resignation.

In a statement this week, the Principals say, "The use of the word 'exodus' in the headline is sensationalist. It is misleading to report that four teachers have left the English Department when it was made clear to the Chronicle by Mrs Elizabeth Forgie, Principal Faculty, that one of these teachers stepped in at very short notice to a part time relieving position with junior classes, when extra classes were created to ensure that some senior classes were not overlarge.

SCHOOL HEADS DENY EXODUS

ents and students have commented that they do not recognise the school described in the article. "The Ministry of Education Benchmark statistics are not 'window dressing'. The most recent statistics available show that our students do achieve at a high level academically when compared to schools in our region, our size range, our decile and our school type.

"Our students' other outstanding achievements at local, regional, national and international level speak for themselves, in sporting, cultural and leadership with service endeavours. "We have excellent teachers who have high expectations for our students and, as was independently noted by the Education Review Office, 'a good working tone amongst the students is evident with high levels of on task behav-

our and motivation being observed."

"We have high expectations for student behaviour. Kerikeri is a growing and diverse community and our school reflects this. The wonderful thing about attending your local state high school is that you will leave school with the experience of working with students from all walks of life in this community and this will prepare you for the challenges of your future adult life."

The Principals say the *Kotahitanga* project is an internationally respected programme of professional development based on the effective teacher profile.

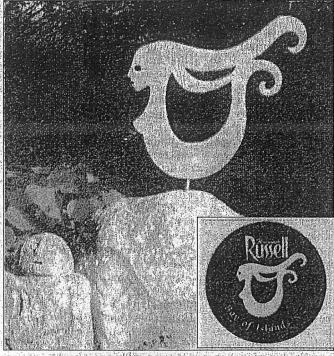
"It is a project that has been critically examined by top academics both in New Zealand and overseas and when the objective data from not only one, but twelve schools, has been analysed it has been found to be making a difference...

(Continued on page 3)

Police get their man after chase

maid snatched

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Club

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led to be a member of
will not have the right
Right to speak or vote
which involves an
the Rules of the Club
a Club with another



Search and rescue exercise

Members of the Far North Search and Rescue team
undertook a practical rope work training exercise at
Taumarere at the weekend. The exercise consisted
of safely handling a stretcher and patient down a
steep track through bush; a task made more inter-
esting following the recent heavy rains. Various
aspects of rope work were utilised culminating in a
technical descent of the stretcher with its attendants
down into a gully and the subsequent raise back up.
Far North SAR continues to welcome new volunteers
at any time. If you would like to become a member of

Principals respond

'We do value our staff and our students...'

(From page 1)
The Te Kotahitanga
programme has been
progressively imple-
mented at Kerikeri
High School since 2004.
This programme is
professionally challeng-
ing and has been
embraced by the major-
ity of teachers at
Kerikeri High School.
The encouraging
results to date are a
testament to the teach-
ers' commitment to
improving results for
all our students.
The annual commu-
nity hui to outline the
background to the pro-
gramme and to present
2005 results will be
held on Tuesday 9 May
at 7.30pm in the
Kerikeri High School
Library.

In response to Clare
Ellis, we do have strong
disciplinary structures
and always expect that
parents or caregivers
will immediately
address concerns to us
in the first instance so
that we can take
action. Sadly for all
concerned this did not
happen before Clare
Ellis withdrew her
child from Kerikeri
High School.
Her child's experi-

ences do not reflect
those of the vast major-
ity of our students.
The Education
Review Office found
that the provision of
support for the Year 7
students in their tran-
sition from primary
school is excellent.
Every year we survey
our Year Seven stu-
dents at the end of
their first year at
Kerikeri High School
and their responses are
overwhelmingly posi-
tive. For example, only
6 of the Year 7 students
felt they did not settle
at Kerikeri High School
last year, 10 thought
the work was too easy
and 17 students report-
ed that they were con-
cerned about bullying.
This is in a Year level of
around 200 students.
Where concerns are
expressed by students
we have well estab-
lished systems to sup-
port them.

We are proud of our
strong and very popu-
lar Peer Support
Programme where Year
13 students work with
Year 7s and make spe-
cial efforts to ensure
that the youngest stu-
dents feel supported in
a large school environ-

ment. ERO congratu-
lated us on this aspect
of our school culture.
Kerikeri High School
is our community high
school. As Principals
we are committed to
our school and to our
community and we
make no apology for
striving to continually
raise the bar at
Kerikeri High School.
We do value our staff
and our students and
we take pride in their
many achievements.
Thank you to the
many present and past
parents, students, staff
and friends of the
school who have
expressed their support
to us this week. A
media circus such as
this, which is based on
unsubstantiated opin-
ions and for the most
part anonymous com-
ment, does a great dis-
service to everyone who
benefits from Kerikeri
High School's well
deserved good reputa-
tion - past and present
students, staff, families
and the local economy.

Criticism of, and
praise for, the school
continues. See letters,
page 2 and 4.

Last few years

APPENDIX 2:

Newspaper article from *The Bay Chronicle* reporting on Community Information evening, May 2006

Te Kotahitanga - making a difference

Fifty people turned out for a community hui at Kerikeri High School recently to learn more about Te Kotahitanga, a project aimed at raising the achievement of Maori students in mainstream schools, with a particular focus on Years 9 and 10. The project has so far been adopted by 12 schools throughout the north of the North Island, and has been in place at Kerikeri High School since 2004.

Principal Elizabeth Forgie said national educational statistics had historically revealed significant disparities between the achievement of Maori and non-Maori students.

"If New Zealand is to be a prosperous, thriving country in the 21st Century, all citizens need to be successful in education," she said, "especially as the demographic forecast predicts greater numbers of Maori students in our schools, in Kerikeri and throughout New Zealand."

Professor Russell Bishop, from the Maori Education Research Institute at Waikato University, and Mere Berryman, from Poutama Pounamu (Tauranga), were the project directors, and Mrs Forgie was a very positive advocate of the programme.

"Te Kotahitanga is implemented in each school through a school-based facilitation team who receive extensive and on-going training from Russell Bishop's team," she said.

"Teachers are introduced to the ideas behind the project at a three-day marae-based hui where they learn about the qualities of an effective teacher of Maori students. Known as the Effective Teaching Profile, these ideas are drawn from an extensive analysis of interviews with Maori students about the factors impacting on Maori student achievement and from New Zealand and international research studies.

"Teachers are encouraged to develop inter-personal relationships with Maori students and to deliver the curriculum in an interactive style, that is less 'chalk and talk', more working with individuals and groups of students, to ensure they understand the work they are doing, know what they have done well and what they need to do to improve in the future.

"Teachers are also encouraged to provide opportunities for students to learn from one another and to share what they already know."

The aim of the on-going professional development was to support teachers in implementing the Effective Teaching Profile in their classrooms. Following the introductory hui, teachers participated in a cycle of classroom observation and feedback via meetings with a member of the facilitation team, followed by a meeting with other teachers who taught the same students.

Ideas for supporting the achievement

of Maori students were shared and professional goals were set, the teachers then receiving in-class support from a member of the facilitation team to achieve those goals.

"Some interesting and revealing statistics have emerged since the programme has been in place," KHS second principal Joan Middlemiss said.

"Researchers have observed statistically significant changes in teacher styles amongst teachers implementing the Effective Teaching Profile at Kerikeri High School. That change is shadowed by statistically significant improvements in student achievement.

"Whilst the project has a specific focus on raising Maori student achievement, teachers have reported that non-Maori students have also benefited from the changes in teaching style."

Seventy-two KHS teachers were currently involved with the project, each participating in one observation and feedback meeting each term. One of the strengths of Te Kotahitanga, Mrs Forgie said, was the on-going support provided by the University of Waikato team, while school facilitators received on-going training and research continued to inform schools about their progress in raising Maori student achievement.

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APPENDIX 3: Newspaper article from *The Bay Chronicle*, Dec, 2010

24 BAY CHRONICLE, DECEMBER 9, 2010

NEWS

High school a top performer

Kerikeri High School is a top performing school, not just in Northland but in the whole of New Zealand.

The recently published national Benchmark Indicators compare a school's NCEA results with an average of all schools in New Zealand using a number of bases such as geographical area, school type, school gender, decile and size.

The Benchmark Indicators for Kerikeri High School for 2009 show that for nearly every comparison Kerikeri High School students are performing well above the comparison group.

For Level 2, 67.8 percent of the students passed. This compares to 65.9 percent in schools of the same decile, 54.4 percent for co-educational schools, 58 percent for schools of the same type and 43.9 percent for schools in the area.

Only 2.5 percent of students left Kerikeri High School in 2009 with no formal qualifications. This compares to 3 percent in the same decile range, 5 percent for co-educational schools, 4.1 percent for schools of the same type and 5.8 percent for schools in the area.

The figures for Level 3 show a similar favourable pattern with 41.3 percent of Kerikeri High School students who entered the school in year 9 gaining NCEA Level 3. This compares to 41.6 percent for schools in the area.

chairman Rick Palmer says the results reflect the hard work put in by teachers and students, and the success of the Kotahitanga programme.

As well as comparing a Kerikeri High School board with other schools the board was pleased to compare results achieved by the high school five years ago. Pass rates for NCEA Level 1 have increased from 61.3 percent to 78.3 percent, Level 2 from 53.6 percent to 67.8 percent and Level 3 from 27.6 percent to 41.3 percent.

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APPENDIX 4: Newspaper article from *The Bay Chronicle*, February, 2011

NEWS

Teaching strategy makes a marked difference

The Kotahitanga teaching strategies are making a remarkable difference for students at Kerikeri High School.

Seven years ago the school applied to become one of the 12 trial schools for the Te Kotahitanga research project because, while the overall NCEA results for the school were good, they masked a picture of underachievement for Maori students.

The statistics are now radically different. Results overall have gone up proving that the teaching strategies promoted by Te Kotahitanga benefit all students, especially boys.

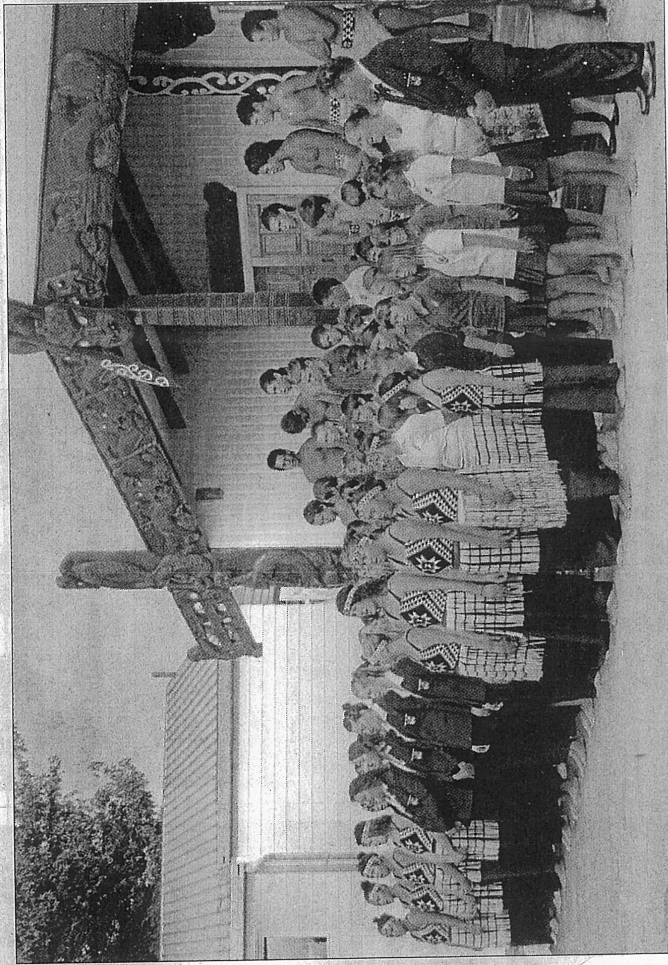
At level one the school results have shown a 22 percent shift upwards for all, with a 32 percent shift for Maori students at Kerikeri High School.

At the same time boys results have come from 5 percent behind the national average to 16 percent above. At level two the shift is even more striking.

Overall the school results have increased by 17 percent.

For Maori the shift is 45 percent.

In 2005, 43 percent of Maori students passed level one and overall pass rate for Kerikeri High School was 65 percent. By last year the Maori students' pass rate had



Powhiri: The Kerikeri High School kapa group welcomes visitors to the school.

days of professional development for teachers with sessions such as catering for a wide range of abilities and learning styles, using assessment information effectively, relationship building and tikanga Maori.

Year 9 and 10 classes are visited each term by a Te Kotahitanga facilitator, who observes and records student engagement, level of challenge, the range of teaching strategies and relationship building.

The information is discussed with the class teachers and goals are set for the next term.

All teachers of a class meet once a term to construct goals for the class based on the observations and assessment data collected by the teachers.

Te Kotahitanga at Kerikeri High School has been under constant scrutiny, from the University of Waikato, an independent evaluation from Victoria University and from the Education Ministry.

It has been endorsed by external audit as an outstanding example of professional learning that makes a real difference for Maori students.

Kerikeri High School's experience is that it makes a real difference for all students.

overall pass rate of 75 percent and for Maori 74 percent. Teaching strategies developed by the University of Waikato were implemented every year starts with three

at Kerikeri High School and later introduced to all schools in the new Zealand curriculum. At Kerikeri High School

overall pass rate of 28.6 percent of Maori students passing in 2005 compared to an overall pass rate of 58 percent. In 2010 the results were radically different with an

jumped to 76 percent and the overall pass rate was 87 percent. Underachievement for Maori students in level two was even worse with only

28.6 percent of Maori students passing in 2005 compared to an overall pass rate of 58 percent. In 2010 the results were radically different with an

overall pass rate of 75 percent and for Maori 74 percent. Teaching strategies developed by the University of Waikato were implemented every year starts with three