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**EXPERIENCES FROM THE PAST INFORM  
THE JOURNEY AHEAD**

‘A Way of Being’ - Culturally Responsive and Relational Professional  
Learning and Development.

A thesis

submitted in fulfilment

of the requirements for the degree

of

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by

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For Millie and Jed

May you know your privilege and use it to benefit others

## ABSTRACT

This thesis begins by contextualising the current reality for many Māori learners in Aotearoa New Zealand. By reviewing the literature around the role of the provider in professional learning and development (PLD) in Aotearoa New Zealand, this thesis seeks to explain a new way of working that has not been well documented before. Provided is the rationale for the methodology undertaken in the research to ensure the relationship with the participants remained at the heart of the process. This thesis contends that applying culturally responsive and relational pedagogy across all levels of schooling is a unique *way of being* that requires deep critical self-reflection and conscious ongoing change in practice. Learning what to stop doing and what to do differently is part of an ongoing cycle of inquiry that educational leaders at any level must engage in, to implement change in schools for Māori learners.

*He haere whakamua, me hoki whakamuri*

*Use the experience from the past to inform the journey ahead*

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## INTRODUCTION

Educational disparity for Māori learners within the Aotearoa New Zealand education system has been an ongoing focus for policy makers in education. Despite the vast amount of funding put into PLD over many years in schools to address these disparities, there still remains a significant gap between Māori and non-Māori achievement (Education Review Office, 2010). New Zealand's Māori Education Strategy, *Ka Hikitia - Accelerating Success 2013 - 2017* (Ministry of Education, 2013a), responds to the responsibilities of the Crown, under the Treaty of Waitangi, to urge that Māori students can enjoy and achieve educational success as Māori. *Ka Hikitia* calls for:

Action from everyone who has a role in education - students, parents, iwi, whānau, educational professionals (teachers and leaders), businesses and government agencies, Ministry of Education and other education sector agencies. It's in every New Zealander's interest to back strong educational outcomes for all our students as an investment in New Zealand's future. (p. 2)

In recent times, there has been a changing face of PLD within Aotearoa New Zealand, with programmes seeking to address the inequity by focussing on a culturally responsive pedagogy of relations. *Te Kotahitanga*, *He Kākano* and more recently *Kia Eke Panuku*, are three such projects that have sought to address the ongoing disparity, by working alongside teachers and leaders in schools to disrupt the current reality for many Māori learners and to bring about school reform for equity.

This thesis sits within the context of the *Kia Eke Panuku* provision of PLD that ran in New Zealand Secondary schools for three years, from 2013 – 2016, in the aim of giving life to *Ka Hikitia*. Kaitoro (facilitators) engaged with schools' Strategic Change Leadership Teams (SCLTs) to facilitate the acceleration of Māori students enjoying educational success as Māori. Culturally responsive and relational pedagogy was one of five key drivers for this change.

Much is written about success factors in PLD in Aotearoa New Zealand (Timperley, Wilson, Barrar, & Fung, 2007) and what culturally responsive and

relational pedagogy is for teachers in relation to children (Alton-Lee, 2015). However, there is little to be found on culturally responsive and relational andragogy for facilitators working with adults, in a way that makes a positive difference to educational outcomes for Māori learners. This thesis investigates the notion of a *way of being*, a phrase commonly used by kaitoro to describe the facilitation of PLD, within the context of Kia Eke Panuku.

A *way of being* provided the central question that framed this thesis; *what does being a culturally responsive and relational facilitator mean in a teacher professional development context?* As part of this inquiry, the following key questions have framed this research:

- *How is the role of a culturally responsive and relational PLD facilitator in Kia Eke Panuku different from that of other PLD and/or leadership roles held in the past?*
- *How have past personal histories/roles impacted on being a culturally responsive and relational PLD facilitator?*
- *How have any challenges presented the opportunity to reflect on being a culturally responsive and relational PLD facilitator?*
- *Are there certain knowledges, skills and dispositions that are best left behind or carried forward into the PLD facilitator role?*
- *What have kaitoro learnt that can be carried forward into future roles?*

This thesis shares the collaborative story told by five Kia Eke Panuku kaitoro who contributed to new knowledge around what it takes to be culturally responsive and relational in their PLD facilitation practice. As I was a kaitoro for Kia Eke Panuku over two years, I have co-contributed to this collaborative story as both an insider in this role, and yet in my role as researcher, as an outsider (L. Smith, 1999).

The thesis is divided into five chapters. The purpose is outlined in the Introduction, while Chapter One uses literature to provide a context for the investigation. Chapter Two outlines the methodology and methods selected, as

well providing the ethical considerations and introducing the reader to the participants. The findings of the research are presented in Chapter Three and discussed in Chapter Four. Finally, Chapter Five concludes with a broader view on the implications of this research.

I hope that this thesis will support and guide PLD providers and policy-makers with the aim of developing and sustaining relationships that contribute to reform in schools.

Please note that all Māori terms are explained the first time they have been used.

# CHAPTER 1: LEARNING FROM THE LITERATURE

## 1.1 Introduction

The New Zealand Government's Māori Education Strategy - *Ka Hikitia: Accelerating Success 2013 - 2017*, calls for action from anyone who has a role in education to address the educational disparity that continues to exist for many Māori students (Ministry of Education, 2013a). As a non-Māori provider of PLD in New Zealand's mainstream secondary schools, I have reflected deeply on how my practice is influenced by my privileged Pākehā history and wondered whether this is similar or different to that of my colleagues, who are Māori, non-Māori or who identify as bicultural<sup>1</sup>. This wondering led to the formation of the central question in this thesis; *what does it mean to be culturally responsive and relational in our practice as PLD providers? A way of being*, was a phrase introduced as a part of Kia Eke Panuku and frequently used by kaitoro to describe this pedagogy, yet it remained unclear to me what this really meant, which led me wanting to check this understanding with my colleagues.

This chapter will examine a range of literature to provide a rationale for carrying out this research. Firstly, I will provide a background to the way in which epistemologies (the way we know things) and hegemony (the predominant influence by one group over another) contribute to social order in Aotearoa New Zealand, making connections to how ontology (the nature of being, becoming or reality) impacts on the continued educational disparity that exists for Māori learners. This will lead into presenting evidence around PLD models and what has been shown to be more effective for indigenous learners. Finally, I will introduce the reader to 'Culturally Relational and Responsive Pedagogy' (Kia Eke Panuku, n.d.1) as a new ontology that challenges educational professionals to recognise and respond to their unique cultural backgrounds in a way that resists

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<sup>1</sup> In New Zealand, it is understood that within a bicultural context, there are Māori and non-Māori. Non-Māori includes Pākehā (white colonisers) and Tauīwi (more recent immigrants). Many New Zealanders identify as 'bicultural', having genealogy stemming from both worlds.

power imbalances, embraces multiple worldviews and contributes to new learning.

## 1.2 Worldviews

The way in which we see the world and the sense we make of it, is as many and varied as the social groups within which we operate. Our values and belief systems may stem from Western ways of thinking that strives to prove the truth and puts more stock in individual rights, or Eastern ways of thinking that accepts the truth as given and is more interested in finding the balance within social responsibility. For many indigenous cultures, knowledge is more aligned to Eastern philosophy in that it is grounded in holistic perspectives that honour the past, present and future. Thin-Rabb (2017) provides her take on the differences between indigenous and Western knowledge bases.

<b>Indigenous Knowledge</b>	<b>Western Knowledge</b>
Community based Contextually bound Finds strength in local roots Respects ancestors as <i>right</i> Guardians of knowledge Expansive concepts of time and space Interconnectedness of mind, body and spirit Interdependence within knowledge domains	Individually focused Definitive emphasis Values mobility Believes can improve on ancestors' ideas Owners of knowledge Knowledge is limited to present and future Focused predominantly on the mind Segmentation of knowledge

*Table 1: Characteristics of Indigenous and Western Knowledge Bases (Thin-Rabb, 2017, p. 9)*

Knowledge and belief systems arise from our social history that has been carried down the generations and helps us to understand and make sense of the complex world within which we live. Considering whose way is ‘right’ and who makes this decision, are important considerations in this research.

### *1.2.1 Epistemology, Discourse, Hegemony and Ontology*

Epistemology, discourse, hegemony and ontology are key concepts that have informed this thesis. Who we are, how we think, what we say and why, are critical in unpacking the ways kaitoro carried out their PLD practice within Kia Eke Panuku. According to Stanfield (2011), “social knowledge is formalized when it not only has been validated in a cultural context but becomes the official way of organizing and carrying out life. It is knowledge made unquestionable” (pp. 18–19). Investigating how a *way of being* became accepted by kaitoro as the way of doing things, required thinking about how this came about. This thesis contends that this was not by accident, but from deliberate acts of PLD provided by the Kia Eke Panuku leadership team.

### *1.2.2 Epistemology*

Epistemology is the theory of knowledge that arises from a particular social group, which formulates a way of knowing in establishing what is real and true and how we name our world (Stanfield, 2011). The implications of how this knowledge is defined and by whom, is particularly relevant in the context of this study, as epistemology forms the basis of our values and beliefs and how this plays out in our actions.

Stanfield’s (2011) view is that “knowledge becomes the official way of interpreting realities through the ability of a privileged subset of the population to exert its will on others” (p. 19). In Aotearoa New Zealand, the way in which we see the world is as varied as anywhere else in the world. However, it is widely understood by influential academics (Bishop 2005; Bishop & Glynn, 1999; Durie, Hoskins & Jones, 2012; Mahuika, 2009; Pihama, Cram & Walker, 2002; Royal, 2012; G. Smith, 1992; L. Smith, 1999, 2000, 2005; SooHoo, 2013) that a dominating Western worldview has marginalised the indigenous worldview of Māori, with dire consequences for Māori.

### *1.2.3 Māori Epistemology - Te Ao Mārama*

According to Royal (1998a) the worldview of Māori has its roots in Te Ao Mārama (the world of life, light, earth and physical world), “arising from cosmological whakapapa of genealogies, which are metaphysical, of the creation of the world” (p. 4). Māori cosmology goes back to the beginning of time, moving through stages (whakapapa) to the story of Tānenui-a-rangi, sitting within the spiritual realm. Te Ao Mārama is important to Māori in understanding the creation of the world and human existence. The meaning made from this phenomenon - the ideas, beliefs and perceptions - has been passed down the generations forming a Māori epistemology. Royal (1998a) claims Te Ao Mārama is the foundation within which Māori have created mātauranga Māori, a way of knowing, which has resided in Aotearoa New Zealand for 1000 years.

### *1.2.4 Mātauranga Māori*

Royal (1998a) uses a quote from Professor Whatarangi Winiata to define mātauranga Māori as “the explanation of human behaviour that is based upon traditional concepts handed down through the generations” (Percy Smith, 1913, as cited in Royal, 1998a, p. 2). A number of influential authors in New Zealand (Durie, et al., 2012; G. Smith, 1992; Penetito, 2015) agree with Royal (1998a) in seeing mātauranga Māori as a way for Māori to understand their ancestral origins, who they are, what this world is and what to do in it. The indigenous worldview of Māori is unlike the way of knowing derived from a Western perspective that has become a dominant knowledge system in many parts of the world. While mātauranga Māori has its root in old traditions, influential authors who write about Māori indigenous knowledge agree that it has had to move and change with the natural environment (Durie et al., 2012; Royal, 2007; G. Smith, 1992). This adaptability reinforces the views of Durie (2004) and Royal (2007) who acknowledge that there is the potential for Māori to draw upon what both systems have to offer, in the pursuit of new knowledge to benefit Māori. Having said this, the same should also be considered for the Western world, but seldom is.

Revitalising knowledge systems that stem from the past, while seeking Western knowledge systems that provide ways for Māori to benefit now and in the future, has its challenges. Durie (2004) refers to the mistrust held between indigenous

ways of knowing and the scientific knowledge system that has dominated the globe. Durie (2004) claims that scientific knowledge is based on validating the ‘truth’, and is “intolerant of other persuasions” (p. 7), while indigenous people “have in turn dismissed scientific knowledge as it is incapable of explaining spiritual phenomena” (p. 7). The mistrust of epistemologies goes a long way to explain the struggle Māori have had to uphold their way of knowing as legitimate and valuable in an environment of colonisation and domination. It was therefore critical in this research to understand the impact this tension has on the way we as individuals and groups think and act in an educational context.

### *1.2.5 Epistemological Racism & Hegemony*

Scheurich and Young (1997) acknowledge that all people do not ‘know’ in the same way and assumptions about what is real, true and good differ across civilisations. They describe epistemological racism as the way the white race has dominated indigenous civilisation’s ways of thinking over hundreds of years. When any large group dominates over another, the ways they think not only become dominant but also become so deeply embedded they start to become the norm.

Hegemony, as described by Darder (2012), involves the ongoing exposure by a ‘subordinate group’ to the views of the ‘dominant group’ that then become accepted as truth. In Aotearoa New Zealand, the arrival of the colonising Pākehā and the consequent domination of Western ways of thinking were taken up by Māori as truths, whereby they began to believe the myths constructed about themselves by the coloniser (Bishop, 1997). The long-held cultural traditions, including the language of Māori, were rapidly overpowered and belittled by a dominant white view of the world, resulting in negative consequences for Māori. The imposition of epistemology upon other cultures, or the “planting of western ideas into indigenous cultures” (Burr, 2015, p. 4), explains the imbalance of power relationships that continues to exist between these groups in society and education today. Understanding how epistemological racism and hegemony impact on what we believe about ourselves is important in this research, as is understanding how the discourses we repeatedly hear over time impacts on how we think and act.

### *1.2.6 Discourses*

Throughout history, those in power have used dominant discourses to marginalise minority cultures. Discourse is the way language is used to paint a particular picture of an event, or way of representing it in a certain light (Burr, 2015). One event can have a number of discourses surrounding it, depending on what the individual or society claims to be true or not. Our identity is achieved through the discourses that are available to us in our culture and the subtle interweaving of many different threads, such as age, gender, religion and ethnicity. Who we are as individuals is dependent on the discourses we choose to latch onto in explaining our identity. Whichever discourse we adhere to will legitimise our choices over what we do and say. These may change over time; what choices we make, what position we take or resist is all part of discourse theory (Burr, 2015).

Discursive positioning is fundamental to power relations in Aotearoa New Zealand and the particular discourse one holds onto as a truth. The discourses surrounding Māori and Pākehā bicultural relations can present blatant forms of institutional or societal racism or the subtle interweaving of unconscious bias (Blank, Houkama, & Kingi, 2016). In this research context, discursive positioning provides valuable insights into how educational professionals respond to the epistemological racism that continues to occur at all levels of schooling as a part of the status quo for particular groups, including Māori.

### *1.2.7 Ontology*

Ontology is the way in which we act out the epistemologies and discourses that form who we are, according to what we believe is true and right. In conversation with my colleagues, they comment that working in a culturally responsive and relational way is not a prescribed way of working, but is a ‘way of being’ (personal communication, 2016). In Thin-Rabb’s (2017) recent research findings, she reveals how despite kaitoro having the best intentions to enact a culturally responsive and relational *way of being*, they too could be “seduced by the dominant discourse of power” (p. 110). As ontology, this *way of being* is important to this research in understanding how we as individuals are influenced by dominant hegemonic discourses and how this impacts on our practice.

## 1.3 Racism

The educational disparity that continues to exist in today's current climate is a reflection of the ongoing racism and unconscious bias that Māori experience on a day to day level (Blank, Houkama & Kingi, 2016). As Blank et al. (2016) suggest, “Māori disadvantage is perpetuated by negative stereotypes and personal, interpersonal and institutional racism” (p. 4). In an educational context, institutional racism is evident in the imposition of Western epistemology upon Māori ways of knowing. As the majority of Māori students attend mainstream schools, where the majority of their teachers are Pākehā (Teacher Census, 2017), imposition occurs at the institutional level, on a personal and interpersonal level. The findings of Te Kotahitanga (Bishop, Berryman, Tiakiwai, & Richardson, 2003) revealed that while most teachers would claim to be non-racist, their decisions and actions, often unknowingly, marginalised Māori students. According to Blank et al. (2016), “unconscious bias is an automatic tendency for humans to perceive people, situations, and events in stereotypical ways. These attitudes and stereotypes, in turn, affect our understandings, actions and decisions unconsciously” (p. 13). While blatant racism is outwardly visible, the implications of unconscious bias impacts on educational professionals discursive positioning and consequent actions. These biases stem from the resulting discourses that we hold onto and claim our identity by. Consedine and Consedine (2012) assert that these negative attitudes stem from a long history of white superiority and privilege.

### *1.3.1 Outcomes for Māori*

The impact of racism, whether blatantly or unconsciously applied, finds association within the neo-liberalist political reforms of the 1980s based on ideologies of the free market. The political climate of the 1980s has continued to shape policy, systems and structures in Aotearoa New Zealand today (Apple, 2004) resulting in devastating ongoing effects on the health, education and welfare of Māori (G. Smith, 1992). While government policy has paid attention to addressing the continued disparity for Māori in Aotearoa New Zealand, current studies show the gap continues to widen in a number of measures between Māori and Pākehā (Perry, 2013, as cited in Marriott & Sim, 2014; Te Puni Kōkiri, 2001).

The historic contexts within which to understand the overpowering impact through education on Māori students by epistemology is demonstrated below. This diagram is different for the small percentage of Māori students in Kaupapa Māori education where students are more likely to be enjoying and achieving education success as Māori.

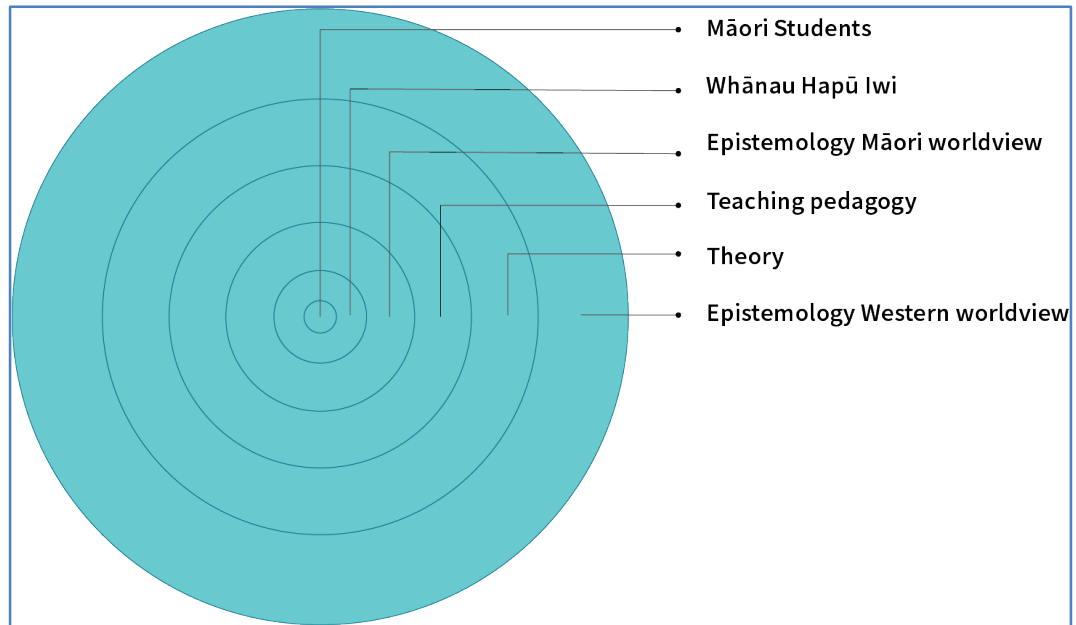


Figure 1: Impact of Epistemology on Māori Students.

### 1.3.2 Pākehā

Māori are *tangata whenua* (indigenous, because they are the people of the land) of Aotearoa New Zealand. Pākehā are white New Zealanders who arrived during the early 1800s as whalers and sealers, followed by the many waves of missionary forces and colonisers, many of whom were land speculators from Britain<sup>2</sup>. In 1840, Captain William Hobson arrived from Britain as consul to New Zealand, bringing Westminster traditions and beliefs of the Christian church. Hobson was assigned to obtain sovereignty over New Zealand by promoting and ensuring consent from a sufficient number of Māori chiefs. The process of ‘meeting the chiefs’ culminated in the signing of the Treaty of Waitangi (Tiriti o Waitangi)

<sup>2</sup> With the signing of the Treaty of Waitangi, Māori entered into a partnership Treaty relationship with the Crown - Pākehā (white colonisers). Tauīwi (more recent immigrants) now sit alongside Pākehā as bicultural partners in New Zealand.

with over 500 chiefs and representatives of the British Crown, on February 6, 1840. Hobson henceforth proclaimed sovereignty over the state (State Services Commission, 2006). It is with the arrival of the Pākehā colonisers that the domination of Western ways of knowing began to contribute through formal assimilatory schooling to the educational disparity that exists for Māori in Aotearoa New Zealand today.

## **1.4 Treaty of Waitangi**

The Treaty of Waitangi is Aotearoa New Zealand's founding document and set out the terms by which New Zealand would become a British Colony (State Services Commission, 2006). Like all treaties it is an exchange of promises; an agreement by both Māori and the Crown to create a nation state. There are two versions of the Treaty, written and signed in both te reo (the language) Māori and English. As the Māori text is not a direct translation, much debate has occurred over the meaning of the text, with Māori and Pākehā talking past each other. Considering the very different worldviews of Māori and Pākehā, there remains until this day much debate over the interpretations of the articles of the Treaty.

Durie (2011) believes the signing of the Treaty had the intention of being a document that looked to the future, providing a way for peoples from two nations to work together to develop a modern state. However, Durie (2011) points out this intention got lost in the few decades that followed, as settlers scrambled to acquire land. This land grab put “pressure on Māori all over the country to enter into the flimsiest of deals for huge areas of land” (State Services Commission, 2006, p. 3). The 1970s saw many protests by Māori in response to the land that had been acquired, resulting in the New Zealand Government establishing the Waitangi Tribunal in 1975. The purpose of this parliamentary act was to provide the opportunity to resolve grievances and look to the future, with the “Waitangi Tribunal have exclusive rights to determine the meaning of the Treaty” (Ministry of Culture and Heritage, 2017, “Principles of the Treaty”, para. 14). While some major land claims have been settled, the debate still goes on today over interpretations of the Treaty of Waitangi within smaller land claims and the

restoring of cultural identity. Durie (2011) and other authors (Cram, 1997; Jones, 2012; Nakata, 2007; Royal, 2007) agree that with the impact of current global events, technological advances and demographic change, there is a new space for conversations to occur, which move beyond grievances from the past to shaping our future.

#### *1.4.1 Biculturalism*

As outlined in the Treaty of Waitangi, Māori and non-Māori became partners in the responsibility to uphold the principles of ‘active partnership, participation and protection’. Thus, the moral imperative for both partners to work towards a more just society whereby Māori can begin to receive the same promises of ‘participation, protection and partnership’ and therefore, the benefits as non-Māori do. Durie (2011) points out that Māori want economic and social well-being, a pristine environment and most importantly, a measure of control over the decisions around how to get there. As true bicultural partners, a new conversation needs to occur whereby both partners seek solutions for the present and the future. In this relationship Pākehā would be “a good partner [as someone] who acknowledges when he has done wrong, and also stands up for what he believes is right” (Liu, 2005, p. 85).

#### *1.4.2 Power and Privilege*

Worldviews become particularly relevant when considering our role as Māori and non-Māori in response to the histories we bring with us to the present. Liu (2005) draws our attention to how widely endorsed stories can “serve to reproduce social orders that provide advantage to settler populations and individuals and disadvantage Māori” (p. 65). The Pākehā standard story is deeply entrenched and is often used to criticise Māori and oppose biculturalism as being divisive and instituting Māori privilege (Barclay, 2005). Whether Pākehā choose to take up this story or tell different stories that actively seek positive change, is a form of bicultural repositioning.

Consedine and Consedine (2012) comment on the immense benefits Pākehā have by virtue of simply belonging to the majority culture. As a Pākehā whose history stems from a long line of colonisers, I have more recently begun to embrace my

responsibility as a bicultural partner and outwardly reject racism toward Māori. It was not something that I learned in my own schooling. However, it has come to my attention the importance of examining my own unconscious bias and to be on the alert to the decisions and actions I take that may have the effect of “protecting our [my] own privileges” (Sleeter, 2011a, p. 431). My privileged upbringing fits well within Sleeter’s (2011a) view: “White people today in colonialist societies inherit status and often property that was (and still is) accumulated within a racialized system, and an identity as white that we take for granted, but also often feel ambivalent or uncomfortable about” (p. 430). A number of authors (Applebaum, 2003; Cram, 1997; Delpit, 1988; Gallavan, 2005; McIntosh, 1989) have also written on the invisibility of white privilege and frequently refer to McIntosh (1989), whose writing aims to help teachers unpack their “invisible white knapsack” (p. 1). McIntosh (1989) claims, “white privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank cheques” (p. 1) that serve to provide easy access to privilege. Furthermore, McIntosh (1989) explains how these ‘taken-for-granted assumptions’ are passed down to make white people feel confident, comfortable and oblivious to these privileges. In an education context, Milne (2009) makes connections to the invisibility of white privilege, by likening schools to the blank pages of a child’s colouring book: “We think it is ‘blank’, but it’s coloured in ‘white’. White is the invisible colour, because it is just there” (p. 2). Milne’s (2009) view is that schools are “white spaces, part of society’s whitespace” (p. 2) and makes direct associations to racism due to the hegemonic forces happening within these white spaces.

### *1.4.3 Checking White Privilege*

Checking ‘white privilege’ requires examining ourselves, our families and the legacies we inherit and questioning how one might proactively take responsibility to “reverse today’s effects of racism that was structured in the past” (Sleeter, 2011a, p. 431). Many Pākehā in Aotearoa New Zealand feel a sense of guilt over the wrongdoings of colonising forefathers, however, as Aveling (2004, as cited in Sleeter, 2011a) suggests, these feelings of “guilt, fear and alienation are a necessary first step in the process of deconstructing whiteness and the privileged positions of white lives” (p. 430). While I am not directly responsible for the

deeds of my forefathers, I have inherited the privileges that come from being white in colonised Aotearoa New Zealand. The disquiet I feel has begun to help me to question and be more critical of my power and privilege, within both a research context and PLD context.

## **1.5 Critical Pedagogy**

The process of critically reflecting on one's power and privilege is at the heart of 'critical pedagogy', the process of reflecting deeply and taking action on our new, emerging ideas (Wink, 2005). According to Wink (2005), unlearning is unpacking 'some old baggage' and involves a shift in philosophy, beliefs and assumptions, which can be challenging. Furthermore, as Shields (2010) suggests, recognising one's own privilege is the starting point for being able to speak out in helping others in power to recognise their privilege. Applebaum (2003) warns, "We can't just make privilege visible, we need to see how these privileges sustain systems of oppression ... we must constantly interrogate our morals and actions" (p. 1). As a Pākehā educator and researcher, it is therefore important to take into consideration the "visible and less visible dimensions - the theories, worldviews and practices that each of us bring into the contexts of our work" (Hynds, 2007, p. 20).

Critical pedagogy provides a lens within which to view one's practice in a new more 'participatory' light. Recognising and responding to one's power and privilege requires educational leaders to interrogate their practice and recognise when their unconscious bias is perpetuating unequal power relations that are impacting negatively on outcomes for Māori. As a researcher, it is important in the research relationship with participants and the same applies for professional development providers when reflecting on the relationships they have: in the teams they work from; and the people they will work with.

### ***1.5.1 Transformative Praxis***

Transformative praxis on the one hand is about those in positions of power dealing with their consciousness and taking into account "their behaviour, view of

the world, and their ethics” (Freire, 1993, p. 37). On the other hand, it is also about those subjected to power recognising it and standing against it. According to Freire’s (1993) *Pedagogy of the Oppressed*, taking a transformative perspective means:

To no longer be a prey to the domesticating force of oppression can only be done by means of the praxis: reflection and action upon the world in order to transform it ... To achieve this goal, the oppressed must confront reality critically, simultaneously objectifying and acting upon the reality. (pp. 33-34)

Unlike other countries in the world, in Aotearoa New Zealand the oppressed and oppressors have had, and still have, the principles of the Treaty of Waitangi to check hegemonic equity imbalance.

## **1.6 Kaupapa Māori: Theory of Change**

Academics agree that in the period following the signing of the Treaty of Waitangi, Māori endured decades of disparity and required a proactive stance to turn the tide of marginalisation (Ballard, 2008; Berryman, SooHoo & Nevin, 2013; Bishop & Glynn, 1999; Durie et al., 2012; Mahuika, 2008, 2009; Pihama et al., 2002; G. Smith, 1992; L. Smith, 2000, 2005). In Aotearoa New Zealand, transformative praxis manifested in Kaupapa Māori (Māori agenda). This grew out of turbulent times in the 1980s, when Māori recognised the impact of colonisation and the continued domination of Pākehā interests. It is within these unequal power relations that Kaupapa Māori finds its place within Freire’s (1993) liberation theory through the writings of prominent New Zealand academic, Professor Graham Smith.

Kaupapa Māori provided a resistance strategy for Māori as a deliberate act of “deconstructing hegemonies, which had disempowered Māori from controlling their own knowledge” (G. Smith, 1992, p. 2). As G. Smith (1992) and L. Smith (2000) assert, these decolonising practices challenge existing privileging of Western knowledge and shift Māori to the forefront of controlling their own knowledge and decisions that impact upon them.

G. Smith (1992) makes connections to Freire's transformative praxis by outlining three components of Kaupapa Māori theory, providing a model for considering one's own positioning on a bicultural continuum. This model includes moving through stages of: conscientisation (revealing the reality); resistance (proactive oppositional actions); and transformative praxis (achieving the theories and practices for moving forward). The theories of Paulo Freire and Graham Smith are significant to this research in that they provide a lens within which to view our practice as educational professionals.

As transformative praxis, Kaupapa Māori drove a number of key initiatives in the 1980s as an urgent need to revitalise, preserve and strengthen Māori language and culture. This proactive movement was a direct response by Māori to turn the tide of the system's failure to provide education that delivered for Māori learners. Language in education became an option for Māori, including schools that operate/d under Māori custom and use Māori language as the medium of instruction. This was led by Kōhanga Reo (preschool), followed by Kura Kaupapa Māori (primary school), Wharekura (secondary school) and then Wānanga (tertiary). In these schools, Māori epistemology remains the foundation of the curriculum and 'being Māori' is normal and celebrated. Currently Māori students can attend two distinct streams of education; Māori medium or English medium settings. While many Māori students transverse through both, statistics show that by far the predominant option for them to attend are English mainstream settings.

### *1.6.1 Identity, Language and Culture*

With the signing of the Treaty of Waitangi in 1840, the Crown was fundamentally committed to the protection of the Māori language, acknowledging language as an essential element of culture (Te Puni Kōkiri, 2001). Regardless of this responsibility, Māori have undergone a steady assimilation of their identity, language and culture in the hands of dominating Western policy and values. This is reflected in the New Zealand Government Justice report, identifying the place of culture and identity in New Zealand's laws: "Current laws side-line Māori and Māori cultural values from decisions of vital importance to their culture ... and

decisions about how education, culture and heritage agencies support the transmission of Māori culture and identity” (Ministry of Justice, 2011, p. 2).

The interrelatedness of identity, language and culture is well understood as essential for human well-being and is referred to in report writing and policy formation in Health, Education and Justice in Aotearoa New Zealand (Auditor-General, 2016; Durie, 1997; Te Puni Kōkiri, 2001). Durie (1997) affirms the significance of preserving identity, language and culture for Māori well-being, by referring to Section 16 of the ‘Draft Declaration of the Rights of Indigenous Peoples’ (1993), which recognises the importance of culture: “Indigenous peoples have the right to have the dignity and diversity of their cultures, traditions, histories and aspirations appropriately reflected in all forms of education and public information” (Durie, 1997, p. 24). It was only more recently with the establishment of the Waitangi Tribunal in 1975 that the Crown has shown an obligation to respect Māori well-being.

Despite this obligation, the Auditor-General (2016) reports: “For some time, educational outcomes for Māori students have been much lower than for other students. This difference has been acknowledged historically and exists even though New Zealand spends significant amounts on education” (p. 11). The value of identity, language and culture in developing Māori educational success is expressed in the Ministry of Education's *Māori Education Strategy: Ka Hikitia* that states: “Māori language is the foundation of Māori culture and identity. This is a strong foundation for well-being and achievement” (Ministry of Education, 2013a, p. 6). *Tau Mai te Reo: The Māori Language in Education Strategy 2013 - 2017* (Ministry of Education, 2013b), builds on *Ka Hikitia*, by providing an implementation plan for Māori language in education. To reiterate, while it is widely recognised that Māori-medium education contributes to valuable educational outcomes for Māori, most Māori students attend mainstream schools where the main language of curriculum delivery is English.<sup>3</sup> This presents challenges for the majority of English speaking teachers and leaders in mainstream secondary schools who are facing more students who have chosen Māori-medium education in their primary school years.

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<sup>3</sup> Māori-medium schools use te reo as the main language of instruction (51% and above).

As stated, large amounts of capital have been spent on PLD provision in the aim of improving outcomes for Māori, often with very little difference in return (Auditor General, 2016). This mismatch is significant in this research as it makes connections to the influence of epistemological racism on the way in which PLD is delivered and received. PLD that is responsive to Māori would embody a Māori potential approach through the implementation of *Ka Hikitia* and *Tau Mai te Reo*.

## **1.7 Professional Development**

The effectiveness of PLD for teachers has been under the spotlight by policy makers and providers for a number of years, both nationally and internationally. In the USA, Guskey (2000) and Kent (2004) have contributed to understanding what makes effective professional development. However, in Aotearoa New Zealand, the *Teacher Learning and Professional Development: Best Evidence Synthesis* (BES) (Timperley et al., 2007) is recognised as the most comprehensive study on teacher PLD. Their summary of findings (from a vast range of both qualitative and quantitative data) found that “opportunities for teachers to engage in PLD can have substantial impact on student learning” (p. xxv) and identifies elements that are important for PLD in ways that “impact positively on student outcomes” (p. xxvi). These findings, plus the research of Robinson, Hohepa and Lloyd (2009) into *School Leadership and Student Outcomes* have contributed significantly to identifying what works and why in both English-medium and Māori-medium schools. Taking into consideration the key findings from both BES iterations, it would be expected that leaders would be actively involved in PLD and understand that critical to the success of Māori is iwi, whānau and community engagement in education. The findings from Robinson et al. (2009) show that educationally powerful “connections between the individual, organisations and cultures can contribute to enhanced student achievement by ensuring close pedagogical and philosophical match between what is happening at home and school” (p. 116). When Māori learners have contexts for learning that are close to their culture, language and identity, the more likely they are to engage and relate to the learning (Ministry of Education, 2013a).

More recently, Lancer (2015) has identified factors for quality PLD for school improvement: “Organisation, design and facilitation of PLD for improvement are grounded in well-articulated theoretical perspectives on learning and provides a tool for systematically planning, representing, explaining, analysing and adjusting how the approach works” (p. 639). The substantive evidence from these findings have contributed to project design of PLD programmes in Aotearoa New Zealand including culturally responsive PLD initiatives such as *Kia Eke Panuku* and more recently in *Poutama Pounamu*.

### *1.7.1 Western Transmission Model*

Government funded PLD provision through the 1990s and 2000s was predominantly based on Ministry developed programmes contracted to providers to deliver projects. In Alton-Lee’s forward to the BES (as cited in Timperley et al., 2007), she alerts us to the problems of the prevalence of PLD models and practices that have not necessarily been helpful for improving practice, with some even lowering student achievement. These findings refer to a Western approach that uses a technical-rational model of delivery. When applied to teaching, the notion of ‘expert’ based on a Western transmission model of delivery is well documented as having less effective impact on the educational disparity that exists for Māori learners in New Zealand (Alton-Lee, 2003). This is mirrored in a PLD context, whereby Alton-Lee (as cited in Timperley et al., 2007) claim, “Listening to inspiring speakers or attending one-off workshops rarely engages teachers’ practice sufficiently to impact on student outcomes” (p. xxv). Sleeter (2011b) also demonstrates the connection between a technical-rational model of teaching, to that of providing PLD, by suggesting “teachers occupy the position of ‘expert’ in relation to the students, just as professional developers occupy the position of ‘expert’ in relation to the teachers” (p. 17). Sleeter’s (2011b) model for professional learning that “reconstructs the power imbalance, by placing students as ‘experts’ (p.18) applies equally to PLD providers as it does to that of teacher practice in the classroom.

From the evidence presented in the PLD BES (Timperley et al., 2007) and by Sleeter (2011b), it would be fair to say that PLD projects within Aotearoa New Zealand in the past have more prevalently used an expert model that drew upon

Western ways of thinking and viewing the world. The risk is that with this dominant *way of being*, the expert continues to marginalise or appropriate other worldviews, through the reification of their knowledge, especially that of Māori.

### *1.7.2 Sociocultural Theory*

Much PLD, in more recent times, has found its base within a sociocultural theory of learning. Bruner's (1996) 'psycho-cultural' approach to education and learning lays the foundation for culturalist thinking around knowledge construction and meaning-making. Most relevant to this study is Bruner's (1996) view that, "learning and thinking are always *situated* in a cultural setting and always dependent upon the utilization of cultural resources" (p. 4). Bruner (1996) suggests that in making meaning, we each bring the "traditions and our culture's toolkit of ways of thought" (p. 19). This 'cultural toolkit' of techniques and procedures for understanding ourselves and managing the world is developed not only from our individual history but also in the ongoing interaction with others. Lancer (2015) supports this view by suggesting that learning is "rooted in the context of social interaction ... and employs historical, cultural and experiential knowledge" (p. 651). The cultural toolkit we each bring to teaching and learning provides a platform by which we make sense of new experiences and learning. In this research, the exploration of our own unique histories has provided insights into the individual cultural toolkits kaitoro bring to their *way of being*, much of which directly challenges Western transmission models of PLD practice.

### *1.7.3 Co-Constructive Model*

Stemming from a sociocultural theoretical base, a new model for teaching and learning reconstructs power imbalances by placing the learner as expert, as they know what is best for them. This model is recognised as being not only a co-constructive way of teaching in the classroom but also a co-constructed model for PLD (Sleeter, 2011b). Recognising that a co-constructive model applies at multiple levels, it is worth considering that the repositioning of the expert as a learner "contradicts deeply held norms about teaching" (Sleeter, 2011b, p. 18) and is therefore equally difficult for professional developers as well. In Aotearoa New Zealand, the repositioning of 'expert' as a learner, can be more commonly understood from a Māori worldview as *ako*, a concept whereby the role of teacher

and learner can change depending on who holds the specific expertise or skill at the time. The reciprocity inherent within the notion of ako, is widely recognised and understood as an effective teaching and learning strategy for Māori learners (Alton-Lee, 2003; Bishop et al., 2003; Bishop & Berryman, 2006, 2009; Kia Eke Panuku, n.d.2). As kaitoro work alongside SCLTs in schools to address the current reality for their Māori learners, the repositioning of ‘expert’ has significant relevance to this study and is worthy of deep exploration. The figure below demonstrates how worldviews can be understood to impact on knowledge acquisition, construction and transmission.

Western Worldview	Indigenous Worldview
Individually minded	Community minded
Expert delivery	Reciprocal expertise
Transmission of knowledge	Collaborative construction of knowledge

Figure 2: Acquisition of Knowledge

#### 1.7.4 Communities of Practice

Inherent in sociocultural theory on teaching and learning is the opportunity for individuals to contribute to ‘Communities of Practice’ (Wenger, 1998, as cited in Wearmouth & Berryman, 2009, p. 9). Communities of Practice (CoP) were identified in the BES as a significant contributor to PLD success (Timperley et al., 2007) and were adopted by Kia Eke Panuku through their formation of SCLTs in schools, as a framework for the inclusive participation of learners. Wearmouth (2015) suggests that as part of interacting in CoPs in schools, it is important for kaitoro to consider their role as a more informed ‘expert other’ in brokering new knowledge into the CoPs domain of knowledge. Exploring the fine balance of being an ‘expert on others’ or being a ‘more expert other’ *with* others and the new learning this may require, is an area explored in this study.

### *1.7.5 Zone of Proximal Development*

Wearmouth's (2015) view of learning through actively engaging with others, makes connections to Bruner's (1996) 'cultural toolkit' and Vygotsky's (1978, as cited in Lancer, 2015) sociocultural theory of learning. Lancer (2015) makes connections to Vygotsky's views that we develop new meaning through our interactions with others: "Learners work collaboratively in a mutually negotiated environment to understand the social world, develop language and tools for problem-solving through the 'Zone of Proximal Development' (ZPD)" (p. 651). Working from within the ZPD, a facilitator recognises where a learner is situated and how much new learning will stretch the learner without pushing them too far. Recognising and responding to the ZPD of participants takes the expertise of a well-informed PLD provider. This research explores the role of kaitoro as a *more expert other*, as a push back on traditional forms of PLD delivery by experts.

## **1.8 Culturally Responsive PLD**

Recognising the need for professional learning and development for cultural diversity has been a subject of much writing both nationally and internationally. Sleeter (2011b), acknowledges the "pressing problem facing nations around the world today is the persistence of educational disparities that adversely affect minoritised students" (p. 1). Widely recognised American educators and authors, Gloria Ladson-Billings and Geneva Gay have identified culturally responsive pedagogy as a way of teaching that has a focus on indigenous learners. Ladson-Billings (1995) takes a sociocultural perspective on learning in suggesting: "Knowledge emerges in dialectic relationships. Rather than the voice of one authority, meaning is made as a product of dialogues between and amongst individuals" (p.473). Gay (2010) agrees by defining culturally responsive pedagogy as, "teaching to and through [students'] personal and cultural strengths, their intellectual capabilities and their past accomplishments" (p. 12). Their research and writings have informed the development of culturally responsive PLD internationally and in Aotearoa New Zealand.

As with other nations around the world, Aotearoa New Zealand has recognised the urgent need to improve outcomes of their indigenous students (Hynds et al., 2016). While much PLD has been focussed on reducing educational disparities, research shows that this has been misdirected towards changing what has least impact on student outcomes; the students themselves, the curricula, the policy, the Principal and home (Hattie, 2003). Hattie's (2012) findings show that *within*-school disparities are far greater than *between*-school difference in student performance, suggesting teachers as having the greatest influence on student achievement. Considering the majority of Māori students attend mainstream schools where the teachers predominantly identify as New Zealand European (Ministry of Education, 2010), the connection can be made to Sleeter's (2011b) comment regarding the "social gap between the majority of teachers and the minoritized students" (p.15). This cultural gap is a significant factor when we apply what we know about the impact of hegemonic forces on minority cultures and consequent outcomes on their children. If this cultural or social gap is to lessen, conscientisation or repositioning of teachers and PLD facilitators, to own their place in this context, is essential.

### *1.8.1 Te Kotahitanga*

Developing culturally responsive practices across the mainstream has been the focus of PLD in Aotearoa New Zealand with mixed success. Te Kotahitanga was a cross-curricular intervention designed by indigenous leaders, Professor Russell Bishop and Associate Professor Mere Berryman, which sought to raise Māori achievement by developing learning-teaching relationships that recognised and affirmed Māori students' identities.

The project ran in mainstream secondary schools for 13 years through five phases that were underpinned by a rigorous research and development process. Alton-Lee (2015) has outlined the success of the Te Kotahitanga program in *Ka Hikitia a demonstration Report: Effectiveness of Te Kotahitanga 2010 – 2012* and acknowledges the significance of the program worldwide. Furthermore, Hynds et al. (2016) show Te Kotahitanga was able to "shift teachers' beliefs and practices in ways that have a positive impact on minoritised students" (p. 245).

### 1.8.1.1 The Effective Teaching Profile

Te Kotahitanga required a shift from a traditional, transmission type of pedagogy to discursive pedagogy that actively involved students in dialogue, co-constructing their own learning within a collaborative peer community (Alton-Lee, 2015). The ‘Effective Teaching Profile’ (Bishop & Berryman, 2009) was critical to this change process and drew upon the big ideas of a “culturally responsive pedagogy of relations” (Alton-Lee, 2015, p. 45). Hynds and Sleeter (2011) acknowledge the impact of Te Kotahitanga from a teacher and facilitator perspective and point out that it was more than a cycle of activities that people do, but involved an examination of identities, a rethink of the notion of ‘expert’ and power relationships. Hynds and Sleeter (2011) point out that Te Kotahitanga could conflict with teachers’ long held beliefs about what constitutes ‘good’ teaching, while at the same time presented a challenge for mainstream schools in shifting to a relational, collaborative and co-constructive way of working. They acknowledge that managing this tension was difficult for facilitators as “learning to navigate, confront and attempt to change resistant attitudes while still supporting teachers and maintain relationships requires skill that facilitators were in the process of learning” (p. 111). While the in-school facilitation of Te Kotahitanga finished in 2013, the research findings have contributed significantly to ongoing PLD developments and school reform in Aotearoa New Zealand; most notably, Kia Eke Panuku and more recently, Poutama Pounamu. In this regard, Kia Eke Panuku focussed on the intended pedagogy rather than the discrete pieces of the Te Kotahitanga ‘Effective Teaching Profile’ (Bishop & Berryman, 2009) and applied culturally responsive and relational pedagogy within and beyond the classroom to school leaders.

Beyond Te Kotahitanga, Thin-Rabb’s (2017) research showed that while engaged in Kia Eke Panuku PLD, “dominant hegemonic discourses towards Māori students still prevailed amongst staff in schools” (p. 110). She suggests that “until traditional theories and practices that privilege the cultural values and norms of the dominant class and perpetuate power and knowledge are disrupted and dismantled, the status quo will be sustained” (p. 110). These mixed findings show how challenging this space can be if we are to address the traditional pathologising practices that have served to marginalise Māori. Furthermore,

while we know much about what works for Māori students, there is still much to learn about what works for adults, which will in turn be more responsive to Māori.

## 1.9 Ka Hikitia

According to the Education Review Office (ERO): “Many New Zealand schools are not yet demonstrating sufficient commitment to ensuring the progress and achievement of Māori students” (ERO, 2010, “Conclusion”, para. 1). *Ka Hikitia – Accelerating Success 2013 - 2017* (Ministry of Education, 2013a), is New Zealand’s Government response to address this inadequacy, with the aim to: “Rapidly change how education performs so that all Māori students gain the skills, qualifications and knowledge they need to succeed and to be proud in knowing who they are as Māori” (p. 9). Under the New Zealand Government’s Better Public Services (BPS) goal a target was set, by the end of 2017 - 85% of 18 year olds will have achieved NCEA<sup>4</sup> L2 or its equivalent (Ministry of Education, 2017a). As Māori students fall well below other school leavers in reaching this goal, an accelerated response was required to lift their results at a faster rate in order to reach the BPS goal and meet *Ka Hikitia’s* vision. It is under the vision of *Ka Hikitia* that a number of PLD initiatives were developed in Aotearoa New Zealand, which outwardly embraced the culturally responsive practices based on sociocultural theory. As such, Kia Eke Panuku has led the way in secondary schools, developing culturally responsive PLD, to address the aspirations of *Ka Hikitia* and the ongoing disparity of educational achievement of Māori students enjoying success as Māori (Alton-Lee, 2015).

### 1.9.1 Building on Success

In 2013, the New Zealand government announced funding of \$31 million to accelerate Māori student achievement under the *Building on Success* programme. Kia Eke Panuku was formed, with the aim of ‘building on the success’ of five previous New Zealand PLD programmes to develop an entirely new programme of work. Kia Eke Panuku operated during the years of 2014 – 2016, in approximately one third of New Zealand mainstream secondary schools, four of

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<sup>4</sup> New Zealand Certificate in Educational Achievement

which were area schools and Te Aho o Te Kura Pounamu – the Correspondence School. While it was the responsibility of Kia Eke Panuku kaitoro to support leaders and teachers in schools to meet the BPS goal, it was the specific focus on Ka Hikitia and ‘success as Māori’ that became the key difference to any other initiative that had been before. For Māori students to be successful, they must succeed without the expense of leaving behind who they are as culturally located individuals.

### *1.9.2 Kia Eke Panuku*

Kia Eke Panuku drew on the institutional expertise of the University of Auckland, Te Whare Wānanga o Awanuiārangi and The University of Waikato in building on the success of the previous PLD programmes: Te Kotahitanga; He Kākano; Starpath and the Secondary Literacy and Numeracy Projects. Kia Eke Panuku was directed by Associate Professor Mere Berryman. She was informed by Academic Directors from each of the institutions and an Expert Advisory Group, comprising of:

- Distinguished Professor Graham Smith;
- Professors - Te Ahukaramu Charles Royal, Wally Penetito, Janice Wearmouth, Carolyn Shields, and Lorna Earl;
- Associate Professor Margie Hohepa;
- New Zealand Trustees Association - Lorraine Kerr and;
- Secondary Principals’ Association of New Zealand - Elizabeth Forgie.

In Kia Eke Panuku, the five key levers for change were applied: Leadership; Evidence-Based Inquiry; Culturally Responsive and Relational Pedagogy; Educationally Powerful Connections with Māori and Literacy, Te Reo and Numeracy across the curriculum. It was recognised that with these key levers for change, schools could begin to identify and address the inequity that exists for their Māori learners. The combined expertise, plus the contributions of voices from kaitoro also developed a series of extensive resources that are available online at <https://kep.org.nz>.

Kaitoro used these resources to support SCLTs in finding ways for the school to support the kaupapa of Māori students' pursuing their potential. As such, school leaders and teachers were involved in an ongoing process of critical self-reflection, examining how their decisions and actions impacted on the outcomes for their Māori learners. This spiral of learning builds on Freire's (1993) and G. Smith's (1992) theories, whereby: "The 'critical cycle' requires understanding the implications of our current practice (conscientisation), deciding what we need to change (resistance) and implementing theory-based practices that will lead to accelerating improved outcomes for Māori students (transformative praxis)" (Kia Eke Panuku, n.d.3, p. 5).

The process of conscientisation and resistance not only applied to teachers and leaders, but for kaitoro as well. Examining current practices and making decisions on what to stop doing and what to start doing differently was an ongoing process within the 'Ako: critical cycle of learning' (Kia Eke Panuku, n.d.4). In 2017, Kia Eke Panuku kaitoro continued to support the kaupapa by becoming accredited facilitators for Poutama Pounamu, under the Ministry of Education's Centrally Funded PLD model.

### *1.9.3 Culturally Responsive and Relational Pedagogy*

Culturally responsive and relational pedagogy was understood by Kia Eke Panuku as one of the key elements for instigating change in mainstream schools, drawing upon the following Māori metaphors:

- whanaungatanga - where relationships of care and connectedness are central;
- mahi tahi and kotahitanga - where power is shared and learners have the right to equity and self-determination;
- whakapapa - where culture counts and learners' understandings form the basis of their identity and learning;
- ako - where sense making is dialogic, interactive and ongoing;
- wānanga - where decision making and practice is responsive to relevant evidence;

- kaupapa - where our common vision and interdependent roles and responsibilities focus on the potential of learners. (Kia Eke Panuku, n.d.1)

Whilst kaitoro understood these metaphors applied to all levels of schooling, this thesis explores how this pedagogy applies to teaching and learning with adults – andragogy.

#### *1.9.4 Kaitoro*

In Kia Eke Panuku, kaitoro worked alongside SCLTs responding to the evidence of Māori students being generated from each situation. Some schools required a lot of support, while others were well down the track in their understandings of the kaupapa. The term ‘kaitoro’ refers to the way in which the facilitator explored new ideas to come up with new solutions. In her thesis, Lamont (2011) mentions the courage it takes for facilitators to challenge and disrupt assumptions, remaining steadfast to the dissonance and resistance that the change process creates. She interviewed other facilitators seeking to explore what makes a good facilitator, resulting in suggestions: “having credibility, relationships, passion, commitment and resilience” (p. 86). She also discusses the challenges for facilitators in connecting theory and practice and the “tension between leading learning and being a learner oneself” (p. 83). The role of kaitoro in creating learning environments that result in positive outcomes for those students most underserved by the education system, is the grounding for this study.

#### *1.9.5 The PLD Provider*

The BES report by Timperley et al. (2007) provides tenuous links to the dispositions of PLD provider practice by outlining the challenges that they may face. One area for consideration is for providers to understand that PLD for teachers is contextual. Timperley et al. (2007) suggest: “What is most important is to recognize that within any given group of teachers there are diverse professional learning needs ... different practice contexts require different skills” (p. 6). This suggests that a ‘one size fits all’ might not be the most appropriate approach in any given situation.

Another factor for PLD providers is to consider that what providers might set out to achieve may not be perceived or received in the same way by the participants. Timperley et al. (2007) refer to Black and William (1998) in regards to the theory of the 'Black Box' stating: "Little is known about how teachers interpret the available understandings and utilize the particular skills offered during PLD opportunities or the consequent impact of these on teaching" (p. 9). This mismatch of intentions versus outcomes can cause confusion and highlight the need for goals and expectations to be co-constructed and clearly understood.

Most relevant to this study are the issues arising from teachers' existing values and beliefs being challenged in the quest for change. Earl (2013, as cited in Timperley et al., 2007) suggests: "Even those teachers who are confident in their professional role can feel profoundly uncomfortable when what they are told to be true is challenged and they have to rethink their beliefs and practices" (p. viii). Stoll, Fink and Earl (2013, as cited in Timperley et al., 2007) also warn of how "neglecting emotions can close people up to learning and lead teachers to behave defensively to protect themselves from situations that they might feel expose their inadequacies" (p. 85). Hargreaves (1998, as cited in Timperley et al., 2007) adds, "because an individual's educational values and beliefs are nested in a complex web of social and cultural history, challenge invariably creates an issue of identity, personal dissonance and motivation" (p. 13). It is this dissonance that creates the most uncomfortable spaces for PLD providers to manage. In Russell Bishop and Lorna Earl's foreword to the PLD BES (Timperley et al., 2007), they both allude to the challenges faced when asking teachers to critically evaluate the links between their theory and practice. In successful PLD initiatives, leaders recognise the tension and engage with and interrogate teachers' theories and practice (Robinson & Timperley, 2007). This research investigates the challenges kaitoro faced whilst engaging leaders and teachers to inquire into the impact of their practice on outcomes for Māori learners.

## 1.10 Current PLD Climate

The overall vision for the Ministry of Education is to raise educational achievement and reduce disparity. Due to the positive gains made in the BPS targets set for 2017, these have been recently updated to focus on raising achievement in mathematics and *pāngarau*, writing and *tuhituhi*.<sup>5</sup> These new targets impact on the provision of PLD, being focused on supporting PLD in core subjects.

Investing in Educational Success (IES) is the Ministry's major government initiative designed to address these targets. This investment includes extra funding to raise student achievement through the premise that teachers make the greatest difference to student achievement and collaboration is the key to building the capacity to do so. This investment has led to key drivers for change from 2016, namely the Centrally Funded PLD model and *Communities of Learning/Kāhui Ako*.

The Ministry of Education's role in the newly designed centrally funded PLD environment is to ensure access to PLD that is focussed on: "Increasing the effectiveness of PLD for leaders and teachers that will help improve outcomes for students, and supporting leaders to undertake robust inquiry and develop improvement plans that will bring about system change" (Ministry of Education (n.d.1). It is the intention of the centrally funded PLD model to be flexible and tailored to the needs of schools, be based on inquiry, focussed on priority areas, develop evaluative capability and be differential in support. In this model, schools are expected to engage in their own cycles of inquiry to identify areas of priority and access PLD delivery from a list of accredited facilitators. Further to this, schools are encouraged to become engaged in *Communities of Learning/Kāhui Ako* with their neighbouring schools, early childhood centres and tertiary providers in the spirit of collaboration and sharing. It is within this centrally funded PLD model that some kaitoro from Kia Eke Panuku continue to engage with PLD in schools through *Poutama Pounamu* at the University of Waikato.

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<sup>5</sup> Pāngarau is the Māori term for mathematics and tuhituhi for writing.

### *1.10.1 Cycle of Inquiry*

A key driver for change in the centrally funded PLD model is by building the capacity for problem-solving through a *cycle of inquiry*. An inquiry approach has been a model for PLD in New Zealand over a number of years, most notably in the Literacy Professional Development Project (LPDP), which started in 2004 and ran for two years. The strategies highlighted in this project were built on the successful factors outlined in Alton-Lee's (2003) BES findings, which include building professional learning communities and adopting an inquiry framework. This project resulted in some significant literacy gains for student achievement (Timperley, Parr & Meissel, 2010) and was one of the initiatives that informed the project design for Kia Eke Panuku. More recently Timperley, Kaser and Halbert (2014) have built on the *cycle of inquiry* by developing the model into a *spiral of inquiry*, seeking to engage teachers and leaders in a collaborative approach to new learning. This research extends on this context by raising questions around the expectation on teachers to engage in this *spiral of inquiry*, without also considering the role of the *more expert other* and transformative praxis.

### *1.10.2 Education Review Office*

ERO was established in 1989 under the State Sector Act 1988 with the role to review the performance of pre-tertiary providers. In her foreword to *Strategic Intentions 2016 – 2020*, Minister of Education at the time, Hekia Parata said:

ERO uses its expertise to make observations and judgments to influence the way leaders and teachers operate in the interests of the kids in front of them. ERO shines the light on what works really well and what needs improvement. (Education Review Office, 2016b, para. 5)

ERO has recognised the immense changes that are currently occurring in schools for PLD and *Kāhui Ako* and have established Strategic Intentions 2016 - 2020 that include priorities for evaluating *Kāhui Ako*. The first strategy is achieving equity and excellence in educational outcomes, which makes direct connections to the intentions of Ka Hikitia and the work of Kia Eke Panuku and other initiatives that have contributed significantly to substantial research and practice on raising Māori achievement.

## **1.11 Summary**

This chapter presents a range of literature that provides important reasons why this research was carried out. Of importance is that while there is much evidence around effective teaching for Māori students and effective PLD for teachers for all students, there remains a gap in the way in which PLD providers work with teachers that will in turn have a positive impact on outcomes for Māori students. The intention of this research was to present a collaborative story that could be useful in guiding PLD provider practice in these changing times of PLD provision. Whether the changes are making sustainable and equitable change for priority learners is the foundation of this study.

The next chapter will provide the methodologies that sit behind the approach taken in the research and methods used in collecting and making sense of the evidence.

## CHAPTER 2: METHODOLOGY

### 2.1 Introduction

Research methodology establishes the how and why the research will be carried out. When investigating into the lives of other human beings, the researcher must consider the theoretical perspectives that underpin the approach they take as well as the ways in which they will go about the investigation. This research project captures the lived experiences of myself and those of some of my colleagues, in an attempt to understand how we conducted ourselves in our day-to-day practice as kaitoro for Kia Eke Panuku. Drawing from *Culturally Responsive Methodologies* (Berryman et al., 2013) has provided the theoretical basis to carry out this investigation in a way that has been respectful and protective of both participant and researcher.

Firstly, I will return to the central question of the research and provide the theoretical perspectives that underpin the approach I have taken, whilst also explaining how these have been applied in my research. I will then cover the methods used in the gathering of data and in making sense of the information gathered. Following this, I will explain how I have used this information to tell a collaborative story about the role of kaitoro. I will also outline the procedures followed, including the ethical considerations of this work. Lastly, I will introduce the reader to the participants.

### 2.2 The Research Question

This research seeks to understand, *'A Way of Being' - what does being a culturally responsive and relational facilitator mean in a teacher professional development context?*

This research is based on the theoretical understandings of culturally responsive and relational pedagogy as a way of teaching and learning that addresses the educational disparity that exists in Aotearoa New Zealand for Māori learners.

Understanding how culturally responsive and relational pedagogy applies to the role of kaitoro as a PLD provider, has been a central focus for this research. Exploration of who we are and how our histories shape us, the decisions we make and how we act, forms the collaborative story told in this investigation.

## **2.3 Social-Constructivism**

Understanding past and present selves and how the social contexts within which we operate, on both a professional and personal level, impact on how we are as kaitoro, is the foundation of this study. According to Burr (2015), a social-constructivist position holds that “whatever personal qualities we may display are a function of the particular cultural, historical and relational circumstances in which we are located” (p. 40). A social-constructivist approach to this research is recognising that we as kaitoro are unique individuals whose lives are very different. Our perspectives and ways of knowing stem from the lives we were born into, the families and communities we grew up in and the relationships we have had in the roles and responsibilities we have carried out as educators. By examining the role of kaitoro through stories told by the participants who identify as Māori, non-Māori and bicultural, these different ways of knowing have been explored. While my story contributes to the investigation, taking on a social-constructivist position means that it has been important to understand that both myself as a researcher and the participants are situated within social contexts that are unique and varied. Taking this into consideration, “reality should never be taken-for-granted given that the attention must be paid to the multiple realities and socially constructed meanings that exist within every social context” (Burns, 2000, p. 12).

Therefore, when researching into the lives of my colleagues, it has been necessary to take on a “critical stance toward our [my] taken-for-granted ways of understanding the world and ourselves” (Burr, 2015, p. 3). This means I have used a critical lens in the drawing together of the experiences from both a researcher and participant perspective, to ensure that as a researcher I am not

assuming that “our [my] ways of understanding are any better in terms of being any nearer the truth, than other ways” (Burr, 2015, p. 4).

## 2.4 Methodology

### 2.4.1 *Culturally Responsive Methodology*

Berryman et al. (2013) provide a framework for responsible research called *Culturally Responsive Methodologies*. This draws on both critical and Kaupapa Māori theories in that it “challenges all forms of traditional research paradigms that devalue or dehumanise research participants” (Berryman et al., 2013, p.1). Culturally responsive methodologies provide a framework to carry out research where the participants can define the terms for engaging in the process and whereby knowledge is co-created by both parties. Focussing on the importance of developing respectful relationships *with* participants rather than carrying out research *on* participants is central to this theory. This shifts the research from being done *to* others, to be one of doing *with* others, and the researcher’s position from being *the expert* to being a learner alongside the participants.

### 2.4.1 *Biographically Situated Researcher*

As a white, middle-class female, I enter into this research from a community that has historically held a position of dominance over research relationships with Māori (Bishop, 2005). Denzin and Lincoln (2003) note that: “Research is an interactive process shaped by his/her [the researcher’s] personal history, biography, gender, social class, race, and ethnicity and by those of the people in the setting” (p. 9). Furthermore, they also suggest that the researchers position influences the decisions made in the research process, including the ethical considerations, theoretical underpinning, strategies employed, methods of collection and analysis and interpretation. Making sense of the stories shared by others and my own is an interpretive process. As a Pākehā researcher, applying culturally responsive methodology means that careful attention has been paid to the reciprocity of the relationship with my colleagues. This has ensured that as

co-participants, both researcher and participants have been able to bring who they are to the research design and meaning-making process.

For researchers from Western backgrounds, it can be challenging learning to recognise the “hegemony of white power” (Ballard, 2008, p. 8) when white privilege is impacting on their practice. Responding to this awareness, involves their undergoing a process of unlearning their previously held dehumanising practices and learning more inclusive alternatives (Grioux, 2001, as cited in Berryman et al., 2013). As I have contributed my story to this research, it has been important to place a critical lens on my own practice, paying careful attention not to impose my own values and beliefs so that new knowledge is co-created in a reciprocal way.

#### *2.4.2 Insider/Outsider*

In research that includes reciprocity, exchange and dialogue, the clear distinction between researcher and participant begins to merge (Eletreby, 2013). I enter this research from both an insider; as a kaitoro within Kia Eke Panuku, and as an outsider; being Pākehā inquiring into the views of my colleagues, some of whom identify as Māori, others non-Māori or bicultural. The dynamism of holding both an insider and outsider perspective on the research is a complex factor to consider in the interpretive process.

Lopez (1998) discusses the implications of being both an insider and outsider, suggesting that all individuals are multiply-positioned and can transverse between both. Denzin and Lincoln (2003) suggest that the community from which the researcher sits, influences the researcher’s particular point of view of the *other* participants. Taking care not to make prior assumptions about the views of others, and investigating the connections and disconnects between my own views and those of my colleagues has provided a lens that one might view the role from perspectives not known before. L. Smith (1999) acknowledges the problems of being both an insider and outsider in indigenous contexts, pointing out that while the insider may bring a unique perspective to the research, they must recognise when their Western education might influence notions of power during the research process. Holding up the critical lens on my practice and being aware of how this might impact on my response in telling the stories of others, has been

essential. My privileged history provides a backdrop to my views on the world; so being aware of how this impacts on my practice has been an important position to take in this study.

For the researcher to recognise and acknowledge the insider and outsider positions they hold requires a willingness to be self-aware and self-critical. Heshusius (1994) suggests a participatory mode of consciousness is required, whereby the researcher takes on an “attitude of profound openness and receptivity” (p. 16). She adds that a “participatory mode of consciousness results from the ability to temporarily let go of all preoccupation with self and move into a state of complete attention” (Heshusius, 1994, p. 17). Being fully involved in the conversation whilst remaining aware of my presumptions, reactions, emotions and related values requires a letting go of control and being in the moment.

By acknowledging my relationships with the participants and being fully conscious of my own insider and outsider position, I have taken into consideration the mutuality of the research relationship and the new territory this explores.

#### *2.4.3 Principles of Culturally Responsive and Relational Pedagogy*

The principles of culturally responsive and relational methodology, outlined by Berryman et al. (2013), provided a guide for me to carry out the research, which included:

- Entering this research relationship with respect and humbleness, being careful to not compromise the professional and personal relationship that continues beyond the research.
- Being clear about the intentions of my research, consulting with the participants regarding the nature of questions being asked and being flexible to adapt in response to their suggestions.
- Bringing my authentic self, listening deeply and respectfully, being responsive to the conversation, while not imposing my own story.
- Being open to the conversation changing according to the participants’ flow of thinking and being open to new learning.

- Communicating clearly and checking for understanding.
- Continually critically reflecting on my role as researcher and recognising when my own assumptions are dominating my participation in the research and sense-making.
- Sharing the research findings by inviting the participants to access and amend their transcripts so they can co-construct the new learning.
- Respecting the quality of the relationship above all else.

As a co-participant in this research I also bring my identity, experiences and knowledge to the sense-making conversation. Berryman et al. (2013) term this a *responsive dialogic space*, whereby both parties bring their “collective resources and wellbeing together to construct a process of relevant and significant meaning-making” (p. 5). This research brings the unique stories from both researcher and participants together, as a way to make sense of the research question.

#### *2.4.4 Responsive Dialogic Space*

Webber (2009) acknowledges that researching people’s experiences is fraught with complexity: “Identity both at the individual and collective level is complex, dynamic and fluid ... shaped by the contexts we live in and people with whom we interact” (p. 1). She suggests that useful research must take into account diversity and recognise the need for cross-cultural, cross-disciplinary dialogue where multiple ways of knowing and being are emphasised. Berryman et al. (2013) use the koru or double spiral as a metaphor to represent the way both parties contribute to new knowledge. In this diagram “the researcher is represented by the double spiral on the left; the participant is represented by the double spiral on the right and between the two is the responsive dialogic space” (Berryman et al., 2013, pp. 21-22).



Figure 3: *The Responsive Dialogic Space* (Berryman et al., 2013, pp 21-22).

It is within the *responsive dialogic space* where the researcher and participant bring who they are to the conversation and share their stories in the co-creation of new knowledge. In applying this approach, both the researcher and participants' lives can be considered as "both sides bring their collective resources and well-being together to construct a process of relevant and significant meaning making" (Berryman et al., 2013, p. 5).

Berryman et al. (2013) point out: "We have learned that listening to the other is more likely to occur when spaces to develop respectful relationships are given priority" (p. 21). Acting with humility, trust and reciprocity when developing respectful relationships has guided my practice in maintaining the integrity of both parties in this research. In conducting this research, I heard the words of L. Smith (1999) who suggests: "What is important is your *āhua* (nature). Just be honest and humble, whatever is your *ngākau* (heart), will shine through" (p. 10).

## **2.5 Kaupapa Māori and Critical Theories**

Culturally responsive methodology is informed by Kaupapa Māori and critical theories. These theories provide a way of carrying out research that keeps the research relationship with participants at the forefront of the practice whilst also providing a critical lens to ensure "the co-creation of knowledge is not imposed by the researcher" (Berryman et al., 2013, p. 4). Kaupapa Māori research is closely aligned to critical theory in that it is a critical approach to research that

seeks to decolonise dominant Western epistemologies and methodologies that have perpetuated the marginalisation of Māori voices (Berryman et al., 2013; Bishop, 1997; Durie, et al., 2012; Mahuika, 2008, 2009; Pihama, et al., 2002).

Kaupapa Māori research is a distinct form of research that is different to traditional Western methodologies in that it is based on Māori cultural preferences and practices. Its rise in popularity has spread worldwide as an alternative approach to the dominant discourses operating in Aotearoa New Zealand academic research, both in the past and in the present. A Kaupapa Māori research approach reflects on issues of power, the decisions made on who conducts the research, for what purpose and how (G. Smith, 1992; L. Smith, 2000, 2005).

As this investigation captures the stories of some of my Māori colleagues, being acutely aware of the hidden privileges I hold as a non-Māori researcher required me to adopt a critical self-reflective lens on my practice, so as not to impose my way of thinking over others. Culturally responsive methodology is a collective way of working, orientated towards benefitting all those involved in the research. The participants are involved in and interested in the outcomes of this research, therefore their input into the decision-making throughout the research process has been essential.

### *2.5.1 New Space*

Within the *responsive dialogic space* (Berryman et al., 2013), I have brought together multiple worldviews that have contributed to new learning about kaitoro practice. Being an outsider to a Māori worldview, yet having an insider's view into kaitoro practice, I stood on the ground, where our two worlds met. This new space can be likened to an 'intercultural interface' (Nakata, 2007). Webber (2008, 2009) refers to this as a space in between cultures; not about them and us, or old versus new, but about embracing multiple and new ways of knowing. Webber (2008) states: "The existence of multiple realities of human experience because of ethnic diversity cannot be disregarded ... the concept of a new space is liberating; in that it opens up a new way of thinking about NZ culture" (p. 31). She refers to Cheung (2008) who describes the "complementarity of having both Māori and Western scientific worldviews to draw on and advocates revelling in the diversity and richness those two worldviews bring" (p. 4).

Royal (2007) adds to the idea of existing within a new space, stating: "More and more I have been working in a space wherein older assumptions about Māori and Pākehā are becoming less meaningful and newer articulations of identity seem appropriate" (p. 2). In the new space, it appears that it is not so much about who we are, but what we can learn from each other, what we contribute to benefit the lives of others and how we conduct ourselves in the process. In spaces such as these Bishop (2005) acknowledges the importance of building relationships and how *whakawhanaungatanga* (establishing connectedness and commitment), "sets the pattern for research relationships and collaborative storytelling" (p. 124).

In this research, a new space was entered whereby both researcher and participants brought perspectives from Māori, non-Māori and bicultural worldviews. This was a space where respectful relationships were important, where both reciprocity and dialogue were shared in the co-construction of new knowledge.

## **2.7 Methods**

The Methods section outlines the methods selected in the research that enabled a way of working to be carried out that was culturally responsive to the participants involved.

### ***2.7.1 Qualitative Research***

Social-constructivist's view research as a co-production between themselves and the people they are researching. They select qualitative methods of inquiry by choice, as a way of gathering rich and textural data (Burr, 2015). The qualitative component of this research lies in the capturing of the stories from both participants and myself, in the telling of a collaborative story. Denzin and Lincoln (2005) state: "Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive material practices that make the world visible ... these describe routine and problematic moments and meanings in individuals lives" (p. 3). Adopting a qualitative research approach has assisted me in making sense of the experiences and meanings being explored

while answering the central question. As Burns (2000) notes: “The task of the qualitative methodologist is to capture what people say and do as a product of how they interpret the complexity of their world” (p. 12). The qualitative approach has allowed me to interweave narratives and be “like a dancer or choreographer ... in seeking to describe, explain, and make understandable the familiar in a textural, personal and passionate way” (Denzin & Lincoln, 2003, p. 72).

### *2.7.2 Semi-structured Interview*

In line with culturally responsive methodologies, the semi-structured interview has been selected as a way to collect the narratives of fellow colleagues. This allowed for a less formal and flexible approach to having a conversation and sharing experiences. Having an interview as a conversation aligns with Bishop’s (2005) ‘spiral discourse’ whereby, even though there are set questions, the discussion can develop according to the participants’ interests. Berryman et al. (2013) suggest that within this narrative approach the researcher is not formulaic in their approach but willing to listen and be responsive to those they are engaging with. Bishop’s and Berryman’s views align with Tracy (2013) who suggests the unstructured interview allows for “emergent understandings to blossom and for the interviewees complex viewpoints to be heard without the strict constraints of scripted questions” (p. 139). The semi-structured interview as a conversation was carried out with five participants.

### *2.7.3 Autoethnography*

As a co-participant, I too have contributed to the dialogic space by tracing events and interactions in my own life that have led to shaping my existing values, beliefs and professional practice. Using one’s own story is known as autoethnography, a “hybrid literary form in which the researcher uses one’s own personal experience as the basis of analysis” (Angrosino, 2007, as cited in SooHoo, 2013, p. 201). Both SooHoo (2013) and Lawrence (2011) use self-reflection and conscious criticism to reflect on their history and recognise that there is always something to learn from looking back, to inform new knowledge. The concept of learning from our past is reframed in the well-known Māori

*whakataukī* (proverb), *He haere whakamua, me hoki whakamuri* – use past experiences to inform the journey ahead.

Nevin (2013) and Bloomfield (2013) also navigate the old to delve into the new, using an autoethnographic approach in analysing their life's work. These authors have enabled me to see that my own story, both past and present, has a legitimate place in contributing to the co-creation of new learning. An autoethnographer can allow both self and other to appear together within a single narrative that carries a multiplicity of dialoguing voices (Denzin & Lincoln, 2003, pp. 190-191).

#### ***2.7.4 Grounded Theory***

Grounded theory is a research strategy used by qualitative researchers to present findings in terms of pattern theories to tell the story about people, social processes and situations, in the most effective way (Denzin & Lincoln, 2003). The patterns are not imposed before the data collection, but categories arise from it. In this research, the data was collected from the participants using semi-structured interviews and from my own experiences. The personal experiences and statements that spoke to the key question were located and grouped into categories. From these categories, major themes were identified, examined and collated across the participants. The key themes that emerged from the evidence have been used to frame the collaborative story and answer the research questions.

#### ***2.7.5 Thematic Analysis***

After the semi-structured interviews were completed and transcribed, they were read and annotated, whereby interesting themes that emerged were recorded. These common themes were then coded according to their commonalities. Under each of these themes, sub-themes were established that provided a more detailed analysis of the source material. This process organised the source material into key themes that were used in the collaborative story to answer the central research question.

#### ***2.7.6 Narrative Interpretive Inquiry***

Constructing meaning from the multiple sets of data collected from the participants' stories and those of my own is an interpretive process. Interpreting

the meaning of the phrases involves “inspecting the meaning for what they reveal about the essential, recurring features of the key question being studied” (Denzin & Lincoln, 2003, p. 65). From this inspection and selection “the researcher composes the story, it does not simply unfold before the eyes of an objective viewer” (Denzin & Lincoln, 2003, p. 271). The researcher must find a balance between description and interpretation, so the story holds together and presents well.

Even if respectful of each person’s realities, the researcher decides what will be included or not in the story – what will be pursued or ignored... the researcher will too add, subtract, invent and shape – reconstructing the knowledge in ways that leave it differently connected and more likely to be personally useful. (Denzin & Lincoln, 2003, pp. 144-146)

The weaving of multiple worldviews in this research, has involved a careful interplay of deciding which phrases were useful in helping to answer the research question without imposing my own worldview over others.

### *2.7.7 Collaborative Storying*

Applying a culturally responsive methodology and consciously selecting methods that were respectful, reciprocal, and dialogic, enabled a new story to emerge that was co-created by both researcher and participants. Connelly and Clandinin (2016) describe this as a new story that reflects the intertwining of experiences from two narratives.

This research listens to kaitoro expressing their views on what they believe being a culturally responsive and relational kaitoro means, whilst also making connections to my own story and the critical self-reflection on my practice. Bishop (1997) provides a view for responsive research in the form of interviews as collaborative storying as a way of developing shared meaning about the lives of the participant. In this model, both the participant and researcher become collaborators in the creation of new knowledge (Bishop, 1997). This view aligns with Connelly and Clandinin (2016), who state:

We found that merely listening, recording and fostering participant storytelling was both impossible... and unsatisfying. We learned that we too, needed to tell our stories. Scribes we’re not, storytellers and story lovers we were. And in our

storytelling, the stories of our participants merged with our own to create new stories, ones that we have labelled *collaborative stories*. (p. 12)

Collaborative storytelling is an alternative approach to just presenting the experiences of others, by offering a way to engage in an ongoing collaborative conversation. In this manner, there is an attempt to “co-construct a mutual understanding by means of shared experiences, thoughts and reflections” (Bishop, 1997, p. 41). Collaborative storytelling has provided a way of co-constructing the shared narrative between the participant/s and myself and contributing to new learning.

### **2.7.8 Bricoleur**

Rather than presenting objective facts, the collaborative story presented in this research takes on a more intuitive and impressionist approach. In the collaborative story, the researcher “constructs a picture that draws from, resembles, and renders subjects’ lives. The product is more like a painting than a photograph” (Charmaz, 1995, as cited in, Denzin & Lincoln, 2003, p. 170). From a palette of many colours, the painting presented in this study is a reflection of the layers of who we are as professionals situated within a context of our personal lives. Similar to the metaphor of a painter, a researcher who weaves together the voices of a variety of points of view is also likened to a quilt maker or *Bricoleur*, (Denzin & Lincoln, 2003). A bricoleur pulls in threads from multiple sources, using the inter-weaving of the warp and weft threads to affect the characteristics of the story. This process brings together multiple perspectives in a way that brings unity to a shared experience. While the role of kaitoro might be perceived as having a common purpose, each of the stories that shape who we are vary and contributed to the multiple ways of knowing presented in this research.

Furthermore, according to Denzin and Lincoln (2003): “Constructivist grounded theory recognises that the viewer creates the data and ensuing analysis through interaction with the viewed” (p. 273) and; “Recognises the mutual creation of knowledge by the viewer and viewed” (p. 250). In this case the participants have had the opportunity to contribute, check their stories and interpretation before any tentative statement/theoretical framework was drawn up to ensure the new knowledge was “co-created between the participant and researcher” (Berryman et al., 2013, p. 3).

## **2.8 Research Procedure**

### ***2.8.1 Invitation***

Kia Eke Panuku kaitoro were sent an introductory email inviting them to participate in the research. This information clearly communicated the purpose of the research and the culturally responsive considerations that would be followed. Once kaitoro indicated their willingness to participate, they were sent via email a personal introductory letter, information sheet and consent form. This enabled them to read and ask any questions about the research, prior to the co-constructed meeting time. Adaptations were made to the questions in response to their suggestions. Existing relationships, face-to-face and phone conversations were also features of these invitations.

### ***2.8.2 Ethics***

All ethical considerations required of the University of Waikato ethics committee were attended to. After completing the interview, each participant was reminded that they had the right to withdraw any (or all) of their story up until analysis began. If they chose to withdraw from the research, they were not disadvantaged in any way. One participant did in fact request to be withdrawn at this stage and that was respectfully attended to. Participants were informed that they could access the outcomes of the study on completion.

### ***2.8.3 The Semi-Structured Interview***

Participants indicated when and where the semi-structured interview would take place. The semi-structured interview began with an open-ended question inviting the participant to share their story about how they found themselves in the role of kaitoro for Kia Eke Panuku. Prompting questions were available, which allowed flexibility and for the participant to lead the conversation in the direction they felt was relevant.

The following questions were used as a guide or prompts if needed:

1. What led you to becoming a kaitoro for Kia Eke Panuku?

2. Is the current role of a culturally responsive and relational PLD facilitator different from that of other PLD and/or leadership roles you have held in the past and if so, in what ways?
3. Has your past personal history impacted on being a culturally responsive and relational practitioner in the present? If so, in what ways?
4. Have any challenges presented the opportunity for you to reflect on your culturally responsive and relational practice? If so, in what ways?
5. Are there certain knowledges, skills and dispositions that are best left behind or carried forward into the role? If so, what are they and why?
6. Have you learnt new skills that can be carried forward into future roles? If so, what are they and why?
7. Is there anything more you would like to add?

During the semi-structured interviews the principles of culturally responsive methodologies guided my practice. This meant I was careful to enter the interview with humility, listened deeply and prompted the participant to speak freely. Participants were able to lead the conversation in a direction they felt comfortable with, and during the interview I tried to continually reflect on my practice, ensuring my own thinking/talking did not dominate the conversation.

#### ***2.8.4 Transcribing***

The interviews were recorded and transcribed using digital technology. Once the transcribing was completed, each participant was sent a link to their portion of the transcript via Google Drive so that they could read and amend the material to ensure it accurately reflected their recall of the conversation. Once the first draft of research findings was completed, I provided another opportunity for each participant to review and make any final amendments via Google Drive, if they wished to. This exchange allowed the participants to contribute to the sense-making process in the collaborative story.

### *2.8.5 Confidentiality and Anonymity*

Participants received access to the transcribed portion of their interview via an email link to a password protected Google doc, so they could amend the transcribed interview. As kaitoro have held positions in other PLD/leadership environments, codes were used during the transcribing of the interviews and pseudonyms were used in the final report. All digital materials are stored in my password-protected computer and password protected Google Drive. All hard copies have been stored in a locked filing cabinet for the duration of the research and will be destroyed after five years. While every effort has been made to ensure confidentiality, it was understood that this could not be totally guaranteed. My supervisor's contact details were provided to the participants in case any issues arose.

## **2.9 Participants**

Initially six participants agreed to participate in the semi-structured interviews however, one participant requested to have her story withdrawn after reading the first draft of the findings. As the intention of this research was to adopt a culturally responsive methodology, the transcript from this participant was respectfully withdrawn.

### *2.9.1 Patricia*

Patricia expresses herself as a 51-year-old Pākehā female, born and raised by Pākehā parents in Christchurch, New Zealand. She has had a career in education, beginning as a secondary school dance and drama teacher. She has had a number of leadership roles in PLD including working as a facilitator for the implementation of the New Zealand Arts Curriculum for the University of Waikato and Otago University. Patricia also worked for NZQA (New Zealand Qualifications Authority) as a national facilitator. She also has prior experience in culturally responsive pedagogies as a facilitator for Te Kotahitanga before being appointed as a kaitoro for Kia Eke Panuku.

### *2.9.2 Zana*

Zana expresses herself as a 45-year-old ‘kwassie’ (Kiwi/Aussie) female, born in Australia and emigrating to New Zealand in 2004. She states that she has come to understand that she is tauiwi – and understands her place as a bicultural Treaty partner. She has a long career in education mainly specialising in drama, including some time teaching aboriginal children in New South Wales. She enjoyed a few years working in live music education programmes in Sydney before deciding to take up various teaching roles in New Zealand – drama, music and food technology. This led to becoming a Deputy Principal in a rural, low decile secondary school on the East Coast of the North Island in 2012. She had some prior experience with culturally responsive pedagogies as part of Te Kotahitanga and He Kākano, before being appointed as a kaitoro for Kia Eke Panuku.

### *2.9.3 Heather*

Heather expresses herself as a 37-year-old Māori female, born and raised in New Zealand by a Pākehā mother and Māori father. She enjoyed being a successful Māori student in the top stream of high school. Heather started her career in education as a Chemistry teacher for two and half years before leaving New Zealand to live in Japan and then England. On her return to New Zealand she worked as a laboratory technician and then started a family. She returned to the secondary sector after having her first of three children, to teach science and she then began coordinating the Māori leadership programme at the school. It was while in this role that she was appointed as a facilitator for Kia Eke Panuku in 2015.

### *2.9.4 Kali*

Kali expresses herself as a 41-year-old New Zealand European female, however she believes there may be some connections to both Ngāti Pūkenga and Tūhoe iwi through her grandfather’s side of the family, although this has not been disclosed to her. Kali grew up in a family of teachers and wanted to be a teacher from a young age. She has taught predominantly in a remote Area School in the South Island before moving home where she gained a position in a secondary school

where she was part of the senior leadership team. An opportunity arose in 2012 for her to take time to study, which she did completing her Master's Degree in Educational Leadership and Administration. Already passionate about reducing educational disparities in Aotearoa, these two years of study reinvigorated her desire to disrupt the status quo within education in Aotearoa New Zealand. In 2014, Kali became a kaitoro for Kia Eke Panuku.

### *2.9.5 Ngaire*

Ngaire is a 38-year-old female, who expresses herself as both Māori and Pākehā, although currently she always considers herself as Māori first. Ngaire grew up in a small rural community and did exceptionally well in the top stream in school, becoming fluent in Japanese. Prior to becoming a kaitoro for Kia Eke Panuku, she taught for 14 years in secondary schools in Auckland in the Social Science learning area, specialising in Economics. She also held middle management positions, head of curriculum area and was a specialist classroom teacher.

### *2.9.6 My story*

I am a 55-year-old New Zealand Pākehā female, born and raised in the Waikato district by my Pākehā parents. My heritage stems back to a line of Scottish Presbyterians who immigrated to New Zealand in the 1840s and settled in Waipu Cove, Northland. I succeeded at school and teachers training college and was appointed to teaching positions in my area of choice. In those days, we were even paid to attend training college. I followed a teaching path from primary through to secondary school, experiencing leadership roles and being appointed into PLD roles in the advisory service for the University of Waikato. I have had prior experience in culturally responsive pedagogies through being a facilitator for Te Kotahitanga and was appointed as kaitoro for Kia Eke Panuku in 2014.

## **2.10 Summary**

In this chapter I have provided the theoretical underpinnings for the decisions made in the research design and process. These decisions were based on establishing a way of carrying out the research that placed the relationships with

the participants at the heart of my practice. By applying a culturally responsive and relational methodology in the development of the collaborative story, I was able to address the central question and contribute to new learning in a respectful way. The next chapter outlines the key findings from the semi-structured interviews held with five kaitoro.

## CHAPTER THREE: THE COLLABORATIVE STORY

### 3.1 Introduction

In order to develop a better understanding of what culturally responsive and relational practice means at the provider level, this research sought to capture the lived experiences of professional development facilitators within Kia Eke Panuku. This chapter presents the collaborative story of Kia Eke Panuku kaitoro, who share how aspects of this role have impacted on who they are, how they think and how they see their role within Kia Eke Panuku as a new *way of being*. Using grounded theory, sections were identified in the transcripts and organised according to the most commonly occurring themes as shown in Table 2 below. I will answer each of the research questions using the main themes that emerged from the voices of kaitoro.

Research Question	Key Theme
<i>How is the role of a culturally responsive and relational PLD facilitator in Kia Eke Panuku different from that of other PLD and/or leadership roles held in the past?</i>	<ul style="list-style-type: none"> <li>• Moving from being an expert transmitter of knowledge.</li> <li>• Moving towards collaborative construction.</li> <li>• Managing challenge and balance.</li> </ul>
<i>How have past personal histories/roles impacted on being a culturally responsive and relational PLD facilitator?</i>	<ul style="list-style-type: none"> <li>• Māori loss of identity, language and culture.</li> <li>• Western imposition and privilege.</li> <li>• Professional self, linked to the personal self.</li> </ul>
<i>How have any challenges presented the opportunity to reflect on being a culturally responsive and relational</i>	<ul style="list-style-type: none"> <li>• Critical self-reflection on practice.</li> <li>• Ako: Critical cycle of learning.</li> </ul>

<i>PLD facilitator?</i>	
<i>Are there certain knowledges, skills and dispositions that are best left behind or carried forward into the PLD facilitator role?</i>	<ul style="list-style-type: none"> <li>• Commitment to Treaty of Waitangi.</li> <li>• Ako: Becoming a learner.</li> <li>• Unlearning some traditional ways of being.</li> <li>• Power and Privilege</li> </ul>
<i>What have kaitoro learnt that can be carried forward into future roles?</i>	<ul style="list-style-type: none"> <li>• Transformative praxis: Merging of theory and practice for social justice.</li> <li>• Guiding principles of culturally responsive and relational pedagogy.</li> </ul>

*Table 2: Emerging Key Themes*

## **3.2 Question One: Professional Learning and Development**

Firstly, kaitoro were asked how being in the role of a PLD facilitator for Kia Eke Panuku was different from other PLD and/or leadership roles they had held in the past. Within the collaborative story three key themes emerged whereby kaitoro talked about their experiences as either PLD providers or participants in the past and how this differed from being a kaitoro for Kia Eke Panuku.

### ***3.2.1 Moving from Being an Expert Transmitter of Knowledge***

#### **3.2.1.1 Professional Development**

Kaitoro saw their current role as something very different to facilitation roles they had held in the past. They often referred to actual PLD models and/or programmes and recognised that these were mostly ineffective for making changes to teacher practice or outcomes for students. Kaitoro views closely

aligned with the findings from the Teacher Learning and Professional Development: Best Evidence Synthesis (BES) (Timperley et al., 2007), which outlined externalised PLD factors that were not conducive to successful PLD. As recipients of PLD, kaitoro referred to outside experts who provided packages and told them what to do. They recognised this PLD as what Sleeter (2011b) describes as the ‘technical-rational model’ and recognised the lack of change in practice as a result.

***Zana:** The expert model, where people stand up there and tell you what to do, might be great for that half day or full day. You get some strategies, you think “I can do that.” You leave, you drive home, you go back to school the next day and it is forgotten because that is all it is, a list of things to do. It isn’t based on changing or enhancing who we are as a teacher or a leader. It’s about do this and you will be compliant with this ... it’s not about how you do it, just do it.*

Heather also described how she was really enthusiastic about the ideas presented at an ‘expert’ workshop, but upon returning to the busy life of school these were quickly forgotten.

***Heather:** I remember that first PLD we came back and it was just not sustained at all because we were really busy. We just reverted back to what we have always done, ‘cause there was no ongoing support. There were no strategies on how to implement in your context.*

Kaitoro understood that the PLD they had experienced from the past was similar to what other teachers/leaders had also experienced and were commonly expecting from Kia Eke Panuku.

***Heather:** Is it because they [teachers] have got this traditional view of PLD? Where people come in and they tell you strategies ... you will tell me what to do, I will do it, it will work or it won’t and typically, I won’t continue doing it because I will revert back to everything else.*

Kaitoro recognised that it was difficult to develop new practices if these were not backed up by theories that were able to become well understood. Heather remembered the steep learning curve she faced when taking on the role as kaitoro.

***Heather:** I had to learn really quickly how to ‘interrogate evidence’ and all about ‘the fabric of society’. I knew there was something wrong, but I didn’t know why or what it was or how to address it. So, in this role my eyes were smartly opened to a lot of realities and a lot of the history. But also, alongside that, ways that we could make a difference to those inequities.*

Kaitoro valued having PLD experiences themselves where they were exposed to current theory in the form of academic readings and resources. Patricia also valued having a clearer vision and understanding the theories that grounded her practice.

***Patricia:** I would say this is more embedded in theory and practice. This is more directional and focussed. We know what our vision is and we know how to get there.*

Patricia referred to the difference in her role as a PLD provider.

***Patricia:** In my previous role, I was still doing stuff for the teacher. I could have encouraged the teacher to do it for themselves, for self-determination and ownership. Because if people don’t own that learning then it is not going to be as effective.*

Heather offered a suggestion.

***Heather:** Take yourself out of the centre of the conversation, ‘cause actually it is not about me, it’s about the kids. I don’t know many PLD people outside of our kaupapa (shared vision), but the ones I have come across seem to be all about themselves.*

Kali described a more inclusive model, whereby the participants bring who they are to the learning.

***Kali:** It’s about breaking traditional PLD e.g. Principal at the front, staff fall asleep, to interactive dialogic PLD sessions where staff are able to bring their true self, their learning, their zone of proximal development to the mahi, not being left behind.*

The views from kaitoro aligned with my own experiences of being a PLD facilitator. For many years, I planned and prepared packages of useful material and delivered one-off workshops that teachers attended and enjoyed. In line with BES however, I have little evidence that there was any change in teacher practice that made a difference to student outcomes. As kaitoro for Kia Eke Panuku, I experienced a PLD modelled, led by our own academic directors, that demonstrated a new way of working. These deliberate acts required me and my colleagues to reflect on our practice through a new lens.

### *3.2.2 Moving Towards Collaborative Construction of Knowledge*

#### 3.2.2.1 Sociocultural Practices

As kaitoro moved from being expert transmitters of knowledge, they found new ways of working that sit more closely with Vygotsky's sociocultural theory of learning (Daniels, 2012). Within a sociocultural context, knowledge can be co-created by both parties, who learn with and from each other, within the social contexts in which they are engaging. Kaitoro recognised that this new way of working was being modelled to them by their own academic directors, which enabled them to do the same with others. This layer of influence extends beyond Sleeter's (2011b) suggestion that "Teachers occupy the position of 'expert' in relation to the students, just as professional developers occupy the position of 'expert' in relation to the teachers" (p. 17), to those who occupy the position of 'expert' to the PLD providers.

In this regard, Kaitoro frequently referred to working in a way that 'lets go' of a transmission model to a way of working that involved working alongside others and being open and responsive to new learning that builds on SCLT's existing prior knowledge and experiences.

***Heather:** I think there needs to be people who can listen and learn alongside the school. There is stuff happening already and people with some skills who could actually enhance what you have got to bring to the table.*

Kali understood that being responsive requires a willingness to let go of her position as expert and to provide a space where all views could be heard.

**Kali:** *It has been that letting go of having to know all the answers and now I thrive on talking about things and socially constructing knowledge. There is no expert, there is no, “I am here to fix your problems.” It is about how we are going to work together, building on what you have already got going well to make a difference for Māori.*

Ngairé recognised how important relationships are in being responsive to other people’s ‘cultural toolkit’ (Bruner, 1996).

**Ngairé:** *Once you kind of know that person and what has created all of the discourses that has got them to where they are, then you can really engage with what is really underneath their thinking, comments, or their positioning.*

Similar to Wearmouth and Berryman (2009), kaitoro also identified the *more expert other* as an important contributor in the development of new learning within their community of practice. Kaitoro acknowledged that there were times when having some expertise was necessary. They understood that this meant they needed to be able to recognise when this expertise was required.

**Zana:** *We have expertise, but we are not the expert. We might be a ‘more expert other’, but it is only in that space at that point in time. So, I had to be really careful that my tendency to tell as an expert was not ever present because when it was, nothing worked. So, I flipped that and actually put the onus on people to make their own conclusions based on the evidence.*

Kaitoro shared how they needed to find a balance between not coming across as the expert, but using their adaptive expertise in extending participants’ thinking. Heather talked about finding the balance between knowing when to use her expertise to add to new learning and when to co-construct new knowledge with others.

**Heather:** *The team [SCLT] got hōhā (fed up) with me because I didn’t do any transmission at all and they said, “just tell us!” So, I had to really understand that, yes, we need to co-construct where possible and yes, we should be having dialogic stuff, but sometimes*

*transmission is critical. So, it's about unpacking and making sense of how that looks and ensuring that it happens in a balanced way.*

Patricia also understood that balance is not just about timing, but about letting go of the power over learning and being responsive to where the learner is.

***Patricia:*** *I think a big part of the learning for me is realising what power sharing is, letting people express themselves, make decisions; drive the learning. But then knowing or getting a sense of when it is the right time to bring in our expertise ... I know that people appreciate that expertise at times when they need it, because that is why we are there.*

Similarly, Heather acknowledged that letting go of her position as expert also meant that she let go of controlling the decision-making.

***Heather:*** *It's about having to put more trust in people that given the right skills and the right understanding of the principles, they will come up with a decision that is right for them ... it is not up to me. So, as long as I can feel confident that I have provided them with opportunities to talk about it and I have asked a lot of questions.*

Kaitoro understood that responsive pedagogy involves a level of critical questioning that addresses issues of power and privilege. Ngaire talked about critical questioning as an essential element for deepening learning and bringing the conversation back to the evidence.

***Ngaire:*** *I think for me, one of the things I probably do much more now than I did in the past was ask more open questions, not trying to lead people to what I believe ... For me it has been asking questions with a real willingness to understand their position and their zone of proximal development.*

From experiencing the critical questioning of a *more expert other* within their own PLD context, they could then see that it transferred to other contexts as well.

***Heather:*** *I guess culturally responsive and relational pedagogy can work at all levels in a school, in any institution, in any company. Having a good*

*understanding of that and being able to co-construct and develop that understanding alongside others will be a good starting point.*

Kaitoro recognised that these new skills transferred to other levels. Kali described a particular occasion whereby she was supporting the SCLT to support their staff in their understanding of the pedagogy.

***Kali:** I said, “video clips can be good but the discussion, what we do with it after, that is where the learning occurs for everyone and people can make links to their own practice and what they are thinking, as opposed to being told this is what you are meant to do.” So, that way of being is not only in a classroom but it is an interaction with the SCLT that we work with and then what we are wanting is to see how they interact with the rest of their staff.*

Working within and alongside a team was identified by kaitoro as significant. Having critical conversations with their own colleagues about their practice was seen as important in developing new learning with SCLT.

***Patricia:** I see that role as being really dependant on learning alongside the team and being very open and sensitive to how we are. Not only in working together but how other people in strategic change leadership teams are as well. It is about being responsive, intuitive, sensitive, picking up on people’s actions, intentions, like sub-text in a way.*

Zana acknowledged that the relationship within the kaitoro team was built on whanaungatanga (relationships of care and connectedness). Rather than working as individuals the development of interdependence was crucial to their success.

***Zana:** I see our role as completely interrelated as a team. We work with other kaitoro in a culturally responsive relational way where we care about the other person. We are not the boss of each other. We have interactions that are built on knowledge of each other and what we know already and where we want to go, a common vision.*

As discussed in Chapter One, the deliberate rejection of transmission pedagogy, whereby the expert holds the power of learning over others, to a constructivist way of working with others, involves a rethink of the notion of ‘expert’. For

kaitoro, finding the balance between not being an ‘expert’ but bringing in ‘more expertise’ to stretch the group of learners to new learning was acknowledged as challenging.

### *3.2.3 Managing Challenge and Balance*

Kaitoro understood that sometimes the role can be challenging. Managing the PLD space so that the kaupapa remained at the forefront of the conservation and people's *mana* (prestige, status) was intact, was seen to be difficult at times. Zana talked about her role in managing the tension between this space to ensure the kaupapa was not jeopardised.

***Zana:** The first and foremost thing in our minds is, how do we stop doing harm in this space? We try and rebuild the whanaungatanga of that space because the foundation crumbled on one side.*

Patricia expressed how hard it was when trying to balance these roles.

***Patricia:** I am always asking myself “what level of support or respect do I need to show or give before I can challenge?” It’s always that balancing act. It is easy to forget that people are in a space where they don’t know or understand what we know and you have got to respect that. I think that is a bit of tension sometimes. That is quite hard.*

Similarly, Zana consciously worked on managing this tension.

***Zana:** If there is something challenging that people need to consider, I try hard to not let those questions land heavily and to ensure that people’s *mana* is intact. It is certainly something I work on. Be challenging, yet caring, be hard, yet soft, like there is that balance of getting people to a point where they are ready to go “oh OK”, without upsetting them.*

Having the support of colleagues was particularly valued by kaitoro. Zana shared a moment when the kaitoro realised that they had to respond to a tense situation and change their practice.

***Zana:** We were approaching it all wrong, we were being a bit too confrontational ... We had a good enough relationship with the school that*

*we could say “the intent of the conversation needs to be focussed on Māori kids, but not in a deficit way, do you see where we are coming from?”*

Zana also recognised that kaitoro are human and having the back up of a colleague was helpful.

**Zana:** *Someone has to have your back in the facilitation space because none of us are perfect and we all bring something unique, our authentic selves and we are all going to stuff up at some point.*

While forming strong relationships with participants was seen as important, kaitoro also understood that it was their responsibility to use their understanding of theory to challenge deficit discourses. By doing so, they were enabling others to become consciously aware and recognise their own agency. Kali distinguished between her desire to have purely congenial relationships in the past and as a kaitoro having strong enough relationships that could withstand dissonance and/or discomfort.

**Kali:** *I guess my relationships with staff were maybe more important to me than confronting their practice. Whereas nowadays, I know that my relationships with people I work with are very important because without them you can't get them to that place where they need to feel that dissonance and that discomfort. So, I am not afraid to ask those confronting challenging questions, which is a clear difference between then and now.*

Sometimes the role can be confrontational. Kaitoro acknowledged that this was not easy and often required both strength and determination.

**Kali:** *I will challenge when it needs to be challenged. I am determined to not sit there and allow deficit theorising to go on. I will just ask them questions so they can start unpacking their assumptions, their beliefs and start questioning where they have come from.*

In answering the question, how being in the role of kaitoro was different from other PLD and/or leadership roles held in the past, kaitoro saw that while they were moving away from being ‘the expert’ transmitter of knowledge, they also understood that there was a time and place for a ‘more expert other’ to contribute

to new learning within a sociocultural context. Having experienced this kind of PLD themselves in Kia Eke Panuku, they were able to transfer this to the way they worked with others. Knowing when and how was seen as a balancing act, which could at times be challenging.

### 3.3 Question Two: Histories

Secondly, kaitoro were asked how past personal histories/roles may have impacted on being a culturally responsive and relational practitioner in the present. Within the collaborative story three key themes emerged whereby kaitoro talked about their lives and how their experiences have shaped who they are as Māori, non-Māori and bicultural, both in a personal and professional way.

#### *3.3.1 Māori Loss of Identity Language and Culture*

Kaitoro who identified as Māori or as being bicultural, expressed challenges in their lives around disconnecting with their identity, language and culture and the struggles they have encountered in reconnecting with Te Ao Māori (the Māori world) later in life. As discussed in Chapter One, this loss can have devastating consequences to outcomes for Māori. Māori kaitoro shared experiences from their early lives where they became consciously aware of the educational disparities for Māori within their own whānau.

***Heather:** My experience at high school was, Māori and Pākehā are completely different. So right from third form we were streamed and I was the only Māori in the top stream and all of my cousins were in the bottom stream. That happened throughout the whole five years at high school. I saw my cousins dropping out of school, fifth, sixth and seventh form. By seventh form there was only me and one other Māori girl, everyone else had left. From a community that was 40% Māori, I was the only one who went to university. While I was succeeding in the system it became really evident to me that being Māori and being academic was a rare thing.*

Ngaire shares a similar picture about her early schooling years.

***Ngairi:** I went to a rural small primary and secondary school that were 30% Māori. I was in the top stream class and we weren't allowed to do Māori, we learnt Japanese. So, my sisters and I were all fluent in Japanese but didn't know any Māori at all. If you did kapa haka (Māori performance) you were in the bottom stream. I remember in the fourth form my sister really wanted to do kapa haka and the school just said, "no!", 'cause she wasn't in the bottom class. So, I went to a school in a time where being Māori was really for the low academic students.*

While both Heather and Ngairi have been successful Māori within a Westernised educational system, they admitted that this was at the expense of their being Māori. Their experiences made connections to Ford's (2013) own schooling whereby she too was forced to learn on Pākehā terms. These stories reflect the narratives of Māori students in Culture Speaks (Bishop & Berryman, 2006) and vision of Ka Hikitia for *Māori to enjoy and achieve education success as Māori*. The reality for Ngairi's sister highlights the outcome when her educational experience did not recognise and celebrate her unique identity, language and culture.

***Ngairi:** I loved being in the top stream, but I know for my sister it really was a huge identity crisis throughout her whole life and it is still going on. She didn't get to enjoy school because she didn't get to express who she was and is one of those kids that the system really failed.*

Although Ngairi was a successful student, it was not until she became a teacher that she confronted her Māori identity.

***Ngairi:** Some really great associate teachers made me think I needed to know my own identity, before I could engage with kids about, "who are you and what you bring to the classroom?". It really challenged me to think about "who am I? who do I want to be for those students? what kind of role model do I want to be?" I didn't want to be a role model who was ashamed and didn't want to clearly identify who I am. I want to be like, "yeah, I am Māori and I teach economics. Why wouldn't you do economics as a Māori student? It is a really great subject"*

### *3.3.2 Western Imposition and Privilege*

As non-Māori, I can see that my story is different. In accordance with Consedine and Consedine (2012) or McIntosh (1989), simply by being born white holds certain privileges and belonging to this dominant white culture meant I never had my language denied, nor did I ever need to struggle to reclaim my culture. The invisibility of this privilege was not evident to me until my senior high school years when University Entrance accreditation was awarded to my predominantly white peers. Kali, who is non-Māori, also remembered becoming aware of how her Māori friends were not experiencing similar advantages.

*Kali: I grew up in a school that was 50% Māori and I know a lot of my friends didn't have the same pathways as me. Even though they were just as bright as me, school didn't work for them.*

Patricia recalled her early days of teaching in Gisborne where she first encountered Māori students, who helped her become conscious of the impact of her 'whiteness'.

*Patricia: They just told me stuff really blatantly and I think it was from that moment that I thought, as a teacher this is not really good enough. I mean, this is a whole new world that has opened up to me. I have got to step up.*

Whilst Māori and non-Māori were living in the same communities, their stories were very different. By sharing their stories, kaitoro were able to learn more about each other and the benefits or barriers they faced. This helped them recognise that these early experiences set in motion a journey of reflecting on the part they played in the educational disparity for Māori learners.

### *3.3.3 Professional Self Linked to Personal Self*

Kaitoro expressed a deep and enduring connection to the kaupapa not only in their professional lives, but their personal lives as well. As discussed in Chapter One, Kaupapa Māori and critical theories provided the means for realising the kaupapa. Ngaire revealed how this new knowledge made her feel personally challenged by the actions/comments made by others.

*Ngaire: My personal self wants to either cry or get really angry and then*

*my professional-self thinks “how do we get to a place where we can all move forward and actually where kids, Māori kids, may get a better deal?” For me, it is personal in this work. I think it has to be for you to be still be here, ‘cause it is so hard.*

Heather felt a sense of obligation to her own family to represent Māori in her professional conversations.

**Heather:** *I am in a privileged space to be able to have those conversations with people in a professional way. Despite all the anger, I owe it to all of my Māori colleagues, friends, cousins, family to challenge those ways of thinking.*

Heather also recognised that while having the responsibility for her family on her shoulders was hard, it also brought her strength when addressing the inequity that she faced.

**Heather:** *Takes a bit of courage, having all my cousins, parents, tūpuna (ancestors) on my shoulders saying, “you are in a space where you can make a difference for our kids. So, don’t be scared and not say anything. If you don’t say it, then who is?” So, having that strength of people behind me that are counting on me, gives me courage to ask those questions, ‘cause if I don’t, who is going to?*

Ngairé expressed her frustrations in facing others who didn’t understand the kaupapa in the same way as her.

**Ngairé:** *I came into this work taking for granted that most other people, particularly most other teachers thought the same way I did. So, I found that really challenging when people still asked “why do we need to focus on Māori? why is this important?” I am like, “are you really asking me that? you know I am Māori, right? you are asking me why am I important or not important?” I still find that a challenge.*

Kaitoro understandings of Kaupapa Māori and critical theories had changed the decisions they made in life. Heather’s own experience with struggling to learn te reo Māori, has influenced the decisions she makes now with her family.

**Heather:** *Through having kids I am definitely starting to think, “actually I don’t want them to have to fight to have their reo. I don’t want them to have to compromise being who they are because of any system they find themselves in.” I see the importance of it from a theoretical and a practice perspective, as we look at schools and look at student voice. This has had an impact on how I look at things now.*

Heather recognised how she herself had been subjected to hegemony.

**Heather:** *When my eldest daughter was about to turn five and I was trying to decide if she was going to go to a bilingual class at our primary school or not, I was saying “I don’t know if she should go in a bilingual class, cause what if she doesn’t learn to read English properly.” Now I look back on that and see that is such a hegemonic way of thinking. So, to be aware of that positioning, now I can identify, question and challenge. I am more aware of some of those discourses.*

Non-Māori kaitoro saw that their contribution as bicultural partners filtered out to their personal lives, whereby they felt compelled to take a stand and speak out against inequity. Having gained Kaupapa Māori and critical theoretical knowledge enabled kaitoro to identify and respond to deficit discourses. Kali recalled a party whereby the conversations with her family about Māori got a bit heated.

**Kali:** *This friend of mums came up to me and said, “oh these bloody kids, we have tried all these things and nothing is working for these kids and these families”, the typical discourse and she said “how is your work helping?” I said, “actually we focus on the real problem - the teachers”.*

When Kali told this story to one of her Māori colleagues, the colleague’s response demonstrated the value of bicultural partnerships.

**Kali:** *“You see, that’s why you are so important, because if you weren’t having those conversations, our society will never change.” Not that I think my eighty-year-old aunty will change. But she is right, without us Pākehā talking to Pākehā we are not going to get much change in society.*

Acknowledging her status as tauiwi and learner has helped Zana find her identity as a New Zealander in Aotearoa and her responsibility as a bicultural Treaty partner.

*Zana: I haven't even grown up here, so my grasp on te reo is limited. I am grateful for others dragging me along into this space and helping me learn what it is to be Māori and what Te Ao Māori is all about, because I was really new to that. I enjoy embracing that.*

In answering the question, of how past personal histories/roles may have impacted on being a culturally responsive and relational practitioner today, kaitoro shared personal stories about their lives that have shaped who they are and how they act both in their professional and personal lives. Both Māori and non-Māori recognised that through the inequities they have witnessed or endured, and through their understandings of both Kaupapa Māori and critical theories, they have been conscientised to the current disparity that exists for Māori. This awareness had resulted in a strong commitment to help change it.

### **3.4 Question Three: Reflective Practice**

Thirdly, kaitoro were asked if there had been any challenges that presented the opportunity for them to reflect on culturally responsive and relational practice. Within the collaborative story, two key themes emerged whereby kaitoro talked about the process of critically reflecting on their practice as an individual and as a member of a team.

#### *3.4.1 Critical Self-Reflection on Practice*

Challenges have presented kaitoro with opportunities to deeply reflect on who they are and how they have contributed or are contributing to educational disparity. As discussed in Chapter One, conscientisation can involve the process of deeply reflecting on the implication of one's actions on the marginalisation of others. Kaitoro shared how critically reflecting on their practice had helped them learn more about themselves and the way they work. Kali shared an incident where on reflection she realised she had missed an opportunity to challenge deficit

theorising.

***Kali:** I got in the car and I was angry, 'cause I was thinking "oh my goodness, how can somebody have such a deficit view of everything to do with Māori?" I didn't challenge her enough, but then I realised the learning was not necessarily for her, but for everybody else there. I missed an opportunity to open up the space for others to share their thoughts.*

Kali and Patricia also saw that working in pairs was particularly important in reflecting on practice and developing learning. This practice was deliberately set up and modelled by the academic directors, who ensured new kaitoro had a 'more expert other' to work alongside.

***Heather:** I remember in those first few months there were lots of critical learning conversations with whoever I had been in a school with, after our visit. So, I spent a lot of time reflecting and writing my thoughts and trying to make links to what had happened in a school and how my practice had either supported or was a barrier, or how I didn't take up an opportunity and what that could look like in a more culturally responsive and relational way of practicing.*

Kaitoro recognised that by having someone else to reflect on their practice with they were exposed to other ways of thinking and knowing. Without the lens of the 'more expert other', they would spiral around and not learn or grow.

***Patricia:** When we work with someone else it reminds us of our own practice; that person's practice either reflects back or builds on mine. I think we are so focussed we need the other person there to keep us on track and to remind us of what the pedagogy is. I think that is where I have done my most learning. Every single kaitoro that I work with has their own personality, their own style and I respect their way of working. I learn something from everybody.*

Having ongoing critical learning conversations about practice, was seen as important in transferring this new learning to work alongside SCLTs in schools.

### 3.4.2 *Ako: Critical Cycle of Learning*

Similar to Wink (2005), kaitoro understood that reflecting on their practice was part of an ongoing cyclic process. As discussed in Chapter One, *Ako: Critical Cycle of Learning* was a phrase used in Kia Eke Panuku to describe the ongoing process of learning, relearning and unlearning, which makes connections to Freire's (1993) critical pedagogy. The institutions of *Evidence to Accelerate* provided the opportunity to meet and use evidence to plan next steps and *Reflect Review and Act* was a point in time to review specific actions. Kaitoro recognised that these deliberate acts from their academic directors provided them with opportunities to engage in ongoing learning conversations as a whole team. Critical pedagogy was often about critical questioning of each other that pushed us all to rethink our practice.

***Kali:** I think a key thing for me and thinking about my own journey and my own learning in this kaupapa has been that team environment where we have supported each other through a culturally responsive and relational way of being, to become more conscientised to who we are and how we operate. So, we have had our own Evidence to Accelerate hui, we have had our own Reflect, Review and Act. All that has contributed to my conscientisation of who I am and my practice and what the implications are and what I am going to do about it.*

In answering the question about whether there had been any opportunity for them to reflect on culturally responsive and relational practice, kaitoro shared their understanding of critical pedagogy and the value they placed in being able to critically reflect on their practice as individuals and as a team. Kaitoro understood that the *Ako: Critical Cycle of Learning* was not merely seen as an activity for teachers but was an ongoing process that applied to all educational leaders and PLD providers in all settings. The disruption of dominating, hegemonic discourses that serve to marginalise Māori learners requires deep self and systematic critical reflection.

### 3.5 Question Four: Benefits and Barriers

The fourth question invited kaitoro to think about any knowledge, skills and dispositions they had brought to the role that were beneficial and what needed to be left behind. Within the collaborative story the first important theme that kaitoro talked about was their commitment to the Treaty of Waitangi and what that meant as a bicultural partner.

#### *3.5.1 Commitment to the Treaty of Waitangi*

Whether identifying as Māori, non-Māori or bicultural, kaitoro saw their role as taking responsibility for upholding the principles of active partnership, participation and protection, as outlined in the Treaty of Waitangi (State Services Commission, 2006). Kaitoro understood that with the signing of the Treaty, Māori and non-Māori became partners in working towards a more socially just society whereby Māori would receive the same benefits as non-Māori do.

##### 3.5.1.1 Bicultural Partnerships

Kaitoro acknowledged the importance of working together as bicultural partners. Kali acknowledged the benefits of both Māori and non-Māori working together in a bicultural relationship for better outcomes for Māori.

***Kali:** A Māori colleague said to me “you know without Māori and Pākehā at the same table we are never going to move forward”. So, hearing things like that from someone whom I admire so much really helped with me becoming aware of my place in this bicultural partnership, in this role, but also in my life.*

Heather recognised that developing this respectful relationship was not accidental and took determined and purposeful commitment.

***Heather:** I feel I have been in a very privileged space. I don't think teams like this happen all the time. You could think it is kind of luck for all of us [Māori and non-Māori] to be thrown together, but actually, we have worked hard to try and make sure that we are walking the walk, not just talking the talk.*

**Kali:** *Just thinking about those questions and talking about it today, highlights to me the importance of Pākehā working alongside other Pākehā within this kaupapa. Without that happening in New Zealand, we are not going to get anywhere.*

As discussed in Chapter One, non-Māori often feel the burden of their forefathers' actions. Kali shared how she had to come to terms with the guilt she had felt in her life in regards to the colonial impacts on Māori.

**Kali:** *Maybe I have more acceptance that I am non-Māori and that doesn't mean I am responsible for where Māori are today. I have had a lot of guilt over the years. So, I have had to let that guilt go and say "now I am a Treaty partner, this is a bicultural partnership, my voice does matter and I do have something to offer and I feel a real sense of responsibility", which is different to guilt.*

Identifying as bicultural, Ngaire recognised that her responsibility lies within both worlds.

**Ngaire:** *I want to contribute to society that I want to live in and that my children and my whānau are part of. I have a responsibility because I whakapapa to both Treaty partners.*

Ngaire had taught in a multicultural school and found the expectation to be responsible for Māori tikanga (correct protocol) in this multicultural space really challenging.

**Ngaire:** *People think, "she is the Māori one, she will do the karakia (prayer) and she will make sure all the Māori tikanga is upheld". I am like, "of course I will do that", but I shouldn't have to.*

She saw the benefits of working in bicultural pairs because participants see a bicultural interface.

**Ngaire:** *We work in pairs, usually they're non-Māori but I know they have still got my back. They [SCLT] realise that we are all facilitators and our kaupapa is around Māori students, and if I don't say it, then one of my Pākehā colleagues will. Which has been a real safety for me 'cause*

*sometimes I think I don't want to be the person saying "what about the Māori voice?" and I think there is a real power when other people are saying that as well.*

Kaitoro recognised the collective responsibility to bring about change.

***Ngairi:** We bring something special to this work and I think that is what is most important for moving forward in terms of our society. It is not going to be one person that changes it, it will be every single person no matter what we bring. That's going to make our society better and I guess, we have all got this common passion even though we have different experiences.*

These respectful bicultural relationships do not happen accidentally. Kaitoro understood that they were selected according to their ability to demonstrate to others the value of working together as bicultural partners, where both partners can bring their worldview and critical lens to the conversation and learn from each other.

### 3.5.1.2 New Space

Kaitoro saw their role as facilitating the space that lies between two worlds. As discussed in Chapter One, the implications around different worldviews and where they intersect, were significant to our actions as kaitoro. I had an experience when the views of these two worldviews collided when one Māori SCLT member's view clashed with the remaining non-Māori group. The discussion became heated as both sides would not budge. My partner and I worked hard to ensure that there was the opportunity for both parties to contribute to sense-making within the *responsive dialogic space* (Berryman et al., 2013).

Ngairi acknowledged the range of people and diverse backgrounds with whom she worked alongside.

***Ngairi:** Being able to work with such a range of people with quite diverse backgrounds is really valuable. I think that is what is most important for moving forward in terms of our society. It is not going to be one person that changes it, it will be every single person no matter what we bring.*

Patricia also recognised that people come with varied backgrounds and experiences and each has something to contribute to the conservation.

*Patricia: We have to somehow pull those perspectives together and realise what is going to be useful for moving forward. If we are just going around spiralling, it is not going to really help schools to move anywhere for their Māori students.*

### **3.5.2 Ako: Becoming a Learner**

A Māori view on teaching and learning includes ‘tuakana teina’, involving a peer system of a more expert (tuakana) helping or guiding a less expert (teina). It is within this relationship that ako can occur, whereby these roles can reverse. Kaitoro recognised this reciprocation of roles and often saw themselves as learners.

*Zana: This is about being alongside others as they learn. I want people to know that I am a learner in that space too. I might have a little bit more expertise, but actually, we are going to learn together. It was new for me. I was used to being told what to do.*

As previously mentioned, shifting from being in the expert role to one where kaitoro and participants may reciprocate learning roles, involves different aspects of learning, relearning and unlearning (Wink 2005). Kaitoro made connections to Wink’s (2005) theorising, by sharing how they had to learn the kaupapa (the what and the why) and relearn new ways of facilitating that built on what they already knew (the way and the how). Zana talked about how she had to learn to listen deeply in order to be more responsive in her interactions.

*Zana: I learnt quickly to metaphorically put duct-tape on and listen to the intent and the deeper meaning within what people are saying, read body language and be present in the space. Instead of thinking I had all the answers, actually to facilitate a space where people come to their own understandings.*

While kaitoro acknowledged that learning and relearning had been difficult, they understood that unlearning had been the most challenging of all.

### 3.5.3 Unlearning Some Traditional Ways of Being

Kaitoro understood that unlearning involved deep critical self-reflection and the courage to ask the question of themselves - *how do my thoughts and actions perpetuate the status quo of inequity?* Unlearning practices that perpetuate power and privilege were commonly expressed by kaitoro as they came to terms with dismantling their status of 'expert'. As Winks (2005) suggests, kaitoro found this space to be uncomfortable because it challenges what we have previously known to be right and true.

***Ngairi:** I think that has been the biggest unlearning for me. To stop just trying to convince people of my perspective and actually engage with theirs first, so we can have a common, a more equal relationship which isn't just based on trying to convert to what I think is right. Because I was trying to lead people to what I thought that they should be doing, rather than actually empower them to want to do that [become conscientised to the impact of their actions].*

***Kali:** When I started [Kia Eke Panuku] I don't know if I had any understanding of what that meant [culturally responsive and relational pedagogy] because I had the traditional PLD facilitator picture in my head. I have learnt through my amazing team that is not what we are about and it has been amazing unlearning around that whole expert approach.*

The process of critically reflecting on practice - learning, relearning and unlearning is an ongoing process. Zana talked about how her learning is still evolving.

***Zana:** I am naturally quite a teller. So, I had to work hard and unlearn that stuff. For me it is about 'connect four' and if they don't click, they will just resist all the way and it will be just me trying to indoctrinate them and tell them what to do. 'Cause pennies don't drop for people by me telling them how to connect up those dots.*

Zana's experience with another PLD model helped her to clarify what the difference is in her practice now. The way kaitoro approached the learning was the critical difference.

*Zana: That was unlearning for me, I thought it was about being compliant and ticking boxes. I think that is why [name of PLD project] didn't necessarily make all the ground that we wanted it to 'cause we were missing that criticality, we knew it was about succeeding as Māori and that has not changed, we knew it was about realising the potential of kids, that's not changed, but it is the way we approach the learning, the context for learning that's changed.*

The unlearning of Western transmission ways of delivering packages of PLD was personally confronting for kaitoro, as it challenged and disrupted ways of working that were deeply entrenched in who they were as educational leaders.

### *3.5.4 Power and Privilege*

As discussed in Chapter One, the use of power by educational leaders to perpetuate the inequity for Māori learners, is central to the kaupapa and role of kaitoro. Kaitoro understood that as PLD providers they were often seen as 'experts' and the position of power this holds. By placing a critical lens on their own practice, kaitoro became conscientised to their position of power and could then deliberately begin to resist the privileges this held.

*Heather: I have had to let go of wanting to control everything. So, there's that whole, I know the right way and you should do it this way kind of thing, that comes from being a teacher.*

*Zana: Learning how not to be the boss was really important for me and I am not saying that I am there yet. At least I am conscientised to that new space, it is like you say the way of being, as opposed to a checklist of things that we have to achieve.*

Similar to Bishop (2005), kaitoro became more conscious of recognising their own position of power and saw the importance of challenging deficit discourses that marginalise Māori, in their own practice and in the practice of others. More importantly, kaitoro learned that it was through critical questioning they were able to help others to recognise their own position of power and activate their own agency to make a positive difference. Learning how to do this was not by accident. It was through the critical questioning of the Kia Eke Panuku director

that helped me develop a better understanding about power and privilege. After observing an engagement with a SCLT in which my intervention maintained the status quo, Mere asked me why I felt it necessary to save the conversation [with SCLT] by providing an easy way out. Through critical questioning she was able to help me see that by trying to ‘keep the peace’, I was protecting the power and privilege in the room at the expense of the Māori learners in the school. Recognising my role in perpetuating inequity was challenging, but unpacking the incident and seeing it for what it was, has changed my practice ever since. Noticing how she went about it was even more powerful.

Pleasing others, when you are deliberately trying to disrupt the existing status quo and do this in respectful ways, has been a point of critical reflection in Heather’s practice as well.

***Heather:** Previous to this role I wanted to be a people pleaser because I wanted everyone to like me. It doesn’t work here.*

Ngairé understood the importance of using critical questioning to ensure both non-Māori and Māori voices are heard at the table.

***Ngairé:** I am really conscious that I need to make sure that a Māori voice is heard and Māori students even more so. I think it is good to challenge schools about who they have at the table, maybe we need to think about who else needs to be involved in these conversations, who are we making decisions for? You don’t have to be Māori, but someone has to be taking that position.*

Zana revealed how complex this role is. While it is important to do no harm to others, she acknowledged that at times kaitoro have to protect themselves as well.

***Zana:** I am not afraid of failing, but I am afraid of harming others, ‘cause that is really important to me. Do no harm. But I am not afraid of making a mistake because I know that is part of the learning process. So, that has been helpful. Develop a bit of a thick skin, a disposition that allows you to not be down trodden, but to think, “I will learn from that, I will do something differently next time, to get a different outcome.”*

Relearning and unlearning is often difficult, but is essential to challenging long held assumptions and seeking new ways of being that can bring about change. When invited to think about any knowledge, skills and dispositions they had brought to the role that have been beneficial and what needed to be left behind, both Māori and non-Māori kaitoro expressed a strong commitment towards being responsible bicultural partners under the Treaty of Waitangi. While they acknowledged Māori and non-Māori may come from different histories, kaitoro respected the contributions of individuals and that each may be a learner in the PLD space. Unlearning ways of being that perpetuate power and privilege has been acknowledged as essential, but most difficult.

### **3.6 Question Five: Looking to the Future**

Finally, kaitoro were asked what they had learnt that could be carried forward into future roles. Within the collaborative story two key themes emerged whereby kaitoro talked about leadership and the principles of culturally responsive and relational pedagogy that will guide their practice henceforth.

#### ***3.6.1 Transformative Praxis: Merging of Theory and Practice for Social Justice***

Kaitoro recognised that in their roles as transformative leaders they needed to challenge and change the social conditions that were perpetuating the marginalisation of disproportionate numbers of Māori students in schools. They also understood that their practice was informed by understanding the underlying theories and that these understandings did not happen by accident. It was through deliberate acts of PLD provided by the Kia Eke Panuku director and academic directors that kaitoro were then able to reflect and learn with and from each other. Kaitoro realised that when teachers engage in the theories they are more likely to also understand the need to unlearn and relearn and embed new praxis into their roles.

Kaitoro expressed a strong sense of commitment to the kaupapa that they would carry with them in both their personal and professional lives. The statement, *I am*

*the kuapapa and the kaupapa is me*, was frequently reiterated by kaitoro.

**Kali:** *The kaupapa is what we are all driven by ... I am determined to make sure that every time I am in front of a school I am doing my darndest (very best) to make a difference, for these kids. 'Cause our society is not in a good place, and if the teachers continue to ignore this fact, we are not going to change anything. The status quo will still be there.*

Kaitoro also believed that respect for the well-being of Māori students was at the heart of their practice. How this could be respectfully spread to others was their challenge.

**Ngairi:** *In this work, our kaupapa is around Māori students. I think what is frustrating me most is challenging schools to focus on Māori students, because often they are prioritising teachers. If you are doing five other PLD projects that are not all making a difference for priority learners, then we need to really consider what we are doing. We are not asking the teachers to do anything extra, we are asking them to do something differently.*

**Zana:** *Feeling it in your heart and getting other people to feel that, is what your goal is, not how to complete an observation sheet. Why would we do this? It is all about Māori kids deserving better than they have had in a long time.*

### ***3.6.2 Guiding Principles of Culturally Responsive and Relational Pedagogy***

Having an unrelenting belief, focus and passion for making a difference to the educational outcomes of Māori learners provided kaitoro with the drive to do the hard work. During the course of the conversation kaitoro often referred to the theoretical principles of culturally responsive and relational pedagogy (Kia Eke Panuku, n.d.1). While many of the quotes could have been used across multiple principles, and while they are presented as a list, it is the inter-relationships and the synergy of the principles that makes them most powerful.

By applying the principles of culturally responsive and relational pedagogy,

educators create a context for learning within which:

- Relationships of care and connectedness are fundamental (*whanaungatanga*). Kali recognised that it was important to build relationships that could withstand confrontation.

*Kali: The balance for me is ensuring that the principles aren't left behind, relationships and caring connectedness. So, you can't turn someone off completely by being too confronting. Because if you don't have that relationship you are not going to get the next principles, to get to the kaupapa.*

Ngaire agrees,

*Ngaire: I think that the whole 'having whanaungatanga' is so important as it is hard to have a challenging conversation with someone if you don't know them, you don't know what is happening for them personally, professionally.*

- Power is shared and learners have the right to equity and self-determination (*mahi tahi, kotahitanga*). Ngaire understood that in enabling others to own their learning, she had to let go of being the one to fill the space.

*Ngaire: For me to understand where other people are at, that is about power sharing, 'cause I had to give up a bit of what I do, how I act and what I believe for a little bit, to create the space for them.*

Zana added that power sharing is not about giving away power but enabling others to share in it.

*Zana: I don't say that we as kaitoro empower them, the pedagogy and the kaupapa empowers them to do that. That's not my job to tell them or make them do it. My job is to highlight why this is important, why it works, how it works and what benefits they might accrue from actually thinking about it differently.*

- Culture counts, learners' understandings form the basis of their identity and learning (*whakapapa*). Patricia understood that whakapapa is about providing the opportunity for learners to bring who they are to the learning, and for

teachers to know who their learners are.

***Patricia:** The idea of culture counting is really interesting in a strategic change leadership team context, because people come with many varied backgrounds and experiences ... It's about making sure that we are opening up conversations for people to bring their own understandings and to make sense of their learning and to question those things. Maybe to challenge each other or maybe to challenge us.*

Heather acknowledged that to enable others to bring who they are to the learning may require her to relinquish power over decision-making.

***Heather:** Having to put more trust in people, that given the right skills and the right understanding of the principles, they will come up with a decision that is right for them. Whether or not it aligns with what I think they should be doing is actually irrelevant. It is the journey they go on. They will make a decision; they will come up with an action and then they will live with the consequences.*

- Sense-making is dialogic, interactive and ongoing (*ako*). Kali understood that in a sociocultural model, people do not learn in a vacuum, that learning takes place within the interactions with each other.

***Kali:** One of the key things in this kaupapa is the people doing the talking and the learning, they are the ones who are thinking, they are learning. If I am sitting there doing the talking, no one else is.*

- Decision-making and practice is responsive to relevant evidence (*wānanga*). Patricia knew that by sticking to the evidence, conversations are less likely to wander off track and go nowhere.

***Patricia:** We are basing our conversations on evidence, what is going to help us move forward? So, if we are just going around spiralling, it is not going to really help schools to move anywhere for their Māori students.*

- Our common vision and interdependent roles and responsibilities focus on the potential of learners - Māori students achieving and enjoying educational success as Māori (the *kaupapa of Ka Hikitia*). Kaitoro have a clear vision of this kaupapa. They know where they are going and why. Ensuring others

have the same clarity and sense of purpose, and are using the dimensions for change, is the role of kaitoro.

*Patricia: We are there as a broker for the kaupapa, to keep placing Māori students and their whānau at the centre. We are there to focus people on the five dimensions and to help people spread and embed the mahi tahi (working together). If that doesn't happen, then nothing is really happening.*

In answering the question about what they had learnt that could be carried forward into future roles, kaitoro recognised their role as transformative leaders. Through understanding the theory that informs their practice, kaitoro were able to recognise and respectfully challenge the deficit discourses that stood before them and deliberately disrupt the existing status quo in respectful ways. By embracing the principles of culturally responsive and relational pedagogy, kaitoro were then able to carry these principles forward into all walks of life and model what they know works, rather than just tell others about the pedagogy and what they needed to do. Thus, the pedagogy itself has become a living and dialogic *way of being*, rather than a resource to be merely reified and transmitted to others.

### **3.7 Final Comments**

Kaitoro see their role as a *way of being* that has changed their lives, both professionally and personally. These final comments reveal the depth to which kaitoro felt about the role and the commitment they had to the kaupapa. While a sense of social justice was set early in their lives, kaitoro saw that their experiences within Kia Eke Panuku had embedded a new *way of being* potentially able to bring about equity for Māori students. This sense of responsibility will live on in our hearts and minds as we continue beyond Kia Eke Panuku into future roles.

*Zana: This is why it is different. People have to feel it in their hearts and in their heads, 'cause that is how this kaupapa will change the fabric of society ... we are actually dealing with getting people to think about how they are perpetuating inequity. It is possible for us to enact strategies, goals, and*

*action plans, but we have to start in that school and build on it. I have got the belief that it is possible now, I am not sure it was before, because it is not a way of being before this. As long as you know that with patience and persistence, we will get there.*

***Patricia:** I think that in the Western way you have to know what is happening and how you are doing it. That is one thing I have learnt on a personal and a professional level, is to sit back and trust the process and that people around me know what they are doing. It is a really good lesson and it is really connected to my understanding, to this 'way of being'.*

### **3.8 Summary**

From listening to the stories of my colleagues and interweaving these with my own experiences, this collaborative story holds the potential for further co-constructed learning within the responsive dialogic space where two worlds of Māori and non-Māori meet. The next chapter will present a discussion around the implications of each key theme, for PLD provider practice.

## CHAPTER FOUR: RESEARCH DISCUSSION

### 4.1 Introduction

The aim of this research was to investigate what kaitoro understood about their practice as culturally responsive and relational facilitators of PLD within the context of Kia Eke Panuku. This chapter discusses the important messages that were presented in the findings from the collaborative story told in Chapter Three. Firstly, I discuss the two lenses from which kaitoro understood their role as PLD providers, these being Kaupapa Māori and critical theories. I then contextualise the use of these lenses within the current educational direction and discuss the implications for PLD providers and the schools within which they work. Finally, I put forward suggestions for the wider educational community for working in ways that lead toward greater equity system-wide.

### 4.2 Theoretical Underpinnings

A key finding that emerged from the collaborative story was around the lenses from which kaitoro viewed their role as PLD providers within Kia Eke Panuku and the differences they experienced from past roles. A key difference for kaitoro sat within their level of consciousness that stemmed from developing more knowledge and a deeper understanding of praxis from the input of a *more expert other*. Kaitoro recognised it was through their own PLD within Kia Eke Panuku that they understood the underlying theoretical principles of Kaupapa Māori and critical theories and were able to apply the combination of these theories to their practice. In this regard, the resources developed through Kia Eke Panuku provided tangible access to current theory, practices and voices to inform their praxis. Kaitoro acknowledged that these resources contributed to their own in-depth learning within the responsive dialogic spaces that then provided the grounding for activating new learning with SCLTs in schools. The following table outlines how these lenses had implications on what we learnt as PLD providers. These implications will frame the discussion.

Theoretical underpinnings	Implications - What we learnt
<b>Kaupapa Māori Theories</b>	Decolonisation Māori Language and Culture Revitalisation Treaty of Waitangi Partners Moving Towards Collaborative Construction of Knowledge <i>Ako</i> : Becoming a Learner Professional Self is Linked to Personal Self
<b>Critical Theories</b>	Conscientisation; Resistance; Transformative Praxis Learning, Relearning and Unlearning Power and Privilege Balance and Challenge <i>Ako</i> : Critical Cycle of Learning

*Table 3: Kaupapa Māori and Critical Theories Framework*

## 4.2. Kaupapa Māori Theories

### 4.2.1 Decolonisation

As discussed in Chapter One, Kaupapa Māori theory involves the revitalisation of all things Māori, and stems from a different worldview to that of the dominant colonial discourse that Māori had been subjected to since the signing of the Treaty of Waitangi (L. Smith, 2000). A significant finding was the unwavering commitment of kaitoro to uphold the principles of the Treaty of Waitangi and their responsibility to “activate their [own] agency in disrupting the discourses and practices that perpetuate disparities in education that leads to inequity in our wider society ... and dismantle what is not working” (Kia Eke Panuku, n.d.5).

Kaupapa Māori theory provided a lens through which kaitoro were able to see the implications of colonisation on their own personal lives and on their professional practice. This was most explicitly expressed by kaitoro recounting their schooling years whereby Māori friends and family were often subjected to the negative impact of colonisation in their struggles to maintain or reclaim their identity, language and culture.

#### *4.2.2 Māori Language and Culture Revitalisation*

The importance of identity language and culture for the health and well-being of Māori remains an important issue for New Zealand policy makers (Auditor-General, 2016; Durie, 1997; Te Puni Kōkiri, 2001). Consequently, it remains an important consideration for those providing PLD to educators given that regardless of the vast amounts of energy and resources put into reducing the educational disparity, Māori still experience less positive outcomes than that of their non-Māori peers (Education Review Office, 2016). Within the findings, kaitoro who were Māori, revealed how educational outcomes within their own whānau were often impacted on by a sense of belittlement of their own identity, language and culture. Furthermore, they also understood that their own individual success had, in most cases, been at the expense of their Māori identity. This new understanding had driven a commitment to represent their tūpuna and future generations in reclaiming their own identity, language and culture and resisting situations through PLD that would perpetuate the undermining of identity for others. The experiences shared by Māori kaitoro made connections to the voices of Māori students gathered during ‘Te Kotahitanga’ (Bishop & Berryman, 2006) and more recently ‘Student Voices’ (Kia Eke Panuku, n.d.6). The voices of the Kia Eke Panuku students in 2015, show that to be successful as Māori, means they must not leave their culture at the door.

Kaitoro who identified as bicultural experienced similar challenges in coming to terms with their identity as Māori. The confusion over mixed identity of their grandparents/parents had often left them unsure about their place in the world of Māori. Additionally, the stories told by non-Māori revealed that while they grew up in the same educational settings as Māori, it was often through their own PLD that they began to recognise the inequities Māori were facing alongside them.

As Tauwiwi, Zana also presented a unique view on identity by recounting her challenges in coming to terms with being a more recent arrival. Accounts by non-Māori and Tauwiwi kaitoro revealed their innate sense of social justice was heightened by witnessing in their personal and professional lives, undercurrents of unconscious bias and blatant forms of racism. By seeing this disparity through a Kaupapa Māori theoretical lens, kaitoro prioritised relationships whereby they were able to take these understandings, respectfully into their professional and personal lives. It is evident that for positive shifts in outcomes for Māori learners, then all educators, leaders and teachers, have a responsibility to open spaces for the identity, language and culture of all to be celebrated and even more importantly, that Māori identity, language and culture do not continue to be marginalised or assimilated by others.

#### *4.2.3 Treaty of Waitangi Partners*

In the collaborative story, we read how becoming conscientised to the hidden benefits they experienced by simply being born white, started a different journey of resistance for non-Māori/Pākehā kaitoro. Pākehā kaitoro talked about the hidden privileges of being born into the dominant white culture (Consedine & Consedine, 2005) and what McIntosh (1989) would describe as, wearing the “invisible weightless knapsack of special provisions ...” (p. 1). My own experiences of privilege mirrored that of other Pākehā kaitoro, in that we had benefitted from colonising practices and we had moved through life with relative ease. Through our PLD, we had begun to come to terms with the part our ancestors played in the historical account of where Māori are today. The disquiet we felt aligns with Sleeter’s (2011a) view whereby she suggests, Pākehā need to open up about feeling uncomfortable about their colonising history, but use these feelings of disquiet to question their current actions to address and disrupt power imbalances that occur in educational settings.

While the frame of reference differed according to the experiences they had faced, it was by developing respectful learning relationships with Māori kaitoro that enabled non-Māori to see and understand the implications of this history. Kaitoro were able to bring these contrasting worldviews into the *Responsive Dialogic Space* (Berryman, SooHoo & Nevin, 2013) and learn from each other. This new

space enabled both parties to see what being bicultural partners meant and their collective responsibility to make a difference. Within dialogic learning relationships kaitoro reconsidered their own positioning as Treaty partners and could then take this new learning into their PLD by deliberately providing opportunities for SCLTs to listen and learn from each other and to critically consider their own positioning within the context of the Treaty. These contexts became cornerstones of kaitoro practice, for their new *way of being* towards a more equitable future in Aotearoa New Zealand.

PLD providers who recognise power relations, that privilege western ways of thinking and that undermine Māori self-determination, are better positioned to make a difference for those most underserved by the system. If PLD providers are to embrace inclusive practices, then the coming together and sharing of understandings about the historical impact of Western imposition on Māori, is an essential element in personal and professional conscientisation and resistance to the inter-generational, inequity in education that continues to be experienced by many Māori.

#### *4.2.4 Moving Towards Collaborative Construction of Knowledge*

Actively disrupting hegemonic ways of having to be *the expert* meant that kaitoro could deliberately move towards more collaborative ways of learning from each other in the construction of knowledge. Findings show that kaitoro recognised the benefits of changing their old *ways of being* and opened the learning space for all to contribute to new learning from their own ‘cultural toolkit’ (Bruner, 1996). While kaitoro increasingly shared power over knowledge construction and were finding more inclusive and collaborative ways of working, they were not passive bystanders in this relationship. They understood that it was important for both parties to have opportunities to participate in sense-making conversations that shared theory and practice (praxis) in the *responsive dialogic space* (Berryman et al., 2013). This meant they could contribute their expertise within the zone of proximal development (ZPD), thus reinforcing the view of Wearmouth and Berryman (2009) whereby the adaptive expertise of a *more expert other* is necessary to stretch the learning to a new level.

PLD practitioners must have expertise to contribute to the learning if they are to

take the learning to new levels. Knowing the right time to do this and how to collaboratively construct new learning was understood by kaitoro as complex and required new skills. The art of listening deeply, critical questioning and responding without dominating the space was seen as challenging. As Lamont (2011) discusses, managing the tension between leading learning and being a learner oneself can be a new space for PLD providers to consider. While kaitoro recognised that they did have expertise that was essential for new learning in the *responsive dialogic space*, they also realised they were often learners in this space.

#### *4.2.5 Ako: Becoming a Learner*

Kaitoro recognised the value of listening and learning from each other. The concept of ako was frequently referred to in the collaborative story, whereby kaitoro recognised that schools ‘are not a vacuum’ and that participants had expertise to contribute. In this regard, roles of teacher and learner could often reverse. Ako is a key concept outlined within the Te Kotahitanga *Effective Teaching Profile* (Bishop et al., 2003) and more recently in *Culturally Responsive and Relational Pedagogy* (Kia Eke Panuku, n.d.1), as “a teaching-learning practice that is culturally specific and appropriate to Māori pedagogy” (Bishop & Berryman, 2006, p. 272).

Kaitoro confirmed the views of sociocultural theorists (Bruner, 1996; Vygotsky 1978, as cited in Lancer, 2015), who make the assertion that new learning occurs effectively through social interactions with others and the engagement with more knowledgeable others. Their views align with a Māori view of *tuakana teina*, an important concept within ako, and essential in understanding what culturally responsive and relational pedagogy looks like for teachers in classrooms and what culturally responsive and relational andragogy looks like when undertaking PLD alongside SCLTs in schools. Working in this kind of reciprocal relationship enabled multiple experiences and understandings to be aired and for new learning to occur. This aligns well with Bruner’s (1996) view, whereby, “to understand well, requires awareness of alternative meanings that can be attached” (p. 13). If PLD providers, leaders and teachers are not exposed to other ways of thinking and knowing, then how can they understand and be prepared to question their own?

For PLD providers, ako provides the opportunity for the sharing and understanding of different epistemologies, strategies, tools and resources, and for the co-construction of new knowledge to occur within the teams they work with. If we expect ako to be sense-making that is dialogic, interactive and ongoing (Kia Eke Panuku, n.d.1) in the classroom, then PLD providers must model it themselves. Seeing knowledge as living and growing with the contribution of all worldviews requires a willingness to relinquish power and be responsive to the valuable insights that can be gained from collaborating and constructing knowledge with others. As kaitoro discovered, positioning oneself as a learner required humbleness and humility (SooHoo, 2013) and the ability to let go of dominant *ways of being* that are deeply entrenched in one's own cultural toolkit or sense of self-importance and entitlement. For kaitoro, this meant they were constantly thinking about how their actions were modelling a responsive and relational pedagogy so that participants were experiencing a way of learning that could be transferred not only to the classroom, but to all relationships and interactions within the school and their community.

#### ***4.32.6 Professional Self Linked to Personal Self***

The phrase, *'I am the kaupapa and the kaupapa is me'*, in reference to the kaupapa of *Māori enjoying and achieving success as Māori*, exemplified the deep commitment and responsibility both Māori and non-Māori had to making a significant difference. Kaitoro recognised the benefits of working together, drawing upon both worldviews to move forward towards a more equitable future for their own children and future generations. Kaitoro expressed how the kaupapa was never separate from their work and personal lives, which meant the challenges were felt deeply and are ongoing. For many, the merger between professional and personal lives was experienced not only in the direct impact on themselves but also finding strength in articulating opposition to hegemonic discourses held by others. Viewing interactions amongst their own friends, family and colleagues through both a Kaupapa Māori and critical lens, kaitoro began to develop a deeper understanding of what they were seeing and hearing and built the courage to respond accordingly. A key finding of this research suggests that this courage stemmed from having more clarity around the theories that underpinned their practice. Further to this is the importance of ongoing dialogic

learning conversations that enabled kaitoro to unlearn impositional practices in all aspects of their lives. However, as discussed earlier this clarity didn't happen just by accident, but occurred because of the deliberate PLD acts that kaitoro experienced themselves. As kaitoro gained clarity and courage through the ongoing input of a *more expert other* and access to current resources, they in turn were able to push the ZPD of those in their presence, in both their professional and personal lives.

By viewing their lives through a Kaupapa Māori lens, kaitoro became more consciously aware of the impact of Western imposition over Māori, whether they were the beneficiaries or victims of it. This awareness led to thinking about their role in perpetuating imposition or having the agency to change this practice. It is through the critical theoretical lens that kaitoro were able to deeply reflect on their practice and look for the *why* that leads to action (Wink, 2005).

### **4.3 Critical Theories**

To fulfil Aotearoa New Zealand's *Māori Education Strategy: Ka Hikitia, Accelerating Success 2013 - 2017*, and “to rapidly change how the education system performs so that all Māori students gain the skills, qualifications and knowledge they need to enjoy and achieve education success” (Ministry of Education, 2013a) requires professional and personal conscientisation to the part education has played in perpetuating inequity for Māori. Taking this into consideration, it is important that PLD providers, who are generally seen as educational leaders in their field, understand the historical impact that has led to where we are today. Shields (2010) asserts, those in positions of leadership must recognise their “responsibility to name power and privilege where it occurs ... and help those in power to understand their privilege” (p. 57). Furthermore, Shields (2010) explains that the next step is “to engage in more equitable and inclusive practices and discourses” (p. 57). Therefore, it is important for all PLD providers to recognise and reject deficit discourses that serve to discredit Māori at any level. Instead, through their own modelling of more relational, culturally inclusive,

responsive and equitable practices others may begin to see and learn a new *way of being*.

### 4.3.1 Conscientisation, Resistance & Transformative Praxis

As discussed in Chapter One, Freire (1993) and G. Smith (1992) present a model for critical theory that moves beyond self-reflection. This process involves moving through and between stages of reflecting on one's own practice in order to activate one's own agency towards greater social justice:

- becoming aware of the implications of one's own actions that perpetuate social injustices on others (conscientisation);
- realising the need to do things differently, to change where inequities are perpetuated (resistance); and
- deliberately setting out to change inequity and knowing how and why (transformative praxis).

For kaitoro this meant reflecting deeply on how their praxis was perpetuating inequity or bringing about social change for equity and social justice. The diagram below demonstrates how one can move back and forth between these stages:

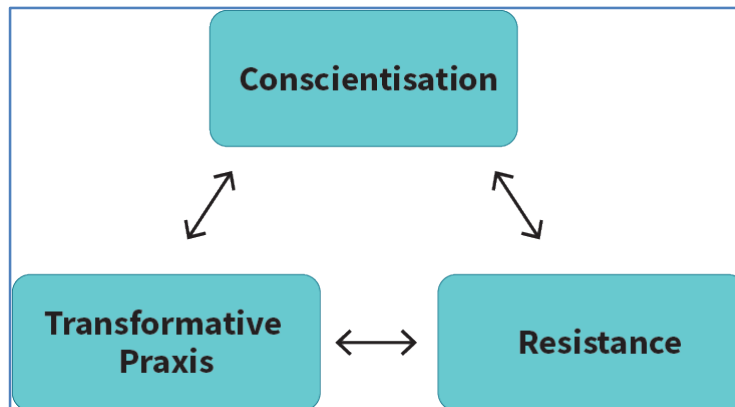


Figure 4: Critical Theories (adapted from G. Smith, 1992).

In this collaborative story, conscientisation was about looking back at our own histories and questioning the role we played in maintaining the status quo, where some students may experience less equity in education than others. This meant some deep soul searching into the histories that shaped who we are today. Both Sleeter (2011a) and Wink (2005) believe that examining ourselves and our

histories is not only useful but also enables us to see more deeply, know differently and act accordingly. For some kaitoro this was hard, as they were confronted with aspects of their past they would perhaps choose to forget. However, it was these confronting moments of dissonance that provided the fertile ground for questioning the role they played in maintaining the status quo in marginalisation of Māori. Realising the need to do things differently (resistance), was not an easy space for kaitoro, as practices can be deeply entrenched. However as cultural theorists suggest, these confronting moments can set the seed for social change, for the better (Bishop, 2012; Gallavan, 2005; McIntosh, 1989; Shields, 2010; Sleeter, 2011a; Wink, 2005). While dissonance might be hard, it is through the lens of critical theory that these moments of conscientisation can lead to real and long lasting socially equitable change.

In Aotearoa New Zealand we have learnt a lot about the causes of the educational disparity of Māori learners, therefore it is imperative that just as the kaitoro in this thesis have engaged in PLD that disrupts a Western transmission approach, other PLD providers could benefit from engaging in deep personal learning of this kind. In doing so, the role of *a more expert other* becomes critical in bringing Kaupapa Māori and critical theories to the forefront, as a way of recognising and undoing the historical practices that have marginalised many Māori.

#### ***4.3.2 Learning Relearning and Unlearning***

The collaborative story revealed the uncomfortable space kaitoro found themselves in, when they thought about and challenged their long-held beliefs and assumptions about what it meant to be a PLD provider. Having come from professional experiences that promoted the PLD position of *expert*, is what tested them most in Kia Eke Panuku. As highlighted in Chapter One, the notion of expert employs a technical-rational top-down model of PLD provision that mirrors the same Western model of knowledge transmission we find in classrooms (Hynds et al., 2011). Kaitoro frequently talked about ‘letting go’ of certain practices that placed them in the role of expert, as they soon recognised these did little to empower participants and promote change. Research shows this model can be less effective for successful changes to teacher practice or outcomes for students (Timperley et al., 2007).

Kaitoro recognised that to work in responsive ways, involved new processes of learning, relearning and unlearning (Wink, 2015). Being truly responsive to the participants and the contexts within which they worked meant kaitoro required relational skills to engage dialogically in respectfully ways. Coming to know and respect each other was essential before they could utilise their expertise to extend new learning from within the ZPD. Once they had become conscious of this new *way of being* they could no longer fall back on transmission practices that had served them in the past.

The collaborative story suggests that the provision of PLD needs to be responsive to the people with whom we work, working from their own substantial evidence and practice to support a pedagogical shift in the way things are currently being done. Letting go of being the expert transmitter of knowledge, challenges deep set beliefs of the role of leader/teacher/facilitator and who holds the power over knowledge. For PLD providers, this relies on the ability of the individual and collective to recognise power and privilege and unlearn *ways of being* that reinforce the power relations that perpetuate inequity.

Furthermore, there were also implications for kaitoro when the participants' expectations on the PLD provision did not match this new way of working, e.g. kaitoro were seen as 'experts' and expected to deliver because recipients expected 'quick fixes'. This dilemma stems from a long history of externalised PLD programmes that may well lack authentic connections to the local context. For kaitoro this meant that while they were thinking about how their own practices could be more responsive, they also had to push back on what was expected of them. This meant that in order to be culturally responsive and relational in PLD practice, both providers and participants must be willing to navigate new spaces that leave behind well entrenched ways of engaging in PLD and be open to new, relational and culturally responsive, dialogic ways of learning.

#### ***4.3.4 Power and Privilege***

Kaitoro became conscious of and were actively resisting dominating discourses that used positions of power/expertness over the teachers/leaders they were working alongside. They were unlearning ways of being that were "*filling others up with knowledge*", "*trying to convince people of my perspective*", "*trying to*

*convert what I think is right*” and *“trying to lead people to what I thought that they should be doing”*. Kaitoro actions are supported by a number of well-known academics in Aotearoa New Zealand (Berryman et al., 2013; Bishop, 1997, 2005; Bishop & Glynn, 1999; G. Smith, 1992; L. Smith, 1999, 2000, 2005) who challenge the dominance of Western epistemologies over Māori.

Just as we expect teachers to ask questions of themselves as to the pedagogical impact of their actions in marginalising their students, educational leaders must also consider the same expectation for PLD providers over leaders and leaders over teachers. Hynds et al. (2011) case study on Te Kotahitanga draws attention to the replication of power imbalances: “teachers occupy the position of expert vis-à-vis the students, just as professional developers occupy the position of ‘expert’ vis-à-vis the teachers” (p. 341). The suggestion of their study reconstructs power imbalances by placing the learner as ‘expert’ as they know what best works for them.

As we already know from BES (Timperley et al., 2007) the closer educational leaders are to the PLD of their teachers, the more impact on changes in teacher practice and student outcomes, then it could be fair to say that one would expect the same, the closer PLD providers are to leaders and teachers. This is why kaitoro deliberately worked alongside SCLTs to enact all these layers of influence and to deconstruct power relations in ways that mirror the work at the classroom level/layer.

As discussed in Chapter One, this cascading model drew upon aspects of both pedagogy and andragogy, explicitly modelling ako processes that are transferable through and between the layers. The diagram below demonstrates this cascading model of influence:

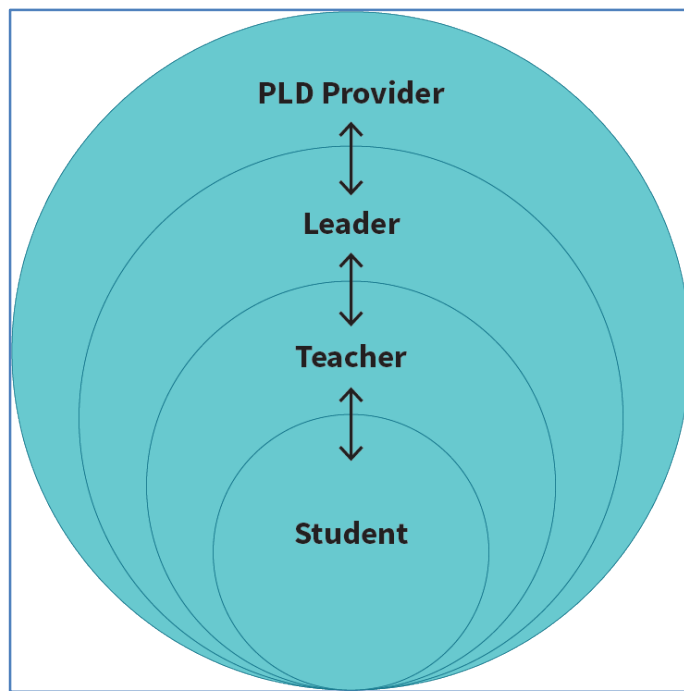


Figure 5: Cascading Model of PLD Influence

Deconstructing power relations involved people at all layers having the responsibility to ask the question, *how am I contributing to the current educational disparity?* By questioning my position of privilege and expert, I have become more consciously aware of my thoughts and actions and have begun to recognise discourses that perpetuate positions of power over others. My experience is reinforced by a number of authors who suggest that by simply being born to a majority culture holds certain privileges that serve to marginalise others (Applebaum, 2003; Consedine & Consedine, 2012; Cram, 1997; Delpit, 1988; Gallavan, 2005; McIntosh, 1989). In taking notice of these well-acclaimed authors, non-Māori educators, leaders and PLD providers would do well to examine their personal histories and ask questions of themselves, interrogating and identifying how their own positions of power and privilege might be impacting on their actions (Shields, 2010; Sleeter, 2011a).

As kaitoro branch out into new educational environments, it is hoped that by viewing their practices through both Kaupapa Māori and critical theoretical lenses, this level of consciousness spreads to others in the field. Taking this on board means that all PLD providers working to support marginalised groups of students, should ensure that they are acutely aware of the impact of their own actions on perpetuating inequities, and help those around them to do so as well.

In this way, more people in positions of power can begin to understand the moral imperative to act in ways that contribute to the private and public good of all.

#### *4.3.5 Balance and Challenge*

Findings show that managing tension was a major role kaitoro played on multiple counts. Being consciously aware of power relationships and deliberately relinquishing the power over learning to enable SCLTs to own their learning and bring their prior knowledge and experiences to the table was often challenging. Finding that balance often meant the dialogic space held some friction, which meant a strong foundation of relationships (*whanaungatanga*) was essential. Kaitoro understood that this was more than being convivial and pleasing people, as these niceties did not bring about sustainable change. Further to Bishop's (2005) view on *whanaungatanga* leading to shared ownership, kaitoro recognised that it was within the strong foundation of *whanaungatanga* where critical questioning can create a sense of dissonance that plants the seed of conscientisation.

Kaitoro acknowledged that being well informed by current theories and practice provided a strong foundation from which to manage tensions. By being well prepared they were able to recognise (have clarity) and respond respectfully to deficit discourses (have courage) and activate the agency of the SCLTs they worked alongside to talk about their own evidence and begin to raise their own solutions. Kaitoro understood that to be culturally responsive and relational was more than pedagogical practice for teachers but included deliberate acts of andragogical leadership. SCLTs began to recognise their own agency, so they in turn could do the same with others throughout their own layers of influence. Building this PLD practice in sustainable ways holds important considerations for PLD providers aiming to make a difference for Māori and other marginalised learners.

#### *4.3.6 Ako: Critical Cycle of Learning*

The phrase *Ako: critical cycle of learning*, was developed within Kia Eke Panuku to make connections to both Kaupapa Māori and critical theories and the learning that takes place in schools that will bring about transformative change. Findings

show that it was through the opportunity for both the individual and the group to reflect on their own evidence and the part they played in marginalising Māori students that new knowledge could be co-constructed and real change could begin to occur.

For Kia Eke Panuku kaitoro, the pushback on traditional forms of PLD involved a shift in mind-set, one that moved from individual self-reflective practice to the collective. This meant that as a collective the Kia Eke Panuku team spent much time actively engaged in spiralling learning conversations, unpacking and collaboratively co-constructing what culturally responsive and relational pedagogy and andragogy looked like and more importantly, what it didn't. Through kaitoro engaging in *ako: critical cycle of learning*, they were able to deliberately monitor whether the *ako: critical cycle of learning* was influencing change at the SCLT level.

For PLD providers who consider themselves as leaders for transformative change, they need to not only recognise their own power, name it and act on it, but provide the space for the *ako: critical cycle of learning* to be an ongoing learning process for all adults involved in all layers of teaching and learning. Without the engagement with a *more expert other*, these learning conversations are at risk of spiralling in circles, making no change. This has implications for those PLD providers who work in isolation.

## **4.4 Implications in Moving Forward**

### ***4.4.1 Centrally Funded PLD***

When considering the implications that have arisen from this research, it is timely to take on board the changes in the way schools access PLD in today's educational environment in order to fully appreciate the implications of the answers to this research question. In the centrally funded PLD model, Ministry of Education have increasingly devolved more PLD decisions to schools, whereby schools, kura and *Communities of Learning / Kāhui Ako* are able to determine what PLD is required and can decide who should deliver this from a list of accredited

facilitators. For those responsible for PLD in schools this model presents major changes in how decisions are made and for the providers who deliver programmes. The following key discussion points have emerged which can be taken into consideration for future PLD practice in these changing times.

#### *4.4.2 Mahi Tahī: Working as One*

The term ‘Mahi Tahī’, speaks of the collective power of collaboration and working as one (Kia Eke Panuku, n.d.7) towards the common goal of *Māori achieving and enjoying success as Māori*. As Bishop, O’Sullivan and Berryman, (2010) suggest, this goal is broad and multidimensional and is best achieved with a broad and multidimensional approach.

For PLD provision within the new centrally funded PLD model, *mahi tahī* may need to find its place within the intention for *Communities of Learning / Kāhui Ako* to be places of ownership and spread within and across schools. Whether Kaupapa Māori and critical lenses are embodied within this new model is yet to be known and holds the rationale for further research. However, as this research has suggested, when both lenses are applied across all layers of schooling, there can be a greater assurance of more equitable outcomes for all learners. This includes the systems and processes within school, the collaborations schools have with home and community and how the school engages with the broader education sector. Research shows that it is the integration of all three settings that can influence positive outcomes of Māori learners (Bishop, O’Sullivan & Berryman, 2010). The diagram below demonstrates the intersection of all three components that impact on the child.

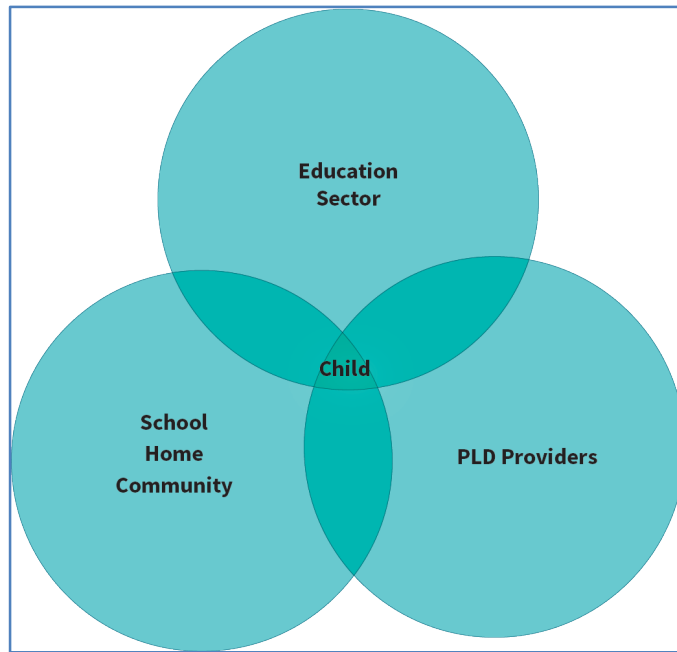


Figure 6: Essential Components that Impact on the Child

#### 4.4.3 Transformative Praxis

This research has shown that a culturally responsive and relational new *way of being* makes connections to praxis, the reciprocity of theory and practice in order to bring about social change (Shields, 2012). As transformative leaders seeking to make a difference for outcomes for Māori students, kaitoro were in a position of influence that could be used to, “help those in power to understand their privilege, so that we [they] might stop acting with a sense of entitlement and, hence, stand in solidarity with those who have less power and privilege” (Shields 2012, p. 5). In this regard, kaitoro realised that their role provided opportunities for participants to experience the connection to praxis, so that culturally responsive and relational pedagogy could become their *way of being* that spread beyond themselves and the classroom to all layers within the school.

In the new PLD environment there remains the question as to whether this will be a space whereby transformative praxis is both acceptable and encouraged or whether the focus will be on bringing in the PLD expert with their programme that will solve the problem. Within a competitive space where providers are selected off an accreditation list according to what a school, kura or *Communities of Learning/Kāhui Ako* identify are their needs, this could very well be a dilemma. When PLD provisional practice is measured in time bites on PLD implementation

plans, taking the time for the cultural rituals of *whakawhanaungatanga* and managing the tension between building relationships that are robust enough to withstand critical questioning, may very well put them at risk of not being the flavour of the day. With the extensive body of research that suggests how important an external critical lens of a *more expert other* is for pushing the learning within the ZPD of participants in a Community of Practice (Wearmouth & Beryman, 2009), this could well be a challenge for PLD providers and schools alike.

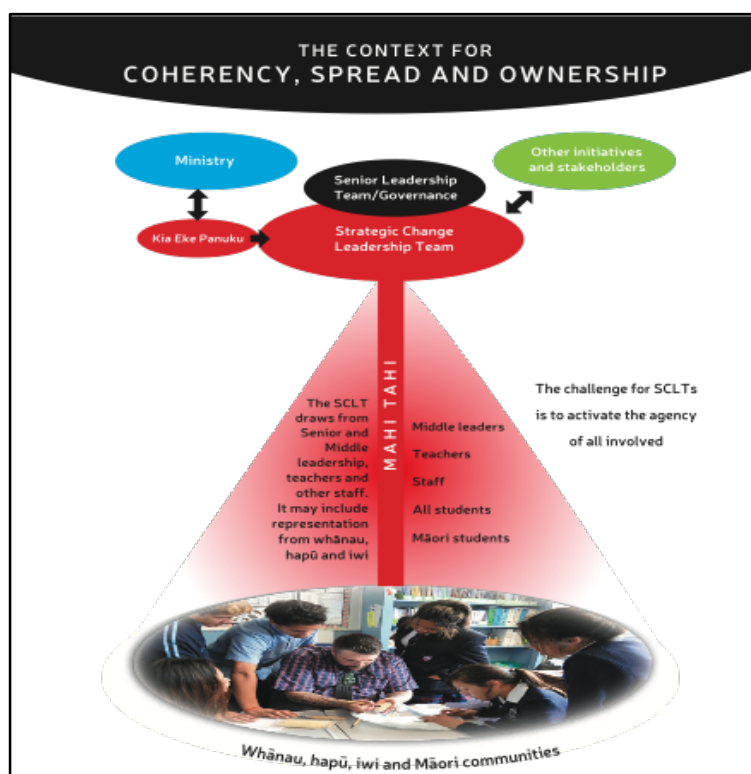
#### *4.4.4 School, Home and Community*

In the new centrally funded PLD environment, schools, kura and *Communities of Learning / Kāhui Ako* that have the capacity and capability are well underway with engaging in a cycle of inquiry to identify their PLD needs and develop a plan with their selected PLD providers. However, as discussed in Chapter One, PLD programmes that deliver packages of PLD by experts, has been shown to have little impact on teacher learning and outcomes for students (Timperley et al., 2007). Therefore, it will be critical that the decision-makers in schools, kura and *Kāhui Ako* have the knowledge and skills to plan, select and monitor PLD delivery that will bring about real and sustainable change. While some teachers' expectations on PLD remain historically entrenched in receiving packages of stunts, tips and tricks, this places pressure on PLD providers to deliver accordingly. To change this culture requires transformative leaders who are willing to recognise and challenge power relationship that perpetuate the status quo. They will need to select PLD providers who as *more expert others*, will provide a critical lens into their practices and support them to challenge the systems and processes that support inequity in their schools. In this regard, they will also develop culturally responsive collaborations with family, whānau and community and understand their value in sustaining positive change for their children. With PLD decisions being made by individuals in schools who can shop around for accredited facilitators, one might question whether sustainable whole school reform is still on the agenda, or rather an opportunity to return to an expert model and further promote a programme approach.

#### 4.4.5 Education Sector

Evidence tells us that despite the substantial resourcing put in place to address educational disparity in Aotearoa New Zealand over the past 40 years, many Māori students in English-medium education remain underserved by the educational system (Auditor-General, 2016). While Ministry funded PLD programs such as Te Kotahitanga have been shown to make a difference to teacher practice in the classroom and students' results have statistically improved as a result (Alton-Lee, 2015), unless these changes are deeply understood and can be transferred to new contexts and situations, then marginalisation of specific groups of students and inequities are likely to remain.

Bishop et al. (2010) propose that it is the “interdependence of the actors at all levels of the educational system that is crucial for sustaining and expanding educational reform” (p 16). Theory-based reform that is flexible and transferrable from the classroom to all levels of the school and beyond were extended upon more recently by Kia Eke Panuku in the development of “The Contexts for Coherency, Spread and Ownership” (Kia Eke Panuku, n.d.8). The figure below demonstrates how the impact can be greater if the beam of light is cast beyond a narrow sphere of influence i.e. working beyond PLD participants alone.



*Figure 7: The Contexts for Coherency, Spread and Ownership (Kia Eke Panuku, n.d.8)*

This model outlines the challenges faced by SCLTs in schools to spread ownership and activate the agency of all those involved in accelerating *Māori students enjoying and achieving success as Māori* - school, home, community and education sector. As Bishop et al. (2010) suggest, “addressing educational disparity is difficult, yet is a necessary task for all educators at all levels within our system” (p. 13).

Building on what we have learnt about spread and ownership, *Kāhui Ako* hold potential for interdependent agencies to work together as one, for sustained change – *Mahi Tahi*. However, while the intent of *Kāhui Ako* is for schools to share knowledge and expertise within and across schools, without careful attention to reforming the school and community as coherent and inter-related systems, and ensuring the learning moves beyond the confines of classroom walls, PLD is at risk of continuing to be compartmentalised, programmed and led by external experts.

## **4.5 New Space**

### *4.5.1 A New Way of Being: Culturally Responsive and Relational Pedagogy*

The findings presented in Chapter Three make connections to theory and practice (praxis) and spiral around the principles of culturally responsive and relational pedagogy across all levels of schooling and beyond. While it is important to consider implications that relate to the wider educational context, in returning to discussing the central question (What does this culturally responsive and relational pedagogy mean for PLD practice?), the following are some recommendations regarding what these key principles mean for providers in this new PLD space. It is important for the reader to understand that the principles of culturally responsive and relational pedagogy, or in this case andragogy, are not discrete packages or intended to be a checklist, but are inter-related and integral to each other.

Moving towards culturally responsive and relational andragogy requires a new *way of being* that build on the metaphors of culturally responsive pedagogy, as described earlier and by Kia Eke Panuku (Kia Eke Panuku, n.d. 9).

- Providers understand the value of whanaungatanga and prioritise the rituals of whakawhanaungatanga as a way of building and sustaining meaningful learning relationships with PLD participants, within schools, between schools, home, community and the sector. In this regard, they can manage the balance of building strong relationships while also having the courage to challenge deficit theorising and activate the agency of others through their increasing conscientisation.
- Providers focus on a broad range of evidence collected around the current reality of Māori learners to enable all participants to focus on and wānanga about what is important. By doing so they invite the voices of students, whānau, hapū and iwi into the responsive dialogic space, whereby both Māori and non-Māori can learn from each other and engage in ongoing collaborative learning conversations that address key emerging issues within schools, kura and the *Communities of Learning / Kāhui Ako*.
- Providers can let go of deeply entrenched power relationships and are willing to provide a new space whereby all parties can bring who they are to the sense-making in the collaborative co-construction of new knowledge. This means knowing when it is time to be a learner, when to pose critical questions and when to bring some expertise to the learning.
- Providers understand that learners have the right to equity and self-determination. They engage in an ongoing cycle of individual and collective critical reflective practice in the aim of becoming more consciously aware of the impact of one's own power and privilege on outcomes for Māori learners. Through sharing knowledge and working as one, the acceleration of positive outcomes for Māori

learners is more likely to occur.

- Providers help others to bring who they are to the sense-making and make connections to the learning. In this regard, the epistemologies of Māori become particularly relevant in ensuring that Māori identity, language and culture indeed does count in the collaborative co-construction of new knowledge.
- Providers' vision is based on a sound understanding of transformative praxis. They embrace the principles of the Treaty of Waitangi by being responsible bicultural partners in bringing about change and adopting a new *way of being* that resists actions that continue to perpetuate the status quo of inequity. In this way, they ensure that all Māori learners receive the same benefits as their peers in an equitable, fair and just education.

By viewing their practice through Kaupapa Māori and critical theoretical lenses kaitoro were able to build from their own PLD and listen and learn from each other. This truly bicultural relationship embraces the principles of culturally responsive and relational pedagogy as a *way of being* that resists Western imposition and embraces transformative actions that can result in positive outcomes for Māori. In the current educational climate, whereby more responsibility for transformative change rests in the hands of Principals in schools, kura and *Communities of Learning/Kāhui Ako*, this *way of being* becomes even more critical for those learners who the system is at risk of failing, and in turn has the potential to benefit all learners.

## 4.6 Summary

Looking back, the intention of this research was to investigate what it meant to be culturally responsive and relational as a *way of being* in PLD provider practice. This chapter has discussed the deliberate connections to praxis, through Kaupapa Māori and critical theoretical lenses. These lenses provided understandings as to

how the role of kaitoro for Kia Eke Panuku may well have been different to other PLD roles and considers how this could apply to current PLD. As a co-participant in these *responsive dialogic spaces*, I have contributed to the collaborative story, resulting in new learning that can be carried forward into other contexts. In this regard, suggestions have been made for schools and policy makers in the education sector to consider when planning PLD provision in the current centrally funded PLD model. If we don't take heed of what we have learnt, then we are at risk of falling back on default *ways of being* that continue to marginalise Māori learners and the communities within which they live.

# CONCLUSION: MOVING FORWARD

## **5.1 Introduction**

This research began while I was a kaitoro for Kia Eke Panuku. My wonderings about PLD provider practice were stimulated by the ongoing spiralling conversations I had with my colleagues while meeting as a team and working in the field. Presenting the collaborative story about what culturally responsive and relational meant in our PLD practice, while Kia Eke Panuku was still actively engaged in schools, has meant I have been able to capture a moment in time that builds on what has gone before and potentially can contribute new learning for other PLD providers. This chapter presents the key findings of this research in relation to the current PLD climate. It discusses the limitations of this research and presents considerations and recommendations for policy-makers for PLD provision, now and in the future. It concludes that with the recent changes in PLD provision it will be important for policy-makers to keep a constant and close eye on whether or not these changes are making any significant difference to those who continue to be most underserved by education today.

## **5.2 Summary of Key Findings**

### *5.2.1 Kaupapa Māori and Critical Theories*

Findings in this research are presented as a collaborative story whereby kaitoro viewed their practice through Kaupapa Māori and critical theoretical lenses. Through a Kaupapa Māori lens kaitoro reflected on issues of Western imposition on Māori and how their histories had impacted on their own discursive positioning in response to Māori underachievement. Through a critical theoretical lens, they reflected on their own positions of power and privilege and questioned their place in perpetuating the status quo for Māori learners. By sharing their stories, kaitoro could see that they were in a constant state of learning, relearning and unlearning. It is the unlearning of oppositional practices based on Western ways of thinking

and viewing the world that enabled spaces to be created for new learning to occur. This new responsive dialogic space is in the true spirit of collaboration and bicultural partnerships. From this key finding a warning emerges for PLD providers. Without due attention to both of these two lenses there is the risk that PLD provision could revert back to the expert transmission model that we know makes little impact on student outcomes.

### *5.2.2 Culturally Responsive and Relational Pedagogy*

The principles of culturally responsive pedagogy are well documented as being key to guiding successful teaching practices for Māori students at the classroom level, (Bishop et al., 2003) and beyond (Bishop et al., 2010). As discussed, these principles stem from a holistic Māori worldview and are not Westernised into discrete packages. This research suggests that it is the intertwining of the principles of culturally responsive and relational pedagogy that are integral to each other and provide new insights into how decision-makers and PLD providers can behave as a *way of being*. However, while these pedagogical principles are well understood by kaitoro, it is transferring culturally responsive and relational pedagogy to andragogy - working alongside adults and their learning, which this research investigated. As discussed, it was through the deliberate acts of PLD that kaitoro experienced themselves that enabled them to understand and transfer this new learning to others. This cascading model of PLD delivery holds relevance for other PLD providers, for without PLD providers, leaders and teachers experiencing these cultural understandings themselves, there is a risk that PLD provision will continue to be perpetuated by traditional Western paradigms alone.

## **5.3 Limitations of this Research**

The limitations of this research are confined by the small number of participants, all of whom were female, contributing to the collaborative story derived from within Kia Eke Panuku while it was actively engaged in schools. It would therefore be fair to say that those participating were already embraced by the culture of Kia Eke Panuku and the theory that sat beneath this work. While their stories were different, they shared a common vision and passion for the kaupapa,

which meant that the new learning sat within a *responsive dialogic space* that is relatively narrow in scope. Expanding the scope to include PLD providers outside of Kia Eke Panuku may have provided contrasting views and a broader lens from which to understand how others viewed culturally responsive PLD.

## **5.4 Recommendations for PLD Providers**

### *5.4.1 Expert Model*

As discussed in Chapter Four, Ministry of Education has instigated major changes in the way PLD is accessed by devolving more power to schools over their PLD decisions. These major changes are built on the assumption that schools will have the capability and capacity to manage change and to undertake these new tasks. By providing funding for the appointment of lead Principals, lead teachers, accredited providers and expert partners, this research raises the question around the status of ‘expert’ and the power they hold in making change in schools, kura or *Kāhui Ako*. This research therefore recommends that a transformative leadership model is adopted whereby these positions are filled according to the ability of those in power to check how Western ways of understanding and viewing the world may be continuing to perpetuate the marginalisation of cultures that adhere to different worldviews.

### *5.4.2 Kāhui Ako*

*Communities of Learning/Kāhui Ako* is part of the Ministry's IES strategy for raising student achievement. At this early time of implementation, investigating into whether *Kāhui Ako* achieves the overall goal of raising achievement of all students and especially those who the system is at risk of failing, will be an area of close attention for policy-makers and researchers alike.

As discussed in Chapter Four, spreading engagement and ownership of PLD beyond the narrow confines of the classroom/school to community is critical for sustainable change in practice and school reform. *Kāhui Ako* has the potential of achieving this spread by inviting early learning, schools and postsecondary providers to collaboratively set goals and then work with students, their parents,

whānau, iwi and communities to achieve those challenges. However, as *Kāhui Ako* are still in their infancy, we are yet to see this spread being fully maximised. It is therefore important for Ministry to recognise the importance of considering whether the design of *Kāhui Ako* is flexible enough to create spaces for the aspirations of Māori learners, whānau, hapū and iwi to be heard, within and beyond the confines of the school setting. The recommendation of this research is for the close monitoring of *Kāhui Ako* to ensure that leaders of predominantly English-medium *Kāhui Ako* engage with their communities in ways that promote potential and resist inequity.

### *5.4.3 Spirals of Inquiry*

A key driver for change in the centrally funded PLD model is building the capacity for problem-solving through a ‘Cycle of Inquiry’. An inquiry approach to PLD has been a model for successful PLD in New Zealand over a number of years, most notably in the Literacy Professional Development Project (LPDP), which started in 2004 and ran for two years. The strategies highlighted in this project were built on the successful factors outlined in Alton-Lee’s (2003) BES findings, which include building professional learning communities and adopting an inquiry framework. The LPDP project resulted in literacy gains for student achievement (Timperley et al., 2010) and was one of the initiatives that was built on in Kia Eke Panuku. More recently Timperley et al. (2014) have built on the ‘Cycle of Inquiry’ by developing the model into a ‘Spiral of Inquiry’, seeking to engage teachers and leaders in a collaborative approach to new learning that leads to transformative action. Taking on board the notable strategies in the ‘Spirals of Inquiry’, it would be expected that teachers/leaders within PLD and *Kāhui Ako* would scan for information that digs deeper than readily available academic outcomes and consider this information against current research. The value of lenses within which the participant views this information remains a significant factor to consider. While the intention is for this information gathering to raise questions about the current situation for learners, it remains a question of this thesis as to whether safe conditions are created for Kaupapa Māori and critical lenses to promote questions about our own behaviour and beliefs and ask, how effectively we may be contributing to these outcomes, or not? If the current PLD model is to build the capacity and capability for collaborative inquiry, then we

would expect to see leadership ensuring safe learning opportunities for critical inquiries to take place.

The recommendation of this research would be to see leadership provide the opportunity for participants to seek the support of a researcher who can provide the external lens of a *more expert other* that will enable them to view their inquiry through a critical lens.

One such initiative for schools, kura and *Kāhui Ako* to engage in this activity would be through the Teacher-Led Innovation Fund (TLIF), (Ministry of Education, 2017b). The TLIF fund supports teams of teachers to develop innovative practices that improve learning outcomes especially for students who are Māori, Pasifika, have special education needs, or come from low socioeconomic backgrounds. Teachers are able to work collaboratively with others (experts, academics, researchers, community and/or cultural leaders, innovation experts) using inquiry as a means to finding ways of improving student achievement. With significant amounts of funding made available to schools for teacher-led innovation, the opportunity for current research and praxis to inform transformative actions could be very effective. However, while it is an optimistic expectation that teachers will engage in this activity alone, we know that there is a risk that without the active engagement of a *more expert other*, the inquiry is more likely to spiral and go nowhere. Therefore, it is a recommendation of this thesis that leadership involvement with a *more expert other*, would enhance research as critical inquiry.

## **5.5 Recommendations for Policy Makers**

### ***5.5.1 Education Review Office (ERO)***

ERO's Evaluation Indicators make direct connections to culturally responsive and relational pedagogy by giving prominence to manaakitanga (showing respect, generosity and care for others), whanaungatanga, ako and mahi tahi (Education Review Office, 2016a). These concepts provide a lens through which they can examine how effectively current school processes, practices, and activities are

promoting equitable outcomes for all (Berryman, 2014). However, as discussed in Chapter Four, if we take into consideration the cascading model of learning from pedagogy to andragogy, then the key findings and discussion of this research suggest that not only would ERO be monitoring and evaluating the quality of PLD provision for schools, but for the PLD providers as well. In order for PLD to be responsive to participants, the providers themselves require the opportunity to engage in PLD that stretches their learning. This can be achieved by working with a *more expert other* within their own ZPD, so they may in turn do the same within the *Kāhui Ako*. However, this then raises the question, who will monitor the provision of resources and knowledge of a *more expert other* to the PLD providers?

### *5.5.2 Parents, Whānau and Communities*

It is encouraging to see that ERO have recognised the need to spread the beam of light beyond the narrow confines of the classroom, by highlighting the importance of parents, whānau and communities in influencing the quality and relevance of teaching and lifting achievement. ERO Process Indicator, '*Dimension Three: Educationally Powerful Connections and Relationships*' (ERO, 2016a) will be significant in the evaluation of *Kāhui Ako*.

In discussion of the key findings of this thesis, the responsibility of PLD providers and schools to be culturally responsive and relational, meant they understood what effective engagement with Māori communities looked like. However, as Berryman (2014) has highlighted, there is still much to be learnt about schools effectively engaging in Māori communities. Utilising the resource *Connecting with Māori Communities: Whānau, Hapū and Iwi* (Berryman & Ford, 2014) provides a pathway for this relationship with the intention to “support school leaders, teachers and staff with a process for considering (and reconsidering) reasons for connecting and developing collaborative home-school relationships with their Māori communities” (Berryman & Ford, 2014, p. 3). While we still have much to learn, this resource, developed by indigenous experts unpacks this process, providing valuable insights and strategies into respectful engagement with Māori communities.

This thesis encourages Ministry to use the evidence that emerges from ERO findings to evaluate connections with community, so that these relationships are at the forefront of culturally responsive and relational practice, now and in the future.

## 5.6 Summary

The collaborative story told by kaitoro has contributed to answering the main research question. The key findings suggest that culturally responsive and relational PLD facilitators can provide an important contribution as educational leaders to the educational disparity that persistently exists today in Aotearoa New Zealand. They can do so by viewing their praxis through Kaupapa Māori and critical theoretical lenses. The discussion highlighted our obligations to the Treaty of Waitangi and posits that teachers, leaders, PLD providers and policy-makers alike have responsibilities to contribute. In order for each of these groups to reach their potential in terms of culturally responsive and relational praxis, they each require the input of a *more expert other* to extend their learning from within their ZPD. This means that in these changing times of PLD provision, those in positions of authority also have a responsibility to monitor and evaluate whether the changes are promoting culturally responsive and relational PLD practices and making sustainable and equitable change for priority learners.

A Kia Eke Panuku *way of being*, is for everyone, as a *way of life*.



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