LISTENING TO THE WINDS OF CHANGE:

Assessing culturally responsive and relational pedagogy

A thesis

submitted in partial fulfilment

of the requirements for the degree

of

Master of Educational Leadership

at

The University of Waikato

by

POLLY THIN-RABB

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

2017

To Gem

ABSTRACT

This thesis examines how the Rongohia te Hau tools were used to capture a snapshot of the extent that culturally responsive and relational pedagogies were occurring within classrooms in two English-medium secondary schools in Aotearoa, New Zealand. In this study, school leaders used Rongohia te Hau to measure changes in the educational experiences of Māori learners over twelve to eighteen-months, to prioritise next steps in addressing the educational inequities that were evident.

With the contribution of teachers, leaders and kaitoro (Kia Eke Panuku facilitators), this research investigates the purpose and place of Rongohia te Hau within the Kia Eke Panuku professional learning and development context. It also presents and discusses the pedagogical shifts that occurred in these two schools over the period of this research, as evidenced by quantitative and qualitative Rongohia te Hau data. Furthermore, the learning implications that arose out of this research are analysed to help generate new questions and considerations, to enable continuing conversations for these schools, other schools, professional learning and development providers and researchers.

ACKNOWLEDGEMENTS

CONTENTS

FIGURES

TABLES

INTRODUCTION

Having worked in the field of professional learning and development (PLD) in the Arts and *Te Kotahitanga* (unity of purpose) over several years, it has become evident to me that current English-medium schooling in New Zealand, and most PLD operating within these institutions, are not sufficiently influencing leaders and teachers so that Māori students (New Zealand's Indigenous people) can rightfully enjoy and achieve educational success, as Māori. It is the contention of this study that, in order for this to occur, schools need to urgently engage in critical contexts for learning that question inequity if they are to disrupt the pedagogical and systemic status quo that continues to perpetuate it.

This thesis examines the use of the assessment tool Rongohia te Hau, to capture a snapshot of the extent that culturally responsive and relational pedagogies are occurring within classrooms in two secondary schools in Aotearoa, New Zealand.

Kia Eke Panuku was a PLD response that worked with school leaders and teachers to improve educational outcomes for Māori students in English-medium secondary schools. Kaitoro (Kia Eke Panuku facilitators) used the Rongohia te Hau survey and observation tools with Strategic Change Leadership Teams (SCLTs) to develop a picture of what the current educational experiences were for Māori learners in the school. Rongohia te Hau also engages SCLTs in critical, evidence-based conversations in order to begin a process of challenging and disrupting traditional transmission pedagogies within the school, which may be contributing to students' failures (Berryman, 2013). A loose translation of Rongohia te Hau is *listening to the winds of change;* a metaphor that situates the evidence gathering and sense-making process within a past, present and future context. It suggests that a paradigm shift is in play, and also acknowledges the steps that schools have already taken in the vision to address disparities for Māori learners.

I was involved with Kia Eke Panuku as a kaitoro from 2014 to 2016. My interest in the topic came about when I became acutely aware that *the way that we worked* in this project was very different to other PLD programmes that I had worked in. Culturally responsive and relational pedagogy is not simply an approach, but a *way of being* that has the potential to disrupt the status quo at many different levels.

Through a "self-conscious critique" (Giroux, 2009, p. 27), the critical process of relearning and unlearning (Wink, 2005) has often challenged me, both in and out of my work. I have observed this same sense of radical discomfort when working as a kaitoro with SCLTs. Consequently, I wanted to inquire into the impact that the implementation and use of Rongohia te Hau was having for school leaders, and in turn for their Māori learners.

Accordingly, the questions in this inquiry are:

- How was Rongohia te Hau understood and applied within the Kia Eke context?
- What does the evidence show?
- What have been the key learnings/implications for Māori learners, teachers, leaders and Kia Eke Panuku kaitoro?

The purpose of this research is to share the evolving stories of two school SCLTs and Kia Eke Panuku kaitoro, as well as my own researcher/kaitoro experiences. The presentation of these collaborative narratives does not aim to give step-by-step advice or answer questions to solve the disparity for Māori learners. However, it does seek to contribute insights into the Rongohia te Hau assessment framework in the hope that these strategic conversations will continue and spiral in other school contexts, leading to more transformative acts for Māori students. As Friere (1986) states: "Reading is not walking on the words; it's grasping the soul of them" (p.19).

This thesis is arranged into five chapters. In the Introduction I have introduced the study, offered justifications for the investigation and posed the research questions. In Chapter One I review a range of national and international literature to provide the theoretical justification for this inquiry. In Chapter Two I outline the methodology, methods, data collection and research procedures, as well as ethical considerations for the research. In Chapter Three I present the research findings and in Chapter Four I discuss these findings in relation to the research questions and the literature. In Chapter Five I summarise the findings of the study, detail the recommendations that have emerged from the research and make suggestions for further study.

CHAPTER ONE LITERATURE REVIEW

1.1 Introduction

There is a body of evidence that suggests young Māori people are performing well below their New Zealand European (Pākehā) peers in the National Certificate of Educational Achievement (NCEA) qualification, University Entrance and literacy and numeracy (Alton-Lee, 2015; New Zealand Qualifications Authority, 2016).

In 2006, Bishop and Berryman gave voice to Māori students who identified that the reason for this discrepancy was because many teachers maintained an over reliance on traditional transmission pedagogies; such as the imparting of reified knowledge, talking too much to an assumed homogeneous group, and focusing on behaviour rather than learning. Māori students said they wanted some say in the learning; they wanted to be able to work with others to achieve success; and they wanted to feel like their teachers cared about them as Māori and about their achieving to their potential. Baseline evidence from the Te Kotahitanga programme supported Māori students concerns in that over 80% of teacher interactions fell within traditional transmission categories (Bishop, Berryman, Cavanagh & Teddy, 2007, 2009). In my experience as a PLD facilitator, this approach to teaching is still prevalent in secondary schools across New Zealand.

Traditional transmission has been termed by Bakhtin (1981) as *monologic talk,* where teachers impart knowledge through a controlled and often one-way communication mode. Freire (1986) has also described this as the *banking* model, where educators deposit funds into students minds through a narrative process. He states that this form of communication does not engender creativity or transformation and that deep knowledge emerges through inquiry and interactions with others. Sociocultural theorists such as Vygotsky (1978) and Bruner (1990) suggest that all learning occurs in an historical, social and cultural context and therefore community is an essential ingredient to knowledge building. Wertsch (1991) states that Vygotsky named this approach *interpersonal* learning (between people), and suggests that interdependance is often an essential precursor for an individual's *intrapersonal* learning (within a person's mind) (Vygotsky, 1997a).

Bakhtin (1981) draws on this notion of community knowledge and coins this style of communication as *dialogic talk,* the polar opposite to monologic talk. Dialogic communication "creates a space for multiple voices and discourses that challenge the asymmetrical power relations constructed by monologic practices" (Lyle, 2008, p. 225).

This study gathers evidence on assessing pedagogical practice in two New Zealand secondary schools, in order to plan transformative outcomes for Māori learners. This assessment was achieved using the Rongohia te Hau tools over a twelve to eighteen-month period of time to determine the extent that culturally responsive and relational praxis had been spread to the wider staff, by the SCLT. This inquiry also considers how participation in Rongohia te Hau started to create multi-voiced dialogic spaces, in order for school leaders to develop strategies to challenge and disrupt traditional transmission pedagogies within their schools.

This literature review explores the related key concerns of critical theory, power and knowledge. It discusses how these notions have been central to the discourse that has sustained the epistemological racism that is historically and currently evident in New Zealand society and schooling. This review discusses some of the events that have promulgated the European worldview as dominant and attacked the Māori worldview as subordinate, leading to young Māori people potentially feeling culturally desolate within their educational settings. The literature review then discusses Kaupapa Māori, government policy and PLD responses to the crisis, which have been influential in establishing an alternative metaphor; one that is based in an Indigenous worldview, namely culturally responsive and relational pedagogy. As ascertained by New Zealand research, four key principles of culturally responsive and relational pedagogy will be examined through the educational lenses of the classroom, leadership, research, and the PLD context. Furthermore, the literature review will discuss the background, purpose and process of Rongohia te Hau within the Kia Eke Panuku PLD context.

1.2 Critical theory

Although critical theory is essentially non-formulaic and multidimensional, there are some general principles that represent it as a theoretical construct. The first is its unwavering commitment to liberating oppressed peoples, in this case marginalised students. Critical theory calls for teachers to recognise schools as storage sites of cultural, political and historical knowledge. Schools draw on traditional theories and practices to perpetuate power hierachies and knowledge bases thus replicating society by privileging the cultural values and norms of the dominant class. This form of ideological control is known as hegemony (Darder, Baltodono & Torres, 2009).

Critical theorists urge teachers to resist hegemonic practices and suggest that one way of doing this is by deconstructing and reconstructing power relationships in classrooms. Freire (1986) suggests that this can be addressed through a process of *conscientisation* or consciousness raising (Burr 2003), where non-agentic positioning is surfaced and replaced with agency, as people *resist* current practices and thinking, enacting new ways of *being* to lead to transformative actions.

This ideology can be enacted by teachers giving up their role as *expert,* relearning and unlearning (Wink, 2005) how to use pedagogy to engage students in dialectic interactions. In this way, students are able to listen to their own and others' voices and by anlaysing the complexity of the world they are able to create new possibilities for that world. This pedagogy places students as self-determiners of the knowledge sharing and co-construction process, laying the foundation for conscientisation and emancipation (Darder et al., 2009). Acts such as these can serve to disrupt English-medium schooling practices and shift power relations. Therefore, this thesis uses the term *critical* in relation to the interrogation and deconstruction of power relations (McLaren, 2009) within pedagogical, school and leadership practices.

1.2.1 Power

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

(Foucault, cited in Darder, 2012, p. 26).

Power can be employed as a means of manipulation and domination or as a tool towards resolution or transformation. Privileged people throughout history have used discourses of power (Burr, 1995) to marginalise minority epistemologies. These acts of marginalisation have often involved the "manipulation of public opinion to gain consensus" (Kincheloe, 2008, p. 65) and have moved majority perceptions from one contsructed *truth* to another (Freire, 1986). Predetermined *truths* have led the privileged to believe in their own racial superiority, which has resulted in both overt and covert racism. In contrast, Indigenous people have traditionally used power to shape consciousness: connecting heart, soul, body and mind to develop individual and collective identities (Foucault, 1977). Aboriginal educator Cora Weber-Pillwax (2001), exemplifies this point when she discusses the protocols for telling Aboriginal stories:

> Stories may be for and about teaching, entertainment, praying, personal expression, history and power. They are to be listened to, remembered, thought about, mediated on. Stories are not frivolous or meaningless; no one tells a story without intent or purpose. A person's word is closely bound up with the story that she or he tells. A person's word belongs to that person and in some instances can be viewed as being that person, so words—in particular some words in some contexts—are not carelessly spoken. These are the old ways, and they are still practiced and observed today by many people in many places (p. 156).

In this respect, power is a shared act of agency; a dialectic process that relies on discursive practices to use power in a morally just way. Traditional Western ontologies have rejected this power-sharing paradigm (Darder, 2012). These conflicting power ideologies have played out in New Zealand since the beginnings of colonisation.

Prior to the arrival of the first European into New Zealand in 1642 (Walker, 1990; King, 2001) Māori had been living and thriving as an Indigenous society for at least 800 years (Bishop & Glynn, 1999). Joyce (2012) suggests that prior to colonisation the social, education and economic systems were based on a certain worldview that included, amongst others, constructs of: *whakapapa* (genealogical connections),

whanaungatanga (familial-like relationships of care and connectedness), *ako* (sense-making that is dialogic, reciprocal and ongoing), and *kaitiakitanga* (guardians). Epistemologies such as this are based on the idea of knowledge being passed down or passed through generations to protect the past, the present and the future. In her theorising on Hawaiian epistemology, Meyer (2008) eloquently portrays this idea through the words of Calvin Hoe: "The question is, Who is the self? You're not just who you are now. You're aligned with people who have gone through it lots and lots of times" (p. 218). This discourse relies on a dialectic approach, where power is shared and *truths* are constructed and re-constructed with others to make conjoint meaning and sense of the world.

In the New Zealand context, colonisers espoused collaborative power relations with Māori through the co-construction and signing of the Treaty of Waitangi in 1840 in either the English or Māori languages. Conflicting worldviews resulted in contradictory language interpretations of key principles, such as power of sovereignty versus governance, and possession versus chieftainship (Orange, 1989). These misunderstandings, whether intentional or not, resulted in the Crown's blatant power-over tactics, when they appointed William Hobson as Governor of the newly established independent state of New Zealand, subsequently removing governance and sovereignty from Māori (Consedine & Consedine, 2005). As Joyce (2012) asserts:

> While Māori were calling for self-determination and the right to follow their own cultural principles and practices, Pākehā [New Zealand European] were acquiring more land and ensuring that English rules and practices were becoming embedded in the fabric of New Zealand society (p. 22).

This fabric of society included the marginalisation of Māori through the construction of *truths* that further positioned Pākehā as racially superior and Māori as inferior. This racial discourse was, and still is, based on the premise that power-over consumes and marginalises other epistemological and cultural knowledge bases.

1.2.2 Knowledge

> Knowledge linked to power, not only assumes the authority of *the truth* but has the power to make itself true.…Knowledge, once used to regulate the

conduct of others, entails constraint, regulation and the disciplining of practice. Thus, there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time, power relations (Foucault, 1980. p. 27).

Foucault's theory asserts the interdependence of power and knowledge. Used as either domination or resistance, power produces knowledge that will either oppress or cultivate the cultural capital (Bourdieu, 1986) of a group of people. According to McLaren (2009), knowledge is socially constructed through social interactions and critically dependent on context, culture and history. Furthermore, as Hall (1992) suggests: "Since all social practices entail *meaning,* all practices have a discursive aspect. So discourse enters into and influences all social practices" (p. 201-202). The concept of discourse relies on the premise that talking about a subject will shape the way we understand it. The dominant discourse is a set of statements that produce knowledge and *truths* to benefit one group of peoples over another. Furthermore, as Cherryholmes (1987) argues: "The rules of a discourse govern what can be said and what must remain unsaid. Its rules identify who can speak with authority and who must listen" (p. 301).

Linked to this notion that power, knowledge and discourse are intrinsically linked is Hall's (1992) discussion on the metaphor of the *West and the Rest.* He describes it as the on-going European expansion that requires the conquering of societies, in order to represent them as developed and industrialised nations. Therefore, just as *the West* is a constructed power concept, *the Rest* is a discourse to marginalise and thus dehumanise any other society. Freire (1986) would support this theory stating that oppressors' language the oppressed using discourses such as "those people…the blind and envious masses…savages…natives…subversives… violent…barbaric…wicked or ferocious" (p. 38).

Arguably, this process of constructing *truths* is one way that Western society devalues Indigenous epistemologies, because they appear to be in direct opposition to Western ways of thinking and being. Battiste (2002), on her discussion of Indigenous knowledge, asserts:

> For as long as Europeans have sought to colonize Indigenous peoples, Indigenous knowledge has been understood as being in binary opposition to

scientific, *western*, *Eurocentric*, or *modern* knowledge. Eurocentric thinkers dismissed Indigenous knowledge in the same way they dismissed any socio-political cultural life they did not understand: they found it to be unsystematic and incapable of meeting the productivity needs of the modern world (p. 5).

A body of literature (Assembly of First Nations, 1993; Auger 2001; Banuri & Marglin, 1993; Carriere, 2005; Friedman, 2000; Postman, 1993; Royal Commission on Aboriginal Peoples, 1996; Wright, 2005) suggests that Indigenous knowledge bases are significantly grounded in holistic perspectives that honour the past, present and future. The passing on and evolving of knowledge is an interdependent and contextual process that benefits the community as a whole. Adversely, Western epistemologies represent knowledge as an individual endeavour to reflect the capacity of one's mind to store and own intellect. In this sense knowledge disconnects from tradition and practices competitiveness. The following figure illustrates these differences in more detail:

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

Figure 1.1: Characteristics of Indigenous and Western knowledge bases

This perspective aligns with Graham Smith's (1992) *Ako Māori* (culturally preferred pedagogy). He theorises that in a Māori worldview, knowledge belongs to the group and should be shared; knowledge should be used to benefit others; knowledge should be used with humility and respect; knowledge is to teach and nurture younger peers. Consequently, there is a "diminished distance between teacher and learner" (p. 27) that implies an act of knowledge sharing and power-sharing.

Western superiority has rejected Indigenous epistemologies as legitimate frames of reference. As Escobar (1995) asserts: "[D]evelopment has relied exclusively on one

knowledge system, namely, the modern Western one. The dominance of this knowledge system has dictated the marginalization and disqualification of non-Western knowledge systems" (p.13). The next section of this literature review examines how this factor has impacted on New Zealand society and education.

1.3 Knowledge and power in the New Zealand context

1.3.1 Society

"Māori had not enjoyed the benefits of belonging to New Zealand society, as the Treaty of Waitangi had assured, were consistently disadvantaged as a group and continued to experience oppression" (Berryman, Egan & Ford, 2014, p. 4).

Throughout history, New Zealand society has been designed to benefit Pākehā and subordinate Māori (Walker, 1990), although few have recognised this. As Robert Consedine states: "The biggest problem with white privilege is the invisibility it maintains to those who benefit from it the most" (Consedine & Consedine, 2005, p. 200). During colonial times power structures were established to support this ideology. Through legal process, British Governors deliberately denied Māori of their tribal and community character ensuring the de-legimitisation of social structures and systems, including collective ownership of land. Prior to 1860, the Crown committed numerous acts of land theft and fraud, buying land from Māori for pittance and often selling it soon after for large profits to support the development of infrastructure in New Zealand. The Native Land Acts of the 1860s were intended to acknowledge Māori rights to their land, but in reality these courts became a further vehicle for dispossession through continued power-over tactics towards Māori. To further aggravate this situation, Māori were excluded from any decision making or law-making in New Zealand. Therefore, the Māori worldview was ignored and the Treaty of Waitangi principles of protection, partnership and participation were breached (Bishop & Glynn, 1999; Consedine & Consedine, 2005).

Conscious acts of colonisation continued in the latter part of the nineteenth century and they continued throughout the twentieth century. Māori language was banished from schools, Māori medical expertise was suppressed in the 1907 Tohunga Act, and social welfare policies such as the 1938 Social Security Act disadvantaged

Māori by providing loopholes which compensated Māori at a lower rate than Pākehā. Furthermore, immigration advantaged the British, and land and environment issues continued to *other* Māori through the exclusion from town and environmental planning (Consedine & Consedine, 2005). The assertion of white privilege in New Zealand has worked to break down Māori cultural knowledge and identity, as well as deny any real power-sharing opportunities for Māori people.

1.3.2 Education

This notion is particularly evident throughout New Zealand's education history. Graham Smith (1997) argues that Māori children were a detrimental part of the colonisation process because "children were the means through which their communities would be civilised" (p. 255). Māori and European learning epistemologies were so conflicted that Pākehā had to work towards reconstructing *truths* through the education of Māori children.

Graham Smith (1997) also suggests that the Māori worldview places children at the heart of a complex relationship structure. Whakapapa permeates Māori epistemology as a cultural discourse, which is used to establish, maintain and challenge relationships. A child's whakapapa ensures a unique identity that is not solely reliant on parents for caregiving. Traditionally, the *whānau* (extended family) structure operated in a way where adults and children had multiple roles and responsibilities in caring for each other. Grandparents or other *kaumātua* (elders) were often involved in bringing up *mokopuna* (grandchildren) and deciding on the educational needs and opportunities for children. Collective structures meant that children participated in adult social activity, sharing in politics and decision-making.

Berryman (2008) contends that the early New Zealand missionaries colonised Māori children by trying to civilise them in order to prepare them for the Christian gospel. Boarding schools were set up to remove children from their homes and/or *marae* (Māori cultural meeting space) to speed up the assimilation process. While Māori parents were seeking to enhance their children's opportunities in this changing context, the government's concern was to replace Māori customs and knowledge with that of their own, as well as to control the type and amount of new knowledge that was disseminated through education. Consequently, government

funded missionary schools that taught English, religious studies and industrial training were established. One could interpret this assimilation strategy as a power-over tactic to subordinate Māori to the labouring class. In 1867 the Native Schools Act provided state controlled schooling for Māori. This law was in direct response to land conflicts between Māori and Pākehā, where struggles were mounting for sovereignty and resources. This act was a social control mechanism to assimilate Māori into Pākehā society, which meant children in schools were required to suppress their cultural preferences with regard to collective ownership and decision-making (Simon, 2000).

By 1907, many Māori children were also attending public schools where there was blatant racial discrimination occurring and as Simon (2000) states: "Many Māori had retreated into a state of despondency and a pattern of underachievement in schooling was becoming entrenched" (p. 53). The abolition of the Proficiency Examination and Peter Fraser's new education policy in 1939 meant that all children were now entitled to a free and equitable education through to secondary school level. However, the State continued to determine children's social destiny through IQ testing and the examination system. Earlier strategies which sought to control Māori children's social outcomes were replicated through the Native District High Schools' curriculum, which included curriculum activities of homemaking and construction. By 1944, new regulations required core subjects, such as English, social studies, mathematics, music, art and physical education, to be compulsory up until the end of the fourth form. With the advent of School Certificate and University Entrance came a reliance on credentials and competition. Consequently, an over-reliance on transmission teaching insisted all students learn independently, thus prohibiting other epistemological preferences, such as Māori children learning together or bringing their own prior knowledge and experiences to the classroom.

During the 1950s and 1960s employment prospects for Māori in rural regions declined as urban economic growth flourished. Consequently, large numbers of Māori families moved to urban areas to find employment (Te Ara: The Encyclopaedia of New Zealand, 2015). The direct result of decades of assimilation policy in education were beginning to be seen in practice, as most Māori were

employed in working class jobs. Inequalities in education became very clear for Māori people at this time and some Māori communities fought for change through the Kaupapa Māori movement, as will be discussed later in this chapter.

Taking an opposing stance was the New Right movement, that demanded a move *back to basics* in education. In 1988, the Labour Government's response was to implement the *Tomorrow's Schools* policy. This reform devolved the management of schools to Boards of Trustees, promoted the marketisation of education and practised centralised forms of control (Codd, 2005). Education was now seen in economic terms as a *product* where students were *inputs* towards the creation of the *output.* This production style of education meant that all students were treated the same (Easton, 1999) and policies of assimilation had now shifted to policies of integration (Fleras & Spoonley, 1999). Māori learners were further denied being able to engage in their culturally preferred pedagogy that included shared dialogic sense-making and interdependent ways of learning.

In response to these continued acts of discrimination, The Waitangi Tribunal declared that:

> The promises of the Treaty of Waitangi, of equality of education, as in all other human rights are undeniable. Judged by the system's own standards, Māori children are not being successfully taught, and for this reason alone, quite apart from the duty to protect the Māori language, the education system is being operated in breach of the Treaty (cited in Hirsh, 1990).

The impact of this breach has been the on-going disparity for Māori learners in English-medium education in New Zealand. National secondary assessment statistics for 2015 (New Zealand Qualifications Authority, 2016), suggest that for many Māori children, the right to enjoy and achieve educational success as Māori is still being denied. The societal implications of this crisis have been highlighted in a 2008 Report of the Education and Science Committee to parliament entitled the *Inquiry into Making the Schooling System Work for Every Child.* This report asserts that it is the basic human right of every individual in New Zealand to succeed at school and to contribute to society. Due to an increasing Māori population, if the issue of education disparity in New Zealand is not addressed, there will be growing social and economic consequences for the nation. Conversely, if the New Zealand

system is able to address this inequity, we will all enjoy a more progressive and developed society.

1.4 Responses to the educational crisis

1.4.1 Kaupapa Māori

In response to decades of government education reform initiatives, which had not worked for young Māori people in English-medium secondary schools in New Zealand, some Māori people began to resist the status quo and engage in a transformative optimism.

Migration to urban areas highlighted the concerns that Māori communities had for their children's education. As a result of this, the Kaupapa Māori movement was established during the 1970s. This sought a counter-narrative to the colonial domination and suppression of Māori children's language, culture and identity experienced since the introduction of church schools in the 1840s and state education in 1877 (Simon, 2000). The Kaupapa Māori movement practised a conscientised discourse of resistance and transformative action by Māori, in order to realise self-determination (tino rāngatiratanga) towards better educational experiences and outcomes for their children.

Out of this movement came *Te Kōhanga Reo* (Māori determined, Māori language immersion pre-schools) and *Kura Kaupapa* (Māori determined, Māori language immersion schools) to revitalise language and inspire cultural capital (Bishop et al., 2007). Consequently, from 2003 onwards, students in Kaupapa Māori schools were achieving significantly higher than their peers in English-medium schools (Alton-Lee, 2005). Adversely, the New Right political ideology that prioritised individualism for economic gains, continued to attack Māori language, cultural knowledge, values and rights (G. Smith, 1992), impacting on English-medium settings.

1.4.2 Government provided PLD

Of significance to this literature review is the examination of the part PLD has played in this educational crisis. During the 1980s and 1990s neoliberal reforms devolved government responsibility over how this longstanding disparity would be changed for Māori students. Schools were now charged with implementing their

own responses to this concern. However, new education mandates, such as curriculum and assessment reforms, needed to be applied, and therefore the provision of Ministry funded PLD was one way of ensuring this occurred.

Throughout the 1990s and 2000s, the predominant forms of PLD were based on the dominant transmission of knowledge approach that generally were more effective for Pākehā than for Māori learners. In the *Teacher PLD Best Evidence Synthesis*, Timperley et al. (2007) state that:

> [O]utside experts develop recipes for teaching…then present prescribed practices to teachers with an underpinning rationale and monitor their implementation carefully to ensure integrity. The overall evidence is that these processes can be effective in changing teaching practices, but either the changes have limited impact on student outcomes or they are not sustained once the provider withdraws (p. xxvi).

Sleeter (2011) names this approach as technical-rational PLD, which assumes minoritised students can be *fixed* by experts imparting reified knowledge to teachers, who will consequently apply these laws in a general way to classroom practice (Sleeter & Montecinos, 1999). On reviewing evidence from two case studies (Haviland & Rodriguez-Kiino, 2008; Zozakiwicz & Rodriquez, 2007), Sleeter (2011) concludes that while learning new knowledge and skills may be required for improving teaching of minoritised students, unlearning deficit theorising is a critical feature in reframing the constructed views that teachers have of some students. This involves teachers repositioning themselves as learners both inside and outside of the classroom. It is unlikely that such repositioning will be learnt through transmission style PLD.

From my own experience, technical-rational PLD providers have often failed to develop tools or resources to capture relevant evidence in order to plan and assess the impact of the work. It has been assumed that the expert's reified knowledge bank is non-shifting, which maintains the power-over stance of them as the expert. Disconnecting from evidence in this way has functioned as a strategy to disassociate from the voices of Māori learners. The approach that is promoted in the PLD has continually been replicated in classrooms across the globe (Sleeter, 2011).

1.4.3 Government policy

From 2006, the Ministry of Education spent almost two years developing a strategy to recognise the potential of all Māori learners (Goren, 2009). This was entitled *Ka Hikitia – Managing for Success* (Ministry of Education, 2008). The strategy provided a challenge to the education sector to step up their performance in order to enhance achievement for Māori. Arguably, this denoted the State's repositioning away from the deficit discourse of blaming Māori children and their families, to one of taking responsibility for longstanding educational disparities. In Goren's 2009 Fullbright Report, he provides analysis of emerging themes from the early implementation of Ka Hikitia. Goren concluded that:

- While urgency for improving Māori achievement was a priority for the government, not all education professionals considered the strategy to be urgent or essential
- Ka Hikitia was launched alongside at least fourteen other Ministry initiatives which may have negatively impacted on sector engagement
- The theoretical framework did not provide specific implementation strategies or allocate resourcing for professional learning time
- It is questionable whether a policy document can provide sufficient influence to change longstanding attitudes, thinking and behaviours
- There was some evidence of success in schools for Māori learners
- On-going professional development must be focused on helping teachers and school leaders to develop pedagogical capability to serve Māori children (pp. v – vii).

Consequently, in 2013 the Ministry of Education launched the next iteration of their Māori Education Strategy, entitled *Ka Hikitia – Accelerating Success* (Ministry of Education, 2013). This document stressed the urgency of action by stating: "Immediate and sustained change is needed…" (p. 6) through a shift from dysfunction and deficit to a "Māori potential approach [which focuses on] realising potential, identifying opportunity, investing in people and local solutions… tailoring education to the student, indigeneity and distinctiveness and collaborating and constructing" (p. 15). The emphasis therefore is on Māori students enjoying and achieving educational success *as Māori* through the acknowledgement of their unique language, culture and identity within learning contexts.

This strategy maps out guiding principles for the education sector and key stakeholders:

- The Treaty of Waitangi - ensuring that Māori students enjoying and achieving education success as Māori is a shared responsibility.
- Māori potential approach – having high expectations for Māori students to achieve.
- Ako – practising a reciprocal, two-way teaching and learning approach.
- Identity, language and culture counts – Māori are able to see their experiences and knowledge reflected in teaching and learning.
- Productive partnerships with key stakeholders – there is an on-going exchange of knowledge and information including the involvement of Māori parents (pp. 14-18).

The vision and principles of Ka Hikitia align with Kaupapa Māori theory in that they seek to resist the deficit paradigm using a community and strengths-based approach to change. It also draws on Mason Durie's (2006) future-focused paradigm which promotes a *student first* approach for twenty-first century schooling; one where Māori students will have ownership and control over what and how they learn, bringing their own world views to the learning which will provide a foundation for critical and transformative education.

Drawing on previously failed interventions, it was clear that in order to embed the transformative approach required, schools needed to disrupt transmission practices. As Fullan (2003) states: "The only goal worth talking about is transforming the current school system so that large-scale, sustainable, continuous reform becomes built in" (p. 29). Alton-Lee (2015) concurs adding: "Sustainable reform in education is complex and elusive so the *how* and *why* are critically important (p. 38).

1.4.4 Targeted PLD to address the educational crisis

Te Kotahitanga has potentially been one of the most successful English-medium education PLD reforms for Māori students in New Zealand to date. Starting in 2001 as a research project, it grew into a large-scale education reform programme that focused on raising the achievement of Māori students in English-medium secondary schools. As evidenced in Alton-Lee's (2015) *Ka Hikitia Demonstration Report*,

Phase Five of the programme (2010-12) culminated in far higher numbers of Māori students: achieving NCEA across levels 1-3; staying at school longer; and reporting more positive experiences of being Māori at school. This same report highlights seven critical success factors that enabled this acceleration for Māori students. They are:

- Indigenous educational expertise driving culturally responsive provision for Māori
- Whakawhanuangatanga [the process of establishing relationships] driving the "how" of improvement
- Effective teaching: developing culturally responsive pedagogy
- Effective professional development: building school-based expertise
- Transformative educational leadership: institutionalising deep change
- Educationally powerful connections based on a cultural pedagogy of relations
- Collaborative research and development cycles driving accelerated improvement to scale (p. 8).

In 2013, the Ministry of Education sought to reframe the reform project into what became known as Kia Eke Panuku. As a nationwide reform initiative, Kia Eke Panuku threaded pedagogy, leadership, data interrogation, literacy and numeracy together, using learnings from previous projects: Te Kotahitanga (Bishop, Berryman & Wearmouth, 2014); He Kākano (Hynds et al., 2013); Starpath (Madjar, McKinley, Jensen & Van Der Merwe, 2009); as well as the Secondary Literacy Project 2009-2011 (Lai, Wilson, McNaughton, & Hsiao, 2014); and the Secondary Numeracy Project (Harvey, Higgins, Tagg, & Thomas, 2007).

Based on the Ministry's insistence, integral to Kia Eke Panuku is the notion of a culturally responsive pedagogy of relations, as has been described by Bishop et al. (2007) as "creat[ing] a learning context that is responsive to the culture of the child and means that learners can bring who they are to the classroom in complete safety and where their knowledges are acceptable and legitimate" (p. 32). This praxis was understood to benefit Māori students and other ethnic groups (Timperley et al., 2007).

1.5 A culturally responsive pedagogy of relations

This literature review will now focus on exploring key dimensions of a culturally responsive pedagogy of relations as well as drawing on examples of what this approach looks like through classroom, leadership and research lenses. Of significance is the notion that culturally appropriate, culturally responsive and culturally responsive and relational pedagogies are all discrete constructs that have tended to be *lumped together* or reinterpreted differently by some educators. The position I am taking in this thesis aligns with that of Bishop et al., (2007) who believe a culturally responsive and relational pedagogical approach is evident:

> [W]here power is shared between self-determining individuals within non-dominating relations of interdependence; where culture counts; where learning is interactive, dialogic and spirals; where participants are connected to one another through the establishment of a common vision for what constitutes excellence in educational outcomes (p. 1).

These dimensions function interdependently and the complexity of this interconnectedness is vital for the holistic approach to learning which, within the New Zealand context, has emerged from a compilation of research such as: what Māori learners say works for them (Bishop & Berryman, 2006); what is working in Māori-medium schools (Bishop, Berryman, & Richardson, 2001); Kaupapa Māori theory (Bishop, 2005; L.T. Smith, 1999); and an examination of appropriate Māori cultural metaphors (Bishop et al., 2007).

American literature suggests that some early researchers based their studies on investigating minority success stories using a culturally relevant pedagogy termed culturally appropriate, culturally congruent or culturally compatible (Gay & Abrahams, 1972; Jordan, 1985; Mohatt & Erickson, 1981; Vogt, Jordan & Tharp, 1987). All imply that the child's culture needs to be accommodated in majority-culture settings (Ladson-Billings, 1995). Villegas (1988) challenges this view stating:

> As long as school performs this sorting function in society, it must necessarily produce winners and losers . . . [t]herefore, culturally sensitive remedies to educational problems of oppressed minority students that ignore the political aspect of schooling are doomed to failure (pp. 262-263).

Gay (2010) defines culturally responsive teaching as using cultural knowledge, prior experiences and performance styles of diverse students to make leaning more appropriate and effective for the learners. Ladson-Billings (1992) explains that culturally responsive pedagogy develops student's intellectual, social, emotional, and political learning by using cultural reference points as a way into identity development. In this respect, the importance of academic achievement is balanced with realisation of the potential of the whole person (Gay, 2010). However, these interpretations fail to explicitly acknowledge the significance of relational learning within cultural contexts.

As mentioned previously in this chapter, a culturally responsive pedagogy of relations exemplifies contexts for learning in which the knowledges of each individual are valued and legitimated (Bishop et al., 2007). Such prior knowledge is a concept that Bruner (1996) referred to as the learner's *cultural toolkit*. This pedagogy contends that learners must be able to be self-determining in bringing their own prior knowledge and experiences to the learning. This context requires the creation of non-dominating, power-sharing learning relationships.

The concept of power-sharing permeates through a New Zealand research focus on culturally responsive and relational pedagogy. This has been influenced by kaupapa Māori theory (G. Smith, 1992, 1997), which asserts Māori peoples' rights to self-determination in ways that are "ethical, performative, healing, transformative, disruptive, needs-based, community-based and dialogic" (Denzin & Lincoln, 2008, p. 2). Kaupapa Māori research has presented new metaphors to academic and education communities as examples of how Māori worldviews can be acknowledged and power relations potentially addressed. Bishop (1996) and Bishop and Glynn (1999) suggest that whakawhanaungatanga, storying, restorying and integrating learning are all approaches that are unique to Māori pedagogy.

1.5.1 Power is shared between self-determining individuals with non-dominating relations of interdependence

Young (2004) asserts that Western nations have created dominant discourses of self-determination based on territoriality. Conversely, Indigenous peoples' aspirations for self-determination are often much more relational and embrace interdependence. Therefore, in educational contexts, the concept of self-

determination is only possible where there is a culture of non-dominating relationships. The very nature of schools as communities means that interdependent relations will be fostered and able to occur. It is therefore the role of educators to mediate potentially hegemonic situations in order to support the development of understanding how to create interdependent relationships (Bishop et al., 2007, p. 8).

Culturally responsive and relational pedagogy is based on the premise that; "no one is culturally neutral" (Lawrence, 2014, p. 29). In the implementation of this theory, teachers have misinterpreted its intent and failed to identify their own cultural biases based on power relations. Some schools treat culture as an external commodity (Bishop, 2012) that needs to be celebrated, trivialised, essentialised and prioritised over political awareness (Sleeter, 2012).

1.5.1.1 Power-sharing in the classroom

In order to enact culturally responsive and relational pedagogy, Paulo Freire (1986) suggests that educators firstly need to question what they need to unlearn. In offering problem-posing opportunities for learners to construct knowledge through dialogic interactions, they are resisting pedagogies such as the *banking* model that relies on the transmission of reified knowledge and mirrors societies oppressive arrogance. Like Bruner, Freire argues that the *opening up* of learning should start by ascertaining students' prior knowledge from both inside and outside the classroom, as learning is affected by what one already knows (cited in Rossatto, 2005).

Villegas (1988) argues that, "the root of the education problem is struggle for power in our economically stratified society" (p. 20). Delpit (1988) supports the argument that power is a central issue for minority students and that we should "teach all students the explicit and implicit rules of power as a first step towards a more just society" (p. 280). Ladson-Billings (1995) also discusses cultivating student's critical consciousness regarding power relations. Teel and Obidah (2008) focus on the teacher/student relationship when they include the dimension of mediating power imbalances in classrooms based on race, culture, ethnicity and class. Gay and Howard (2000) develop this theory further in a call for liberating the teacher/student relationship, promoting the ability for students to bring their own voices to the classroom, to shape their own learning experiences through the

deconstruction and reconstruction of knowledge and the co-construction of meaning.

The permission to create new knowledge requires trusting and respectful relationships, where learners can bring their funds of knowledge (Moll, Amanti, Neff, & Gonzalez, 1992) and lay these beside the teachers content knowledge bank, to interdependently co-construct new knowledge (Lawrence, 2014). This can help to create critical understandings and more transformative pathways.

1.5.1.2 Power-sharing in leadership

The concept of power-sharing is prevalent in the theoretical leadership work of Carolyn Shields (2010, 2013). Included within the eight key principles that make up her view on transformative leadership is the need to address inequitable power distribution, in order to deconstruct knowledge frameworks that perpetuate inequality and injustice. Shields (2013) asserts that it is not enough for leaders to identify and document disparity, but that they need to "transform power to use it in the service of emancipation and structural change" (p.17). Freire (1986) suggests that for true revolutionary change to occur, leaders must trust that the oppressed peoples can be the executers of that change.

1.5.1.3 Power-sharing in research

From a research perspective, Bishop (2005) discusses the importance of power-sharing through the devolution of power and control in order to promote self-determination for the researchees. This act promotes opportunities for shared sense-making through the use of co-constructed approaches. Berryman, SooHoo and Nevin (2013) support this argument when they state: "This position requires researchers to develop relationships that enable them to intimately come to know the *Other* with whom they seek to study. This may only begin to happen when a relationship is reciprocated" (p. 1).

1.5.2 Learning is interactive, dialogic and spirals

In the Māori worldview, a reciprocal relationship of learning is known as *ako.* This concept means both to teach and to learn and recognises that both teachers and learners bring their knowledge to the learning space, and that new understandings can emerge out of shared learning experiences. When educators acknowledge and use this principle, productive learning relationships are established, and participants

are empowered to learn alongside and from each other (Ministry of Education, n.d.).

Bishop (2005) uses his experiences of the Māori *hui* (assembly of people within a Māori cultural context) to provide a metaphor to represent, what he terms, a dialogue of *spiral discourse*. Under the guidance of a *kaumātua* (Māori elder) people on the marae each address the matter under consideration, without interruption. Each participant "get[s] a chance to state and restate their meanings, to revisit their meanings, and to modify, delete, and adapt their meanings according to the tikanga (customary practices)" (p.122). Of central significance to this process is the shared co-construction of a consensus.

1.5.2.1 Dialogic classrooms

Alexander (2006) identifies the key features of a dialogic classroom as being students and teachers: working as a collective; listening to each others ideas; supporting each other to freely articulate ideas; building on each others' ideas; reaching common understandings and working towards meaningful education outcomes. Reflecting on the reasons why such dialogic interactions are often superseded by transmission modes of teaching, Lyle (2008) suggests:

> One of the barriers to the implementation of dialogic teaching is the dominance of the teacher's voice at the expense of the students own meaning-making voices. The power relationship between teachers and learners is a stumbling block to genuine dialogue in classroom settings. In addition, many teachers lack the skills necessary for planning effective whole class dialogue and as a result the pedagogical potential of learning through dialogic talk is unrealized (p. 227).

A lack of opportunity for dialogic discourse in the traditional transmission classroom prevents students from bringing their own prior and cultural knowledge to learning, thus rejecting the cultural potential of the learner.

1.5.2.2 Dialogic leadership

This concept of providing sense-making opportunities has also been discussed by Shields (2004), when she argues that the role of educational leaders is to act as catalysts for meaningful dialogic encounters. She refers to the work of Grumet (1995) who states: "[C]urriculum is never the text, or the topic…but curriculum is the conversation that makes sense of…things" (p. 19). In this way transformative

leaders broker dialogic relationships that surface organic conversations, questions or differences across the educational community.

The act of making sense of data can be used as an approach to developing shared understandings about school contexts. Earl and Katz (2002) state:

> Leaders and people who work with them are going to need time … to consider the data and try to make sense of it, to argue and challenge and reflect, to get more information, to argue and challenge and reflect again, to formulate and reformulate action plans" (p. 7).

Earl and Katz (2010) suggest that the role of leader is to help teachers to feel comfortable with *not knowing things* and to enter into a moral and collaborative spirit of inquiry which is not data driven, but data refined as the result of dialogic encounters.

1.5.2.3 Dialogic research

In referring to her 1995 study, Ladson-Billings discusses how meaning was made as a result of critical dialogue between individuals. She states: "[A]fter I collected data…the teachers convened as a research collaborative to examine both their own and one another's pedagogy…meaning was constructed through reciprocal dialogue…the ongoing dialogue allowed them the opportunity to re-examine and rethink their practices" (p. 473).

Bishop and Glynn (1999) liken this collaborative storying and re-storying to a *whānau* [extended family] *of interest*. This practice of spiral discourse has been retheorised by Berryman (2008) with her metaphoric use of the *koru* (spiral shape based on the fern frond) to represent a crucial element for the success of dialogic interaction (Figure 1.2). Based on Māori carvings, this imagery symbolises a meeting space, where "the centre of the double spiral represents interlocking, passive and active elements from whence symmetrical patterns of change merge and flow". She explains the need for one element to be "quiescent, listening and learning…rather than the continuation of talking past each other…" (Berryman et al., 2013, p. 21).

Figure 1.2 Listening and Learning: Reciprocal Understandings Within the Responsive Dialogic Space (Berryman, et. al., 2013, p. 394)

This protocol is necessary for the creation of dynamic research relationships, where all participants' commit to working in non-dominating ways to fluidly share power and achieve the *construction of reality* that Bruner (1991) broaches.

1.5.3 Culture counts and learners bring who they are to the learning

Bruner (1996) connects this conception of reality to culture, which he describes as a multi-layered toolkit for sense-making and communicating (cited in Takaya, 2013). Delgado-Gaitan and Trueba (1991) refer to culture as a "dynamic system of social values, cognitive codes, behavioral standards, worldviews, and beliefs used to give order and meaning to our lives as well as lives of others" (cited in Gay, 2010, pp. 8-9). Quest Rapuara (1992) concur with this view and add:

> Culture is [also] preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes the collective memory of the people and the collective heritage, which will be handed down to future generations (p. 7).

1.5.3.2 Culture counts in leadership

Culturally responsive and relational leadership is transformative in essence. These types of leaders recognise their role to be both educative and critical (Shields, 2013). Within this frame of reference, culture is valued at multiple levels. School leaders seek to confront issues of colour-blindness and culture in order to disrupt pathologising practices.

> Pathologizing colour and culture through silence does a disservice not only to those who are visibly different but to any students who leave our schools

believing that he or she is culture free and questions of culture do not relate to him or her (Shields, 2004, p. 119).

1.5.3.3 Culture counts in research

In 2001, Bishop and Berryman (2006) interviewed Māori secondary school students. From this evidence, together with other relevant literature, the research team developed the Te Kotahitanga Effective Teaching Profile (ETP) (Bishop et al., 2007). The ETP provided New Zealand educators with a framework to implement culturally responsive and relational contexts for learning. Culture was defined as being both responsive: "[W]here teachers create culturally responsive contexts for learning by encouraging the learner to determine and use their own prior experiences as the basis for new learning" and appropriate: "[W]here teachers create culturally appropriate contexts for learning by ensuring that the learner can see and hear iconography from their own culture within their learning contexts" (Bishop et al., 2007, p. 26).

Of significance to the research is an assertion that culture not only counts, but it is indeed central to kaupapa Māori theory which practices a conscientised discourse of resistance and transformative action in order to realise self-determination. Through this movement, new metaphors and revitalised knowledge have emerged to disrupt hegemony.

1.5.4 Relationships of care and connectedness to one another emerge through the establishment of a common vision

In kaupapa Māori theory, the metaphor of *whānau* (extended family) can be applied to the concept of connectedness and vision:

> The whānau is a location for communication, for sharing outcomes and for constructing shared common understandings and meanings. Individuals have responsibilities to care for and to nurture other members of the group, while still adhering to the kaupapa of the group (Bishop et al., 2007, p. 13).

Graham Smith (1992) suggests that knowledge is a shared responsibility that should be used to benefit others and to "articulate and connect with Māori aspirations" (p. 23). To support this view, Westheimer (1999) presents five common features of a collective community: shared beliefs and understandings; interaction and

participation; interdependence; concern for individual; and minority views and meaningful relationships.

1.5.4.1 Classroom as caring community

Most educators would agree that effective teaching and learning occurs when there are meaningful relationships in the classroom. Gay (2010) suggests that this requires an ethic of care where teacher's concerns are about students as learners and as people. She argues: "Caring teachers expect (highly), relate (genuinely), and facilitate (relentessley)" (p. 47). Valenzuela (1999) provides the term *authentic caring* to define teacher student interactions that are respectful, trusting, reciprocal and relentless. Walker and Snarey (2004) extend this perspective, asserting that as well as personal concern and effective pedagogy, caring should also be grounded in a moral imperative, equity and social justice.

The Te Kotahitanga ETP (Bishop et al., 2009) is a framework that vehemently advocates for equity for Māori students by unashamedly focusing teachers on what Māori learners have said works for them. It calls for teachers to reject deficit theorising and to apply a professional commitment to bringing about change. The Māori metaphor of *manaakitanga* situates culturally responsive and relational teaching as caring for Māori learners as "culturally located human beings", while *mana motuhake* is described as to "care for the performance of students" (p. 26). This frames the concept of caring within a cultural domain which relies on learning being community based, where a shared vision and goals are created and acted upon.

1.5.3.1 Culture counts in the classroom

The construction of social and cultural norms means that there is a defined and limited type and amount of information exchange within and between different groups (Eisenhart & Cutts-Dougherty, 1991). Bruner's (1996) prime focus was to help address this concern, by creating multi-modal experiences for students to enable meaning making through shared learning communities (cited in Takaya, 2013). Gentemann and Whitehead (1983) discuss the teacher's role as that of *cultural broker*, where they provide opportunities for students to freely express themselves personally and culturally so that their voices can be incorporated into the learning. This can be achieved when teachers create contexts for learning where

students are respectfully listened to and where students are able to use their own cultural toolkit as the basis for asking their own questions and developing new understandings.

In order to ensure an *opening up* of culture in the classroom, teachers must first examine their own sociocultural identities (Banks, 1991; Bennett, 1995; Zeichner & Hoeft, 1996), which in itself may challenge their own cultural locatedness and personal positioning (Villegas & Lucas, 2002). Critical reflection not only allows a person to understand how social identity influences educational outcomes, but also can initiate a personal inquiry onto one's own biases and privileges (McKenzie & Scheurich, 2004; Quezada & Romo, 2004) as the site from which to work.

1.5.4.2 Leadership as caring community

Wenger coined the term, a *community of practice* (1998) which involves "groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis" (Wenger, McDermott & Snyder, 2002, pp. 4-5). Earl and Timperley (2009) discuss establishing a connection and common vision through, "the merging of the process of deep collaboration with evidence and inquiry to create the conditions for generating new knowledge" (p. 2).

Furthermore, Newmann (1994) defines collective responsibility in schools as to be accountable for one's own actions, students' actions, as well as the actions of colleagues. Newmann and Wehlage (1995) suggest that the interaction between individual and collective responsibility for teachers is significant because the collective is able to sustain commitment and apply pressure where needed.

As Robinson and Timperley (2007) argue, the challenge for school leaders is that collegial vision making is often in opposition to the traditional and autonomous ways in which teachers have often operated. The pressure to take shared responsibility can manifest in deficit responses, rather than the intended *opening up* of practice that can generate communities of care.

1.5.4.3 Research as caring community

Culturally responsive and relational research depends on the growing of interactive and interdependent relationships of care (Berryman et al., 2014). Unlike traditional

Western research, which seeks to objectify and distance relationships between the researcher and participants, culturally responsive and relational research promotes the intertwining and linking of viewpoints (Clandinin & Connelly, 1994). Berryman et al. (2013) propose that respectful and power-sharing relationships provide a platform for the researcher to "focus [instead] on addressing the concerns and issues of the participants in ways that can be understood and controlled by the participants" (p. 12). Thus, participants are able to control the direction of the research and be part of the common vision for social change.

These perspectives on care, connectedness and common vision are critically important when considering the operationalising of school reform across the education sector. To focus this inquiry further, this literature review will now examine what culturally responsive and relational pedagogy can look like and sound like, within a PLD framework.

1.6 Culturally responsive and relational PLD

The "large-scale, sustainable, continuous reform" in education that Fullan (2003, p. 29) discusses, must also serve those who have been marginalised. In order for this to occur, Freire (1986) suggests that praxis across the entire education sector needs to be situated within the worldview of those who have been marginalised, if it is to be truly transformative. In New Zealand, this worldview is that of Māori learners and the pedagogy that many Māori students have said works for them is culturally responsive and relational (Bishop & Berryman, 2006).

The provision of PLD support to schools by the government, although it asserts to, has not always operated in culturally responsive and relational ways as previously discussed. Therefore, the historical status quo of marginalisation and inequity experienced by Māori students has been perpetuated. In order for Māori learners to benefit from any PLD, facilitators, leaders and teachers need to work together to critically understand the way they go about and engage in transformative praxis. As Sleeter (2011) asserts, there must be a direct impact from the PLD, on what happens for students in the classroom.

1.6.1 Power is shared between self-determining individuals with non-dominating relations of interdependence

A culturally responsive and relational approach to PLD ensures facilitators, leaders and teachers reposition as learners and that Māori students, and indeed all students, are honoured as *experts* in the teaching and learning process, with recognition that they know what works for them (Sleeter, 2011). Facilitators model this praxis through co-constructed approaches as a way to develop learning relationships.

As mentioned previously, Wink (2005) theorises that repositioning is a process of relearning and unlearning. She states: "Relearning takes place when students teach us all those things we didn't learn in teacher education" (Wink, 2005, p. 37). This requires a shift in methodology to prepare us to challenge and change our attitudes, beliefs and assumptions, or unlearn. In the culturally responsive and relational PLD context, the facilitator gives up their role as *expert* and practices relearning and unlearning alongside teachers and leaders. This involves deconstructing the status quo and reconstructing a shared transformative vision through dialogic encounters.

1.6.2 Learning is interactive, dialogic and spirals

In order for transformative praxis to occur, participants must engage in sense-making processes where existing theories derived from beliefs, values, knowledge and practices are both acknowledged and challenged (Spillane, Reiser, & Reimer, 2002).

In culturally responsive and relational PLD, sense-making often plays out in interactive and dialogic ways, where participants are encouraged to challenge and test old and new discourses and theories. Therefore, as Putman and Borko (2000) suggest: "The physical and social contexts in which the activity takes place are an integral part of the activity, and the activity is an integral part of the learning that takes place within it" (p. 4). The opportunity to engage prior knowledge and enact co-constructed new knowledge comes about through a shared PLD space.

1.6.3 Culture counts and learners bring who they are to the learning

As mentioned previously in this chapter, Berryman, SooHoo and Nevin's, (2013) Responsive Dialogic Theory creates a central space where people can bring their *cultural toolkit* to the learning. In Berryman's 2008 model (Figure 1.2) "each

double spiral represents the identities, prior knowledge, cultural experiences, and connections that each brings with them to an encounter" (p. 21). The space between the two represents the negotiated platform of respectful listening, learning, contributing and sharing of power. This understanding enables conversations to be purposeful and transformative in nature.

The role of kaitoro within the PLD of Kia Eke Panuku is understood as that of *cultural broker,* providing opportunities for participants to freely express themselves professionally and culturally and to support each other through the relearning and unlearning process. As a broker for those being underserved by society, the kaitoro role is also to use evidence to respectfully challenge participant's assumptions and to promote critical conversations.

1.6.4 Relationships of care and connectedness to one another emerge through the establishment of a common vision

Professional learning communities do not in themselves lead to improved student outcomes. A collection of studies has shown that effective learning communities are characterised by two features: participants are supported to test and challenge prevailing assumptions and beliefs; as well as analyse the impact of teaching on learning, as a collective (Timperley et al., 2007).

These types of challenging conversations most effectively come about through the use of evidence in the form of qualitative or quantitative data, or artefacts (Earl & Timperley, 2009). Evidence helps to prevent deficit discourses and emphasises the need to formulate and strive towards a common vision. Although evidence-informed conversations promote a collegial and focused approach, they do not always benefit minortised students. Like Kia Eke Panuku, I contend that these conversations need to incorporate a critical perspective in order to promote conscientisation, resistance and transformative praxis in schools.

1.7 Kia Eke Panuku: a culturally responsive and relational learning context

Kia Eke Panuku is premised on the dual theoretical perspectives of kaupapa Māori and critical theory. It represents the Treaty of Waitangi in practice as it seeks to collaboratively create a more socially just society to ensure equity for Māori

learners. This collective responsiblility is framed up as the work we undertake together, known as *Mahi Tahi* (to work as one). Mahi Tahi provides the "unrelenting focus, principles and tools for working in schools towards the simultaneous success trajectories" (Kia Eke Panuku, n.d.1, para. 9). These dual trajectories recognise that Māori students must be able to both enjoy and achieve education success as Māori. Eighty five percent of Māori students achieving NCEA Level 2 and qualifications for tertiary education aligns with the 2012 Ministry of Education's *Better Public Service Goals* (Ministry of Education, 2016).

Mahi Tahi represents the engine room of Kia Eke Panuku. In order to enact the principles of culturally responsive and relational pedagogy, it is expected that through Mahi Tahi the whole school will collectively engage with the Ako: Critical Cycle of Learning. For teachers, the Ako: Critical Cycle of Learning involves three institutions: *Observation to Shadow-coaching; Evidence to Accelerate; Reflect, Review and Act.* For leaders the Ako: Critical Cycle of Learning involves: *Profiling and Planning for Coherency; Evidence to Accelerate;* and *Reflect, Review and Act.*

On the Kia Eke Panuku website (n.d.2) in the Voices: Mahi Tahi collection, kaitoro discuss how the Observation to Shadow-coaching process involves the collection of pedagogical evidence to inform the ako: critical learning conversation. In this conversation "pedagogy is unpacked and a shadow-coaching plan is put in place which will enable the teacher to continue to develop their understanding of culturally responsive and relational pedagogy" (Kia Eke Panuku, n.d.3, para. 2). Furthermore, kaitoro describe the Evidence to Accelerate context as:

> [P]eople sharing evidence and making connections around the table to paint a picture of the current status quo from which to navigate shared critical learning and understandings, realise shared ownership, and commit to shared agency in realising learning progress and achievement potential with our Māori learners as Māori" (Kia Eke Panuku, n.d.4, para. 2).

During the Reflect, Review and Act conversation, teachers and leaders provide evidence of the impact that their practice has had on Māori students. A process of collaborative reflection and review inform the planning of transformative actions (Kia Eke Panuku, n.d.5). Additionally, initial profiling activities serve to gauge what a school needs to *build on* from, in their current situation. Kaitoro suggest:

"This process provides an opportunity to look at the big picture, identify the strengths that can be 'built on' and the discourses, systems, structures and practices that contribute to the marginalisation of Māori within a school" (Kia Eke Panuku, n.d.6, para. 2).

The Ako: Critical Cycle of Learning depends on critical questions being asked and reflected upon, promoting individual and collective cycles of conscientisation, resistance and tranformative praxis, to challenge and disrupt the status quo for Māori learners in mainstream schools. To begin with this is often the role of the broker/kaitoro.

Kia Eke Panuku provided schools with kaitoro support, tools and resources to activate Mahi Tahi across multiple spaces in the school. Rongohia te Hau is one such space.

1.8 Rongohia te Hau

Rongohia te Hau is a set of assessment tools used to capture evidence of the extent by which Māori learners are experiencing a culturally responsive pedagogy of relations, at a particular point in time. Together with other participation and achievement evidence gathered in the school, a critical conversation can be had to better understand what has been happening in the school for Māori to enjoy and achieve educational success as Māori and what leaders intend to do about that.

The New Zealand Curriculum states that: "Assessment is integral to the teaching inquiry process because it is the basis for both the focusing inquiry and the learning inquiry" (Ministry of Education, 2007, p. 40). In this respect the purpose of assessment is to determine the current context and to provide supports for the learner to move beyond their current knowledge base. In pedgogy, Vygotsky names this concept the *Zone of Proximal Development* and states that for learners this is "the difference between the actual development level…and level of potential development" (1997b, p. 33).

This notion of using assessment as a potentialising device is central to the function of Rongohia te Hau within Kia Eke Panuku.

1.8.1 Background to Rongohia te Hau.

Rongohia te Hau was a set of tools developed within the latter stages of Phase Three and Four of the Te Kotahitanga programme. These tools were developed to collect evidence to monitor the extent by which a culturally responsive pedagogy of relations was evident within classroom practices across the school at any particular point in time. This process emerged in response to critical conversations from a group of participating school leaders who indicated that they needed tools to conduct on-going review of their progress towards raising the achievement of Māori students. Informally called *The Sniff Test*, some principals thought this name inappropriate and accordingly the new name, Rongohia te Hau, was conceived by one particular member of the principals' group (Berryman, 2013).

Rongohia te Hau captures a pedagogical snapshot revealing what it was like for Māori students in the school in that particular slice of time, through the gathering and analysing of: electronic student surveys; electronic teacher surveys; electronic whānau surveys; and classroom walkthrough observations. All surveys ask for perceptions on educational experiences for Māori and/or non-Māori students at school, while the classroom walkthrough observations are used to capture a 30% sample of how effectively culturally responsive and relational pedagogy is being implemented in classrooms. Members of the Te Kotahitanga Research and Development (R & D) team shadow-coached school facilitation teams during the initial walkthroughs. These were followed by a group moderation session in which the walkthrough observation evidence was sorted into different groups from one to five: one representing no evidence of culturally responsive and relational pedagogy, five demonstrating a lot of evidence. Observations awarded twos and threes were then combined to create a picture of *developing* practice, while observations awarded fours and fives were combined as evidence of *integrating* practice. These walkthrough observations provided a profile of classroom pedagogy representing a slice of time. Surveys and walkthroughs were then analysed for presentation and discussion at a leadership co-construction meeting to evaluate progress and create opportunities for problem solving towards the next steps of reform (Berryman, 2013).

In Kia Eke Panuku, the implementation of Rongohia te Hau maintains many common elements to the processes used within Te Kotahitanga, but there are also

some major differences. In Kia Eke Panuku, the Ministry of Education requested Rongohia te Hau as a means to capture base-line data and monitor related shifts over time. This evidence, together with other relevant data, were initially used in an Evidence to Accelerate context to inform the co-construction and development of school action plans. Rongohia te Hau was then repeated in schools annually to provide an indication of the effectiveness of the PLD intervention within and across schools. Te Kotahitanga schools used the tool as a formative device only.

Another difference is in the level of expertise of the school teams involved. Many of the SCLT members did not have prior in-depth understandings of culturally responsive and relational pedagogy, where as Te Kotahitanga teams had already been implementing the pedagogy in their schools for some time. Therefore, in Kia Eke Panuku in preparation for Rongohia te Hau, kaitoro facilitated an initial PLD meeting to introduce SCLTs to the theory and practice. This provided an accelerated approach in the form of activating prior knowledge to co-construct a one to five continuum, representing points of culturally responsive and relational practices. The SCLT then worked alongside Kia Eke Panuku kaitoro on classroom walkthrough observations and sense-making conversations, in a similar way to that of Te Kotahitanga.

A third major difference lies in the personnel analysing the Rongohia te Hau evidence. Where the principal, lead facilitator and senior leaders attended the Te Kotahitanga co-construction meetings, in this context the entire SCLT (made up of a cross-section of senior leaders, middle leaders and teachers) were present for the Evidence to Accelerate meeting, which broadened the ownership of change across the school community.

Common to both Te Kotahitanga and Kia Eke Panuku was the availability of an electronic feedback tool used to provide specific feedback exemplars for teachers on their individual walkthrough observation. This contained a wide range of examples of evidence that could be expected within the *basic, developing* and *integrated* categories (Berryman, 2013). It is worth noting here also, that the electronic whānau surveys were not available to schools during the first stages of Kia Eke Panuku, but were made available later.

Finally, in Kia Eke Panuku, Rongohia te Hau evidence has been used as an evaluative measure for the PLD providers and the Ministry of Education to assess the impact of their work.

1.8.2 The Rongohia te Hau tools

Rongohia te Hau can be defined as a set of well designed *Smart* tools that incorporate sound theories that will help the user to achieve the intended purposes. (Robinson, Hohepa & Lloyd, 2009)

As mentioned previously, at the beginning of Kia Eke Panuku and at the time of this research, the Rongohia te Hau surveys consisted of an electronic survey tool to gather Māori and non-Māori student, and teacher perceptions. The formulation of these surveys was based on the 2001 experiences of Māori students (Bishop & Berryman, 2006) and the culturally responsive pedagogy of relations that they said would engage them with learning. The survey asks students to represent their learning experiences across a range of teachers, using a one to five Likert scale: 1 representing *Never;* 2 *Hardly ever;* 3 *Sometimes;* 4 *Mostly* and 5 *Always*. They are also asked to write a comment about their experiences in the classroom. The statements in the student survey focus on either relational or dialogic teaching and learning interactions:

1. In my school it feels good to be … (insert from ethnicity fields)
2. In my school I have opportunities to do all the things I want to do
3. In my school Māori students are achieving
4. Teachers in my school know me and I know them
5. Teachers in my classes respect me and I respect them
6. Teachers in my classes care about me
7. Teachers in my classes listen to our ideas about learning
8. Teachers in my classes expect that I will achieve
9. Teachers in my classes know how to help me learn
10. Teachers in my classes know how to make learning fun
11. Teachers in my classes let us help each other with our work
12. Teachers talk with me about my results so I can do better
13. Something I would say about my experience at school is:

Likewise, teachers are asked to use a one to five scale to apply their own perspectives of the experiences that Māori students have within their school and in their classrooms. The statements in the teacher survey are very similar to those of the student survey but phrased accordingly:

1. This school ensures Māori students can feel safe and good about being Māori
2. This school ensures that Māori students have opportunities to do things they want to do
3. At this school, Māori students feel that they can achieve and are achieving
4. I know the Māori students in this school and they know me
5. I respect Māori students in my classes and they respect me
6. Māori students feel cared for in my classes
7. I expect Māori students to achieve in my classes
8. I listen to Māori students' ideas about learning in my classes
9. I help Māori students learn effectively
10. I help Māori students to learn in ways they find fun
11. I encourage Māori students to help each other with their work
12. I use Māori students' results with them so they understand what they need to do next
13. Something I would say about the Māori students at this school is…

As Berryman (2013) states: "Given that it is an electronic tool, evidence of students' educational experiences can be quickly and safely gathered and disaggregated according to year level, ethnicity, gender or any other way that will serve the school's self-evaluation purposes" (p. 156).

Furthermore, the Rongohia te Hau classroom walkthrough observations "provide a quick and reliable mechanism for collecting evidence…by identifying contexts for learning that are relational and culturally responsive" (Berryman, 2013, pp. 157-158). The focus for the twenty-minute recording is on classroom learning environments, the types of learning relationships and interactions that are occurring (Appendix 1).

1.8.3 The PLD approach to Rongohia te Hau in Kia Eke Panuku

Although the survey and walkthrough tools are key devices within the Rongohia te Hau process, there are additional practices (some that were used in Te Kotahitanga) that were often used in Kia Eke Panuku to support the implementation of these tools, in a culturally responsive and relational way. For example: using the whakawhanaungatanga circle as a means of connecting people to each other; situating the kaupapa of accelerating success for Māori learners as Māori, as central within the process; using the koru as a visual representation of a culturally responsive and relational pedagogy; providing opportunities for shared sense-making around the praxis of culturally responsive pedagogy of relations; co-constructing a group one to five pedagogical continuum; using a *tuakana* (more

knowledgeable other) *teina* (less knowledgeable other) approach to support SCLT members to use the observation tool; articulating this as a *slice of time* picture only.

Therefore, Rongohia te Hau was designed as a set of *Smart* tools to be used in a culturally responsive and relational way. With this in mind, schools can take a critical look inside the classrooms of Māori students in order to promote conscientisation, leading SCLTs to strategically plan to resist and disrupt the pedagogical status quo in their school.

1.9 Summary

In summary, the genesis and impact of the Rongohia te Hau process within the Kia Eke Panuku context is worthy of academic study as it potentially serves as a lever to abruptly disrupt the status quo in schools. As referenced throughout the literature, the education sector in its past and current state has grossly disadvantaged Māori students, which calls for major reform across the sector. The experiences of Māori students (Bishop & Berryman, 2006) have told us that traditional transmission pedagogies alone do not work for them, and that a more culturally responsive and relational way of being is required.

This literature review has provided evidence of how a culturally responsive pedagogy of relations can be applied across many levels of the education sector. It is worth noting here that during the development of Kia Eke Panuku, the critical use of evidence was also applied as a key principle of culturally responsive and relational pedagogy. In this particular study, there is potential for this pedagogical praxis to be experienced: between and amongst kaitoro and SCLTs; within these teams themselves; between the researcher and the research participants and between teachers and Māori students, as well as between and amongst students themselves.

This research aims to examine the implications of applying Rongohia te Hau into the Kia Eke Panuku PLD school reform response. As a kaitoro on the programme, my purpose for this study is to investigate how using a culturally responsive and relational pedagogical approach can help support the transformative, large-scale, sustainable and continued school reform that Fullan alludes to (2003).

CHAPTER TWO METHODOLOGY AND METHODS

2.1 Introduction

> Despite the guarantees of the Treaty of Waitangi, the colonisation of Aotearoa New Zealand and the subsequent neo-colonial dominance of majority interests in social and educational research have continued. The result has been the development of a tradition of research into Māori people's lives that addresses concerns and interests of the predominantly non-Māori researchers' own making, as defined and made accountable in terms of the researchers' own worldview(s) (Bishop, 2005, p. 110).

As a Pākehā researcher hoping to contribute to the field of Māori education research, I refer to Linda Smith's (1992) work where she states: "Being culturally sensitive must also mean being politically astute…to be unaware of the power, which has brought disempowered clients to your attention, is to be grossly insensitive" (cited in Powick, 2003, p. 3). The awareness of the potential for misuse of power when working within a Māori research framework was central within my research. Jones (2012) argues that Pākehā involvement in Māori research goes beyond cultural sensitivity and demands a "personal quality not directly teachable, but developed through an openness to being taught by experience, a tolerance for uncertainty, and an understanding of power" (p. 100).

In this chapter I seek to explain and justify the research methodologies and methods used to inquire into my research questions. I then present the methods of data collection and data analysis used, followed by a discussion on the lead-up to this study and an account of the research procedure.

2.2 Methodology

2.2.1 Culturally responsive and relational methodology

This research is grounded in culturally responsive methodology. Berryman et al. (2013) offer this methodology as an emerging qualitative framework, where the dimensions include "cultural and epistemological pluralism, deconstruction of Western colonial traditions of research, and primacy of relationships within a culturally responsive dialogic encounter" (p. 15). In this respect culturally

responsive methodology stems from both a critical and kaupapa Māori theoretical base.

2.2.1.1 Kaupapa Māori theory

Kaupapa Māori theory critiques Western ideas of *knowledge* and *power*. It insists on "the deconstruction of those hegemonies which have disempowered Māori from controlling and defining their own knowledge within the context of unequal power relations in New Zealand" (Bishop, 1996, p. 13). Framing research within Māori preferences and practices, it uses past and present conceptual realities to provide the spiritual impetus by which a power shift is enabled. This repositioning of power creates consciousness-raising (Berryman et al., 2013).

Kaupapa Māori research promotes the enactment of transformative optimism by and for Māori communities. Māori reposition themselves from a state of colonised oppression, to positions of imaginative agency (G. Smith, 2012). Graham Smith (2003) describes the kaupapa Māori movement as:

> [A] shift in mindset of a large number of Māori people – a shift away from things to be done to them, to doing things for themselves; a shift away from an emphasis on reactive politics to an emphasis on being more proactive; a shift from negative motivation to positive motivation (p. 2).

To respond to Māori demands for self-determination, Bishop and Glynn (1999) developed a framework for evaluating researcher positioning within kaupapa Māori contexts. Their framework questions: who initiates and benefits from the research; whose ideas and realities are represented; what authority does the research have and who is the researcher accountable to?

Thus, in order to practice cultural and epistemological pluralism, culturally responsive researchers must promote multilogicality, where different ways of knowing are not only legitimatised, but also valued. This requires researchers to recognise their own epistemologies and cultural norms and to create the conditions where participants sense-making is acknowledged and validated within the research process. This includes asking participants to determine their preferred ways of being and working within this research context (Berryman et al., 2013). This co-constructed approach comes from worldviews that are pluralistic and inter-relational, such as kaupapa Māori. This type of inquiry "sees human beings

as co-creating their reality through participation: through their experience, their imagination and intuition, their thinking and their action" (Reason, 1994, p. 324).

2.2.1.2 Critical theory

> Critical research can be understood best in the context of empowerment of individuals. Inquiry that aspires to the name *critical* must be connected to an attempt to confront the injustice of a particular society or public sphere within a society. Research becomes a transformative endeavour unembarrassed by the label "political'' and unafraid to consummate a relationship with emancipatory consciousness (Kincheloe, McLaren & Steinberg, 2011, p. 164).

Paulo Freire modelled critical theoretical research throughout his career. His concern was for the human struggles of oppressed peoples and he therefore rejected traditional power-over inquiry tactics in favour of working in partnership with the people he studied. This involved participants joining in the process of critical examination, to "recognise the forces that subtly shape their lives" (Kincheloe et al., 2011, p. 164).

In this respect, critical theory focuses on social or political criticism for a moral purpose. It is based on the premise that oppression occurs through the hegemonic process of domination and subordination and that all thought and knowledge is mediated around power relations (McLaren, 2009). Furthermore, it seeks forms of praxis that are emancipatory and empowering (Denzin & Lincoln, 2008). Berryman et al. (2013) suggest that critical theory requires a purposeful process of unlearning through "visualising the derailing or peeling back the tracks of oppression/coloniser" (p. 14) and through questioning and confronting realities, inventing new liberatory spaces.

In this culturally respsonsive research context, I apply a critical theoretical base to practice the deconstruction of Western colonial traditions. This stance promotes uncertainty and complexity within the research space, to enable a place of fluidity and creativity to emerge. Relationships of reciprocity encourage spiralling opportunities for relearning and unlearning (Wink, 2005). In order for dialogic meaning making to occur, the researcher's primary role is to establish respectful

relationships with participants and come to know the *Other*, and they to know the researcher.

The research space can then become a place to collabratively check and challenge the role that power plays on people that are both inside and outside the frame of reference.

2.2.1.3 Culturally responsive and relational pedagogy

Culturally responsive methodology is an appropriate approach for this study as it reflects the principles of culturally responsive and relational pedagogy; the central theme within the research. Participants are able to be self-determining about the conditions, interactions and discourses by which they will engage, within the research. They are involved in a power-sharing experience where the learning relationship is reciprocal. They are encouraged to bring their own cultural identities and knowledge to contribute to the co-construction of new knowledge through dialogic and spiralling interactions. This approach acknowledges epistemological pluralism and ensures that "no one body of knowledge can have superiority over another" (Dei, 2011, p. 3). Furthermore, culturally responsive methodologies draw on the centrality of relationships from its conceptual pedagogical companion. The enactment of caring and connected praxis will not only ensure mutual trust and openess permeates through the research conversations, but also an on-going committement to the research vision; which in this case prioritises the success of Māori students, as Māori.

2.2.4 Insider and outsider

Bishop (2005) alludes to concerns about who should conduct research with Māori and Indigenous peoples. Assumptions that cultural *insiders* may conduct research in a more sensitive and responsive way than *outsiders* are counteracted with thoughts that *insiders* are entrenched within the context and therefore may not ask critical questions. Linda Smith (1999) argues that: "At a general level insider researchers have ways of thinking critically about their processes, their relationships and the quality and richness of their data and analysis. So too do outsiders." (p. 137). She also emphasises the importance of research as community.

In this context my community is my Kia Eke Panuku team as well as the SCLTs with whom we have developed relationships. I make further connections to this

community as a secondary school teacher. Adversely, the fact that I am philosophically entrenched within this PLD and research work through my role as kaitoro, means that a process for exposing potential biases has been used. Richardson's (1994) *crystallisation* process involves "telling the same tale from different points of view" (Denzin & Lincoln, 2011, p. 5) in order to create a montage of multiple perspectives.

Additionally, as a Pākehā in this field of Māori educational research I am an *outsider*. Denzin and Lincoln (2005) view qualitative research as: "[A] metaphor for colonial knowledge, for power and for truth", and furthermore: "In the colonial context, research becomes an objective way of representing the dark-skinned *Other* to the white world" (p. 1).

Culturally responsive researchers resist power-over tactics and engage with: "humility, humanity, and empathy [towards the *Others*] not for individual gain and reputation but to serve the social good of the community" (Berryman et al., 2013, p. 17). This requires the developing of a long-term relationship based on trust and respect of cultural knowledge and values. Fiona Cram (2001) suggests the following seven guiding principles to ensure validity and integrity within Māori research:

- Having respect for people
- Meeting with people face-to-face
- Looking and listening to develop understandings
- Maintaining a collaborative and reciprocal approach
- Being politically astute, culturally safe and continually reflective
- Keeping the research community informed
- Don't flaunt your knowledge. All actions should benefit the research community (pp. 42-48).

In this research context, I have been fortunate to have the guidance of cultural mentors to help maintain the cultural safety of participants and the integrity of the research process.

2.3 Methods

2.3.1 Mixed methods

The research will use a mixed methods approach, capturing both qualitative and quantitative data to broaden and deepen understandings and corroboration. Burke and Onwuegbuzie (2004) suggest that a multi-modal style is the best way to obtain useful answers to the research question in that it is "expansive and creative… inclusive, pluralistic [and] complementary" (pp. 17-18). Therefore, as Tashakkori and Teddlie (2003) concur, in using a mixed methods approach, researchers need to "insert questions into their discourses, to acknowledge the messiness of mixed methods, and to recognise that it is a field still in adolescence" (p. x).

A mixed methods paradigm is appropriate for this research as it promotes epistemological pluralism, which is of major significance within a culturally responsive and relational methodology. The function of a mixed methods approach is to present and make sense of multiple valued viewpoints (Greene, 2007). It is therefore also an appropriate method for including the dual standpoints of the researcher as both insider and outsider, which requires a negotiation of identities (Hesse-Biber, 2010).

However, it is possible that there may be a danger in expecting that data sets will complement each other when the chosen methodology opens up spaces for non-fixed discourses. Richardson (1994) suggests that using a crystallisation process, allows a research question to be comprehensively examined from various angles, opening up the potential for contradictions or exceptions to exist. In this research, multiple sets of evidence will be gathered and analysed using this crystallisation process.

2.3.2 Qualitative

Qualitative research relies on discovering the *qualities of entities* focusing on socially constructed experiences where relationships, values and meaning are paramount. This method addresses the need for intimate relationships between the researcher and research participants and also acknowledges the tensions, complexities and constraints that occur within research contexts. (Denzin & Lincoln, 2011).

Watling (2002) states that: "the qualitative researcher is likely to be searching for understanding rather than knowledge, for interpretations rather than measurements, for values rather than facts" (p. 267). Qualitative research employs the collection of a variety of empirical data in search of multiple perspectives around the research topic (Denzin & Lincoln, 2011).

In this thesis, multiple viewpoints were gathered through the process of focus group, semi structured interviews with SCLTs and Kia Eke Panuku kaitoro/Academic Directors, excerpts from an interview with an Academic Director as well as through researcher reflexive notes. This qualitative data represents the key understandings, applications, learnings and implications that Rongohia te Hau has instigated for Māori learners, teachers, leaders and Kia Eke Panuku kaitoro, within the Kia Eke Panuku context.

2.3.3 Quantitative

In contrast, a quantitative paradigm is one in which the inquirer primarily uses positivist claims that reality exists in a predictable and controlled manner. It characterises a scientific and technical aspect of research, drawing on research objects that are understood as passive and instrumental (Cohen, Manion & Morrison, 2005). Quantitative inquiry tests hypotheses to validate theories. Predetermined instruments, such as experiments and surveys, are used to gather and analyse measureable data (Creswell, 2003).

Ions (1977) argued against quantification and interpretation in research. He asserts that in aggregating data, we run the risk of depersonalisation and dehumanisation. Although using qualitative methods can lead to researcher detachment (Denscombe, 2007), Creswell (2005) suggests that this approach allows researchers to determine trends and to explore the connections between variables, in order to answer a research question.

One of the aims of this research is to investigate what the Rongohia te Hau evidence shows for the two schools involved in this research. The quantitative data from the survey Likert scales, measures shifts in perceptions and practice and enables the examination of possible relationships between variables; that is, the experiences of Māori and non-Māori students, teachers' perceptions of Māori students' experiences, as well as pedagogical practices.

2.3.4 Crystallisation

In mixed method research, the triangulation process is used to validate findings. Richardson (1994) argues that this practice presumes that varied methods of data capture can complement each other at a *fixed point*. Arguing against triangulation as a two-dimensional approach, Richardson (2008) suggests that using a *crystallisation* process, allows a research question to be comprehensively examined from various angles, opening up the potential for contradictions, or exceptions to exist.

> Crystals grow, change, alter, but are not amorphous. Crystals are prisms that reflect externalities *and* refract within themselves, creating different colours, patterns, and arrays, casting off in different directions. What we see depends upon our angle of repose (Richardson, 2008, p. 934).

In this respect, the idea of validity is deconstructed and power issues are critically confronted. The researcher gives up on searching for a single truth, opting instead to explore and clarify his or her social positioning within the puzzle of practice, alongside that of other researchers (Kincheloe, McLaren & Steinberg, 2011). In adopting a role of *Bricoleur* or *Quilt Maker* (Denzin & Lincoln, 2011), the researcher produces a "bricolage; that is, a pieced-together set of representations that are fitted to the specifics of a complex situation" (p. 4).

This research aims to represent multiple stories and experiences through a collage or montage of images and ideas, which overlap, intersect or detach. Common and divergent views on the world portray the complexity of the socio-political context for marginalised people, and in this case, for Māori students.

2.3.5 Participatory/Advocacy

Participatory/advocacy research (Kemmis & Wilkinson, 1998; Creswell, 2003) aims to create a political debate and discussion so that change can occur for marginalised peoples. It is aligned to critical theory and based on the premise that the research will confront issues of power, inequity, and hegemony to promote conscientisation, resistance and transformative praxis. Therefore, the method focuses on helping individuals and groups to emancipate themselves from constraints, such as from relationships of power-over in educational settings.

Like culturally responsive and relational pedagogy, participatory action is spiralling, dialectical and collaborative in nature. Participants are actively involved with the design of the research agenda and are provided opportunities for self-determination and self-agency. In this respect, the "*voice* for the participants becomes a united voice for reform and change" (Creswell, 2003, p. 10).

To justify the use of this method, I refer to the argument that the intersection of research, pedagogy and activism is a way of avoiding the reification of methodology (Kamberelis & Dimitriadis, 2011). It is hoped that by focusing the research within a participatory/advocacy framework, on-going conversations and strategic activity will emerge in order to help disrupt and change the status quo of inequity for Māori students in New Zealand schools.

2.4 Methods of data collection

2.4.1 Focus group interviews

The focus group interview is a relevant method of data collection for this research because as Kamberelis and Dimitriadis (2011) suggest, it provides a multifunctional platform for pedagogy, politics and research. The pedagogic function involves a collective participation in interactive dialogue to develop critical understandings of issues that are important to the group. Focus groups allow all participants to have a voice, to make sense of and define their own interpretation of their experiences, thus validating these experiences. In considering Freire's (1985) theorising: *reading the word* to better read the world, the questions and answers that emerge from the collective voice, both inside and outside of these focus group interviews, will inevitably confront issues of representation, positioning and hegemony.

Politics, as a second function of focus groups, builds on this pedagogical framework in that the focus is on transforming the conditions of a marginalised group of people. The focus group is a means to collectively advance social justice agendas, providing opportunities for participants to express and validate their lived everyday experiences relating to the issue at hand. Other forms of evidence capture, such as surveys or individual interviews, can be intimidating or lack substance. The focus group creates a safe space for power relations to be authenticated and tested within groups of diverse people. Furthermore, the focus group context does not separate

thinking and feeling, thus rejecting traditional Western views of knowledge, in favour of aligning with Indigenous epistemologies (Kamberelis et al., 2011).

The third function of focus groups is research. Denzin and Lincoln (2005) assert that inquiry is "messy, dirty, thoroughly imbricated within colonial and neo-colonial impulses, and in need of retooling from the ground up to be more praxis-oriented and democratizing" (cited in Kamberelis et al., 2011, p. 546). Focus groups provide a platform to enact this recommendation through the generation of meaningful, interrelated, disconnected or contradictory narratives from peoples lived experiences, which can contribute to transformative praxis for social change. In this sense focus group interviews are performative; not in a theatrical way, but rather from a perspective that research participants are already the players within this complex context and collectively there is the opportunity to *change the script*.

This type of interview encourages participants to interact with each other throughout the session, asking questions, sharing ideas and commenting on each others experiences and viewpoints. This process can help participants to explore and develop their individual and group understandings (Kitzinger, 1995). It allows the researcher to use open-ended questions, leading to other questions emerging from both interviewer and interviewees (DiCicco-Bloom & Crabtree, 2006). It is also conducive to the development of reciprocal and equal relationships based on trust, openness and personal investment (Burgess, 1984; Oakley, 1981).

Freire (2004) suggests that when researchers create the conditions for dialectical solidarity with the researched, the potentially impositional nature of traditional research is avoided. Connected to this view is the previously discussed double spiral theory (Berryman, 2008) (Figure 1.2) where one spiral is representative of the research participant and the other, the researcher. In between the spirals is the dialogic and responsive space, where there is potential for new knowledge to emerge through an exchange of ideas in ways that are equally active and quiescent. This performative space is one of negotiation, sense-making and synthesising.

In this research, the focus group interview data collection process aimed to be both responsive and dialogic. Both researcher and research participants engaged in a reciprocal and co-constructed approach as a whole. Research questions were framed up as open-ended starter questions to act as guides only. Participants could choose

whether they wished to engage with these questions or not, and were given the opportunity to determine the direction of the interview, using their own questions. The transcripts of the interviews were returned to participants to review, validate, edit and/or add to their own stories.

2.4.2 Reflexive practice

The dialogic space was also enacted through the method of researcher/kaitoro taking reflective notes. This added to the multidimensionality of views and provided personal disclosure and an opportunity to challenge assumptions and positioning (Finlay, 2002a). Flood (1999) states: "Without some degree of reflexivity any research is blind and without purpose" (p.35). Finlay (2002a) discusses how self-analysis and disclosure is a formidable trek in research. Never the less, its purpose is to uncover complex agendas (Richardson, 1994) and therefore, the researcher offers interpretations as a participant within the research, rather than from an outsider's perspective (Bruner, 1986).

In an attempt to deconstruct my understanding of the research topic through my kaitoro practice, I focused on using Finlay's (2002b) *reflexivity* as an *intersubjective reflection* technique. Drawing on a radical self-reflective consciousness, this process allowed me to explore mutual and negotiated meanings that arose out of the research, as well as any implications of context. Such a method of data gathering could potentially become emotively self-serving, privileging the researcher and blocking the participant voice. In this respect, the focus should be on purposeful analysis to support answering the research question.

In this research context, the reflexive method involved note-taking on my previous and current observations and learning as a kaitoro during the Rongohia te Hau process. The inclusion of my own prior knowledge allowed me, as researcher, to bring my cultural toolkit to the inquiry, alongside those also participating in the research process. This multidimensionality of voices is an attempt to humanise the research process, as well as confront potential power-over tactics.

2.4.3 Kia Eke Panuku documentation

Merriam (1988) states: "Documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research

problem" (p. 118).

Documents can provide data on the background, historical or current context within which research participants operate. Information of this kind can uncover certain issues or conditions that are important within the inquiry. Documents can also be used to verify or support evidence from other sources. Where there are common findings from different sources, the research can reduce the impact of potential biases that can exist in a single study. Where there are disjuncts, the researcher is expected to investigate or question further (Bowen, 2009).

The advantages of using documentary evidence as a method of data collection is that generally it is efficient, available, cost effective, stable, exact, it lacks intrusiveness and also potentially provides a broad coverage of time. Disadvantages can include difficulty with access and biased selectivity (Bowen, 2009).

In this research, I received permission to use the transcript from an interview with a Kia Eke Panuku Academic Director. The purpose of this interview was to capture meaning around the purpose and process of Rongohia te Hau for the Kia Eke Panuku *Voices: Mahi Tahi collection* resources (Kia Eke Panuku, n.d.7). This source provides evidence of the contextual elements of Rongohia te Hau.

Furthermore, I was able to use the Rongohia te Hau reports that the Kia Eke Panuku data team had produced for schools. These reports provided each school with a statistical comparison of their 2014 and 2015 Rongohia te Hau survey and walkthrough observation evidence.

2.4.4   Schools survey and walkthrough observation data
As Ford (2010) suggests: "Quantitative data collection includes a range of strategies and the nature of the data collected is largely determined by the research question" (p. 57). Creswell (2003) claims that instruments for collecting quantitative data will be predetermined and can come in the form of attitudinal, observational, performance or census data.

Student and teacher perception surveys and classroom walkthrough observations form the basis of the quantitative data used in this study. This evidence was collected by SCLTs as part of the Rongohia te Hau process and each partcipating

school consented to the use of this evidence in the research. The purpose of analysing schools Time 1 and Time 2 survey and walkthrough observation data in this study was to provide a quantitative comparison, to determine the extent that culturally responsive and relational pedagogy had been implemented over time.

2.5 Data analysis

Research involves gathering and analysing various forms of empirical or numerical data. Traditionally researchers have analysed this data using a range of interpretive or statistical practices to help make sense of the subject matter under focus (Denzin & Lincoln, 2005). Important questions that Tripp (1983) asks are; who controls the data, who decides on what is a legitimate and representational account of the interview and who judges it to be fair? In the process of interpreting data, researchers have been criticised for reinterpreting knowledge and misrepresenting those under study. For example Bishop and Glynn (1999) assert:

> The researcher has been the storyteller, the narrator, and the person who decides what constitutes the narrative. Researchers in the past have taken the stories of the research participants and have submerged them within their own stories, and retold these reconstituted stories in a language and culture determined by the researcher (p. 103).

It is the intent of this research to represent and legitimate participant knowledge and experiences through the process of collaborative storying. These stories are set alongside the larger contextual picture that emerges from the quantitative data.

2.5.1 Collaborative storying of focus group interviews, reflexive practice and Kia Eke Panuku transcripts

Tripp (1983) suggests that the role of researcher and research participants is not to partake of polite conversation, but that differing opinions may become a *warm argument* where people are able to challenge others' and their own views. Bishop (1999) states that by simply listening to and recording people's stories, the researchers *theorising voice* (Connelly & Clandinin, 1990) will be submerged into the narratives of participants.

In an attempt to address this issue of misrepresentation, this research used collaborative storying as a method of data analysis and presentation. Bishop and

Glynn (1999) suggest that collaborative storying is aligned with the concept of *whanaungatanga* (familial-like relationships of care and connectedness); a process where people share experiences and work together to establish a sense of belonging. In this context, collaborative storying promotes respectful and reciprocal research relationships and situates the researcher as a participant within the collaborative story. The researcher becomes a collaborator and participant in the construction of meaning about lived experiences on a shared story. This practice allows conversations to spiral, enabling the co-construction of new knowledge. This dialogic and reflexive method is a non-linear and spiralling approach to the gathering, analysis and theorising of data. These aspects of the inquiry intersect and are interdependent; the researcher advances the inquiry responding to the weaving of stories.

This study has developed collaborative storying from the focus group interviews, researcher/kaitoro reflexive notes and the Kia Eke Panuku transcripts. These stories represent the pulling together of narratives in a patchwork or *bricolage* manner, where views and ideas may overlap, intersect or conflict to create a new story; a story which seeks to better understand how to benefit Māori learners.

2.5.2 Thematic analysis of focus group interviews, reflexive practice and Kia Eke Panuku transcripts

Rabiee (2004) presents the idea that qualitative analysis seeks to bring meaning to research, rather than simply searching for a finite truth, as in the case of quantitative analysis. He points out that focus group interviews in particular, can render large amounts of qualitative data. Krueger & Casey (2000) suggest that the purpose of the research should drive the analysis and therefore the analysis should be systematic, sequential, verifiable and continuous.

To address issues of imposition, participation and power-sharing, Eisner (1991) suggests researchers use a distilling process to identify major themes that emerge from the qualitative data. These themes can provide "hubs around which the story can be told" (p. 191), and create a process from which emergent theories will evolve.

This research uses an emergent design process where the themes were developed through the iterative dialogue between the researcher and the research participants.

Each of the transcripts and the reflexive notes, were divided into idea units, these were then grouped within the themes that emerged.

2.5.3 Analysis of survey and classroom walkthrough observation data

This study undertook a quantitative analysis of Time 1 and Time 2 Rongohia te Hau survey and walkthrough observation data captured over approximately twelve to eighteen months. A data comparison identified any shifts occurring for Māori and non-Māori students, as well as teachers. This relates to their perceptions of the experiences of Māori students in the school from a relational and dialogic pedagogical perspective. Additionally, a comparative analysis on the profile of pedagogy for each school was conducted.

2.6 Leading up to the research

In 1999, I was the Head of Dance and Drama at a North Island secondary school. I was passionate about my subjects and I believed I was an innovative and effective teacher. Like many other subject *experts,* I struggled to engage some Māori learners. I was seconded to work within a PLD capacity with teachers on the trialing of the new Arts curriculum. This led to ten years of work as a Dance Advisor in primary and secondary schools, and simultaneously three years as an external Te Kotahitanga Facilitator. Both of these PLD roles positioned me as *expert* in the field. From there I moved to Wellington to pursue a role as National Assessment Facilitator at The New Zealand Qualifications Authority. Once again I was expected to be the *expert,* this time in assessment. Three years later I came back to working in PLD in secondary schools as an Arts Facilitator. The Teaching as Inquiry process encouraged teachers to take greater ownership in their relearning and unlearning, but still I felt there was a reliance on me as facilitator to feed-in the required *expert* knowledge.

In 2014 I joined the Kia Eke Panuku team as a kaitoro. Although I had an understanding of what culturally responsive and relational pedagogy looked like, sounded like and felt like in the classroom, it hadn't occurred to me that this approach could be lived outside of the classroom and in a PLD context. I started to experience a different way of working; a collaborative and interdependent approach, where people are not positioned as experts, but rather participate in the sharing of experiences and ideas through dialogic encounters in order to co-

construct new knowledge. This paradigm shift was a conscientising force for me and demanded that I begin a process of relearning and unlearning what it was to be a facilitator and educator. I realised that this systemic reform to benefit Māori learners needed to start with me. This led to my inquiry into the role Kia Eke Panuku PLD was having in this reform process.

2.7 Research procedure

2.7.1 The research participants

Working across a range of schools across the Central South and Southern regions of New Zealand, I invited leaders from what I saw as two contrasting schools to participate in this research. Both had been involved with Kia Eke Panuku since 2014. One of these schools is a large (940 students) co-educational school, situated in the lower North Island. It has a relatively diverse student population with 28% Māori, 37% Pākehā and 26% Pasifika. The other school is a large (900 student) single-sex, boys' school, located in the upper half of the South Island. It is a more traditional school with a less diverse population; 17% of the student population being Māori and 65% Pākehā.

When deciding which schools to invite into this study I also considered the nature and makeup of the SCLTs. One consisted of six staff: the female principal; a female deputy principal; a male deputy principal; a male Head of Social Sciences; a male Head of Physical Education; and a female Accounting teacher. One of these participants is Māori and the other five are Pākehā. The other SCLT was made up of five males: the principal; an assistant principal; the Head of Social Sciences; the Head of Māori; and a Technology teacher. One of these participants is Māori, the others Pākehā.

The benefit of working with these SCLTs for me as researcher was that relationships of trust and respect had previously been established, through the Kia Eke Panuku work. Participants were willing to share their Rongohia te Hau stories, as well as their data. The benefit of the research for the schools was that it provided an opportunity for participating teams to reflect on their learning from Rongohia te Hau, and review the impact of this learning for the students in their schools.

Five Kia Eke Panuku kaitoro participated in the focus group interviews and one was the interviewee for the Kia Eke Panuku *Voices: Mahi Tahi collection* resource entitled *Rongohia te Hau* (n.d.7). This combined group was made up of: a Māori male; a Māori female; and four Pākehā females. All have had prior experiences in either senior or middle leadership roles in schools and as PLD facilitators. Five of these kaitoro have also been facilitators in Te Kotahitanga, and one in He Kākano. Three of these participants held dual Academic Director roles in Kia Eke Panuku.

The relationship that I have with these colleagues is one of care, connectedness and trust and therefore the research process transpired into a series of open, easy and meaningful conversations. This supported the reflexive and dialogic way we normally work as a team and provided an opportunity to review individual and team learnings from Rongohia te Hau, to inform work going forward. Therefore, the research relationship had reciprocal benefits.

2.7.2 Formalising the research

Early on in this research process, I made personal contact with each principal to discuss the proposed study and to invite the school to be part of the research process. An important part of this conversation was the requirement for the SCLT to be collectively interviewed. This and other details such as times and meeting places were negotiated to work for each school's participants. Of importance was the discussion about the use and publication of each school's Rongohia te Hau data. Once each principal had agreed to their school contributing to the research, I then made personal contact with each SCLT and kaitoro/Academic Director, to discuss the research concept and invite them to participate in the inquiry process. Each was then provided with formal information about the research. These documents included:

- Introduction of researcher
- Overall aim of the project
- Details about the choices participants will have within the research
- Matters of confidentiality
- Participants' rights to withdraw from the project
- Contact details for researcher and supervisor
- Consent form.

I then met with each group to discuss the information sheet and consent form and address any questions. They were made aware that the focus group interviews would be recorded. Additionally, they were informed that the study involved collaborative sense-making in response to their own and other people's questions relating to the Rongohia te Hau process. Participants were invited to contribute ideas towards modifying any parts of the research process that they were involved with. They were also given the choice about confidentiality in the research. It was later decided that all participant and school names would be replaced with pseudonyms, apart from one kaitoro/Academic Director, who requested the use of her true name. Each participant was then asked to read and sign the final version of the information and consent form.

2.7.3 Focus group interviews

The first focus group interviews were conducted with the two SCLTs in each school. These focused on capturing stories relating to their first Rongohia te Hau experiences. The second interview was with Kia Eke Panuku kaitoro and these conversations drew on participant's learnings of Rongohia te Hau, working across approximately 25 schools. The final set of focus group interviews were once again with SCLTs, and this time focused on participant's reflections with their second Rongohia te Hau experiences. Each interview lasted between an hour and an hour and a half and used the following questions as starters:

1. What is/are your key learnings from Rongohia te Hau?
2. What are your own understandings of how this process models culturally responsive and relational pedagogy?
3. What have been the implications of Rongohia te Hau for you as an individual?
4. What have been the implications of Rongohia te Hau for your team and school/organisation?
5. What have been the implications of Rongohia te Hau for Māori students?

As these conversations progressed other questions emerged, both from the researcher and from the research participants. The sense-making around these questions contributed to the whanaungatanga process and to the collaborative story.

The focus group interviews were transcribed and presented to the group at a follow-up opportunity. Research participants were invited to verify, delete, add to or edit their own contribution to ensure the data reflected what they wanted to say, and to provide an opportunity for iterative dialogue. These modifications were collected, collated and included in the transcript data. Participants were invited to view the final transcript. Following the editing of interview transcripts, some research participants were invited to participate in further collaborative meaning-making discussions at the point when conclusions were being drawn. These conversations-over-time helped to develop the themes from the *interviews as conversation*.

2.7.3 Reflexive practice

Concurrent to the focus group interviews, I journaled my own thinking and learning relating to the Rongohia te Hau process. Sometimes the focus group interview conversations initiated further questions for me. I used this writing process as a reflective tool to unravel and extend the collaborative story. I was responsive to my own inner voice and wrote only when I needed to ponder on an idea, question or concern. The reflective process evolved into reflexive practice as I returned to participants with questions that had emerged out of the focus group interviews. This constituted the iterative dialogic process.

2.7.4 Kia Eke Panuku documentation

Having obtained permission to use the interview transcript for the *Rongohia te Hau* resource (Kia Eke Panuku, n.d.7), the Kia Eke Panuku Director provided me with an electronic copy. I analysed this alongside other qualitative data, to contribute to the collaborative story.

Furthermore, having obtained consent from schools, I later accessed the collated Time 1 and Time 2 Rongohia te Hau survey and walkthrough observation reports from the Kia Eke Panuku data team.

2.7.6 Data analysis

The interview transcripts and the reflexive practice notes were analysed to check for emerging themes. Each of the data sets was categorized into idea units, which were then grouped within the themes that emerged. This analysis began the meaning-making process within the research.

After the focus group interviews had been conducted, each school's Rongohia te Hau reports were analysed. These reports summarised Time 1 and Time 2 Rongohia te Hau survey and profile of pedagogy data from the walkthroughs. This included a comparison between the 2014 and the 2015 mean ratings on the five-point Likert scale (strongly disagree = 1; strongly agree = 5) for the relational and dialogic survey items. These data provided a comparison of the quantitative shift in pedagogical practice across 30% of classrooms, taken from the two occurences of Rongohia te Hau in each school.

The survey comments which articulated teacher and student perceptions of Māori students learning experiences in classrooms was not included in the Kia Eke Panuku report. Consequently, broad themes have been identified and are reported in the findings.

2.8 Ethical considerations

All ethical requirements, as specified by the University of Waikato, were followed during this research. This included providing participants with verbal and written information, opportunities for questions and contributing to the planning of the process, as well as gaining written consent from all participants.

2.9 Summary

This chapter has discussed how a culturally responsive and relational methodology is not only relevant but also crucial to this research, considering its context. Connections to kaupapa Māori and critical theories have been outlined. The mixed method approaches to data collection and analysis have been examined, together with the process of crystallisation acting as a platform for fluidity, non-linearity and the multidimensionality of voices, viewpoints and outcomes. The following chapter presents the key findings of this investigation.

CHAPTER THREE RESEARCH FINDINGS

Introduction

In this chapter I present the research findings to address my research questions:

- How was Rongohia te Hau understood and applied within the Kia Eke Panuku context?
- What does the evidence show?
- What have been the key learnings/implications for Māori learners, teachers, leaders and Kia Eke Panuku kaitoro?

I have used the voices of Kia Eke Panuku kaitoro and my researcher/kaitoro reflexive notes to provide a contextual picture of Rongohia te Hau. These and the combined voices of the two SCLTs represent findings that have arisen from our experiences with Rongohia te Hau. Furthermore, I have presented and discussed each school's Time 1 and Time 2 Rongohia te Hau walkthrough observation and survey data. These data show the influences of the culturally responsive and relational PLD on traditional transmission pedagogies in these schools.

Gathering kaitoro voices

I began the research by interviewing five Kia Eke Panuku kaitoro, all of whom have had considerable experience in educational leadership, including within school and PLD contexts. As mentioned in Chapter Two, all but one kaitoro chose to remain anonymous, therefore pseudonyms have been used for four out of the five. Their names and roles were: Margaret and Maree - Academic Directors/kaitoro; Rawiri, Trish and Kat - kaitoro. Maree and Rawiri are Māori, while the other three kaitoro are Pākehā. The focus group interview asked open-ended questions around key learnings from Rongohia te Hau, how the Rongohia te Hau process models culturally responsive and relational pedagogy, and the implications of Rongohia te Hau for individuals, schools and Māori students. Through the discussion of these questions, other questions emerged from both interviewer and interviewees, which were in turn responded to.

In addition, I used the transcript captured for the *Rongohia te Hau* resource (Kia Eke Panuku, n.d.7). This involved the interviewing of Ellen – an Academic Director/kaitoro.

My researcher/kaitoro reflexive notes were journaled as I worked within the Rongohia te Hau context in various Kia Eke Panuku schools. I have threaded my personal narratives throughout kaitoro accounts, to provide our collaborative story.

Contextualising Rongohia te Hau

This section will address my first research question: How was Rongohia te Hau understood and applied within the Kia Eke context?

As discussed in Chapter One, Kia Eke Panuku used Rongohia te Hau to determine the degree of culturally responsive and relational pedagogy in the school and how this was impacting on the experiences of Māori students. Online student and teacher surveys were initially collected and analysed. Kaitoro then conducted prepatory PLD with SCLTs, followed by walkthrough observations, moderation of evidence and Evidence to Accelerate conversations. This process was used as a lever for schools to engage with the Ako: Critical Cycle of Learning.

Furthermore, through Rongohia te Hau, Kia Eke Panuku sought to introduce the praxis of culturally responsive and relational pedagogy within schools. Kaitoro reflected on this way of working:

> *Maree: [W]hat differentiates us from other PLD is we're not a programme, we're a way of being. I think we've always known that but we haven't talked about it as explicitly and we've got that on the table now, and they [schools] get that too.*

> *Ellen: The culturally responsive and relational practice, the theorising and practice that underpins that pedagogy, is threaded through and embedded within and is the context for everything that takes place.*

Ellen also suggested that Rongohia te Hau provided SCLTs with a first view into the current pedagogical practice across the school:

> *Ellen: At a school wide level it [Rongohia te Hau] allows people the opportunity to have a look inside classrooms with a lens that's focused on teachers' practice; on pedagogy, rather than the traditional lens that people have used to observe in classrooms which tended to be more focused on student behaviour, noise levels, levels of activity.*

Rongohia te Hau as a culturally responsive and relational process

Kaitoro offered insights into various components of Rongohia te Hau that attribute its culturally responsive and relational nature. In my researcher/kaitoro reflexive notes I reflected on our common practice of starting Rongohia te Hau (and other meetings) with whakawhanaungatanga as a key starting point to engage in the work:

> **Polly:** *[E]veryone in the circle has the opportunity to introduce themselves, talk about where they are from, who they identify as or with, what's important for them and what this work means for them. The pupose of this ritual is to establish and re-estabish connections between people and to the kaupapa [common vision]…to set up an environment of trust and some understanding of each other. This enables the group to move into the mahi [work] with openness and a heightened willingness to support and challenge each other ….In some schools people have presented themselves in a very 'Western way' by introducing themselves by their role in the school. Their connection to whakapapa or to the kaupapa is sometimes skimmed over. The opportunity to create a sense of 'I can connect to you because' and 'we are in this together' is lost which can result in a lack of trust towards each other. The hard questions don't get asked to initiate the group sense-making.*

Learning about the purpose and process of Rongohia te Hau began when SCLTs and kaitoro came together for an introductory PLD meeting. This included learning how to use the walkthrough observation tool and co-constructing the one to five continuum to represent a range of pedagocial practice; from *yet to implement culturally responsive and relational pedagogy* to *integrating culturally responsive and relational pedagogy* into their day-to-day practices.

Participants began the Rongohia te Hau PLD by co-constructing a Y-Chart, where they used their prior knowledge and experiences to sense-make around what culturally responsive and relational pedagogy looks like, sounds like, and feels like, in the classroom:

> **Ellen:** *[C]onstructing a Y chart about what culturally responsive and relational pedagogy [is]…becomes something that SCLTs can think 'oh we can do that with our staff'. Because modelling culturally responsive and relational pedagogy means that they're then able to see how they can take*

that into their practice at the level of being a strategic change leader as well as being a teacher in a classroom.

With reference to the one to five continuum, Ellen gave examples of how to develop specific points on the continuum as well as mentioning one of the purposes of the process:

Ellen: The continuum that's developed as part of the Rongohia te Hau preparation very clearly articulates what culturally responsive and relational pedagogy is. For example, what's it going to look like in terms of student engagement;…the context; the environment; type of feedback and feed forward that the teacher will be engaging in. That specificity allows people to see themselves on that continuum….The power of actually developing it [this continuum] collaboratively is that people are able to bring their sense-making to that process.

As well as this collaborative sense-making, Rongohia te Hau also situated kaitoro as tuakana, to support SCLTs to develop confidence in the Rongohia te Hau walkthrough observation and sense-making process.

Ellen: [On] the day of the observations, the first observations are shadow coached by kaitoro. So by this time people have got a sense of the pedagogy [and] a sense of a continuum of implementation. They've had an opportunity to look at the tool, and how they will use the tool, but that very first time that people actually use the tool is alongside somebody else who is also capturing the same evidence in the same classroom at the same time.

Using evidence critically

A key principle of Rongohia te Hau is the robust gathering and critical interrogation of the walkthrough observation evidence, as well as student and teacher surveys. Ellen explained how the Rongohia te Hau observation process captures a snapshot of a slice of time; a representative or random sample of teachers enables the school to consider pedagogical practice across the school on any given day. She also discussed how the act of recording observational evidence involves a repositioning away from the role of *expert,* to one of observer and gatherer of evidence:

Ellen: So the observer is the metaphorical video camera whose role is not to make judgements about the evidence but simply to capture as much as is

possible, in that slice of time, of what is seen and what is heard. And so to be able to bring that metaphorical recording back to the group and replay the video so that in...analysing the observations across the continuum there's more than one pair of eyes - metaphorically - who are looking at that evidence.

After the observations are recorded, evidence is shared amongst the group and collaborative sense-making and negotiation determines where each piece of evidence sits on the previously co-constructed one to five pedagogical continuum. Once the school's pedagogical continuum has been established as their profile of pedagogy, kaitoro ask critical questions of the SCLTs. Kat gave examples of this:

Kat: So how is it then for your Māori students in your school if the majority of their teachers are not engaging in culturally responsive and relational pedagogy, and what might it look, feel and sound like for a kid across five different periods across five hours, across a day, constantly across that week?

Critical questioning is further enhanced when the profile of pedagogy is set alongside disaggregated Rongohia te Hau survey data.

Ellen: [B]y bringing together the voices of Māori students [and] the voices of teachers through the surveys, and the evidence collected from observations in classrooms, it's [a] triangulated lens into the pedagogy that's happening in the classroom. It's the similarities that are important...but it's also about, where's the dissonance? We can start to think about levers for change.

Margaret provided an example of how SCLTs can use this combined Rongohia te Hau evidence (student and teacher survey data and classroom walkthrough observations) to make sense of the disparities evident for the school's Māori learners:

Margaret: And then they look at it and think if that's the case then why are we surprised at these literacy measures that we've got for our Year 9 and 10 students? Why are we surprised that our NCEA level one results look like this? Because if that's the kids' experiences then it actually makes sense.

As schools engage in this critical analysis of the combined Rongohia te Hau evidence, they begin to consider what they need to keep doing, stop doing and start doing to better serve their Māori learners; the conversations from the evidence

become a springboard into the process of conscientisation, resistance and transformative praxis (Freire, 1986; G. Smith, 2003).

Relearning and unlearning

As discussed in Chapter One, the Ako: Critical Cycle of Learning involves individual and collective states of relearning and unlearning to occur, in order to challenge and disrupt the status quo for Māori learners in mainstream schools. This aligns with Wink's (2005) suggestion that teachers can give up their role as *expert,* relearning and unlearning how to use pedagogy to engage students in dialectic interactions. In the act of analysing a snapshot of pedagogical evidence, SCLT members begin to critically reflect on their own practice.

> **Ellen:** *'I started to think about where I am', but they're [SCLTs] also starting to think about 'what else might I do? If I see myself here', say it's a three, 'then what would I do that would actually mean that I'd be moving up that continuum?'*

Also alluded to was Sleeter's (2011) notion that in order for PLD to be effective for minoritised students, it must resist the exclusive use of traditional transmission pedagogies, in favour of more dialogic and critical approaches. It was evident that kaitoro saw that Rongohia te Hau had acted as a lever for their own relearning and unlearning. Rawiri referred to the *aha moment* that he had experienced during Rongohia te Hau, and the implications of this:

> **Rawiri:** *I went through the aha moment the first Rongohia te Hau I went through; the aha moment was exactly the same as what it was for the group of people from the school who were involved in it. So I guess in that sense the idea of being learners or co-learners together raised my consciousness, not just from what I learned, but the process of how it happened.*

Maree offered another example of her own relearning and unlearning, alongside a SCLT member:

> **Maree:** *A SCLT member who was absolutely adamant on the first day, that learning is a serious business and that it doesn't need to be fun … to the second day, after having done six obs[servations], thinking actually, fun doesn't mean a party….So I guess that one of the things that I was thinking about our practice and our pedagogy was not jumping on that initial comment*

that she made the first day...but respecting her enough to bring that to the learning, then giving her the time and the opportunity to engage in more learning...so the unlearning/relearning.

Maree also reflected on Kia Eke Panuku team learning which positioned Rongohia te Hau as a lever into the Ako: Critical Cycle of Learning. She inferred that the Rongohia te Hau observation tool itself will not bring about the deep change that the Observation to Shadow-coaching tool can:

Maree: So two learnings around Rongohia te Hau, I guess for me is that it's pretty user-friendly, useful to a point, but if we want to achieve the other deeper, intense learning you do need to shift it up a gear to the obs[servations], the shadow coaching and all of the other things we do as part of the critical cycle of learning.

This learning connects to my final research question which inquires into the implications of Rongohia te Hau. If schools were to simply *measure* pedagogy, there would be no deliberate critical response to ensure wider staff develop culturally responsive and relational pedagogical praxis, in order to benefit Māori learners (Berryman, Eley, Ford & Egan, 2016).

This process of relearning and unlearning can also occur on a personal professional level for a kaitoro. A few days after working in a school on Rongohia te Hau, I wrote this personal reflection in my journal:

Polly: I woke up at 3.00am and my conscience had been disrupted. I was obsessively thinking about what was not sitting right during the Rongohia te Hau experience last week. Was it my practice? Was it my colleague's response? Was it the SCLT's response? After some intense personal reflection, I had to admit that I could have done some things differently to be better embedded within a culturally responsive and relational approach. There are some protocols, such as: whanaungatanga; setting up expectations for ways of working; initiating the appropriate level of challenge for individuals and the group; that we cannot plan for and therefore we need to be highly tuned to what is happening, people's positioning and where we need to get to together.

This persepctive aligns with Timperley's (2013) view that educators who practice *adaptive expertise* demonstrate the "moral imperative to promote the engagement, learning and well-being of each of their students" and "engage in ongoing inquiry with the aim of building the knowledge that is the core of professionalism" (p. 5). This response connects to a culturally resspsonsive and relational approach in that it engenders the moral imperative to collaboratively and relentlessly focus on the kaupapa.

Establishing and maintaining the moral imperative

Rongohia to Hau draws on Vygotsky's view that interpersonal learning approaches lead to intrapersonal understandings (1997a). In this context, collective and individual conscientisation can be attributed to the deliberate acts of facilitation by kaitoro such as: power-sharing; collaborative sense-making; critical conversations; and decision-making based on evidence.

Kaitoro suggested that the shifting of the SCLTs hearts and minds was a necessary prerequisite towards equity for Māori learners. Rongohia te Hau serves to activate personal conscientisation in the establishment of a collective focus on Māori enjoying and achieving educational succeess as Māori.

> **Trish:** *Whereas Rongohia te Hau provides that lens to shift those hearts and minds. It provides that baseline to shift that belief of why we need to do this rather than we're just going to do this – the what and the how – this is the why. They [schools] know national statistics, but still don't believe they need to do anything about it. This creates that lens that 'actually, I do'.*

> **Rawiri:** *[I]t's heartfelt by us and it's infecting the hearts of the people we're working with because they're now saying it really means something to them. It makes me think – well what is it about our PLD that creates that kind of self-commitment from people? And it may well be that a large part of it is not just the relentless focus on Māori students but the relentless commitment to the kaupapa and the methodology of kaitoro. Consistently.*

Collaborative sense-making

Establishing and maintaining the moral imperative by centralising Māori learners in conversations is a deliberate professional act of facilitation that Kat discussed:

> *Kat: So if we're enacting the pedagogy as kaitoro, we're helping to create spaces that keep Māori students at the centre and heart of conversation. And it's reflective, if it's in a dialogic kind of fashion…they're collaboratively sense-making…it's finally giving a space to devote the time and attention that the Māori students in those schools deserve.*

This concept of collaborative sense-making is also referred to by Margaret, in relation to the Rongohia te Hau Evidence to Accelerate process:

> *Margaret: At the end of that process where we draw all of those different data sets from Rongohia te Hau together, it's the collaborative sense-making from all those different roles that people have within the school, that I think is a really powerful thing….[I]nstead of delivering someone a summary document and say there you go, actually to make sense of that data together was a richer experience for the people involved.*

Also discussed was how these conversations spiral, connecting new learning with prior knowledge and experiences through the co-construction process. In order to achieve this state, it was suggested that participants must work in an interdependent way. In my journal I considered this notion of interdependance and how it can impact on my intrapersonal state, as well as acting as a lever for disrupting the status quo:

> *Polly: I think interdependence is about trusting each other to do the best thing at that moment in time for the kaupapa. Sometimes it's hard to let go of your ego; because that's what we learn to value or think is important in life. Sometimes it's really hard to keep your mouth closed because other people are making sense of things for themselves and my voice might just get in the way. Sometimes we might need to challenge each other to provide the support that will disrupt thinking.*

Therefore, as professional developers, conducting collaborative sense-making conversations potentially involves some *letting go* of being the *expert* and resisting working solely in traditional transmission ways. It also requires relearning how to respectfully listen and challenge each other, as well as ourselves.

Disrupting the status quo

As well as reflecting on their own personal sense of disruption, kaitoro considered several ways that Rongohia te Hau could start to disrupt the status quo in schools. It was suggested that the introduction of the concept of power-sharing was in itself a disruptor, as some SCLT members had initially had difficulties in acknowledging that power relations exist in educational contexts. Additionally, kaitoro saw the use of data as a disruptor that served to refocus participants back to Māori students when they reverted to talking about all students. Also discussed, was how Rongohia te Hau provided a platform to open up classroom practice in order to uncover what is, and isn't working for Māori learners, leading to the enactment of the Ako: Critical Cycle of Learning.

> *Margaret: It's deprivatising practice so that the wider staff might get a picture of that [pedagogy] as well, and thinking that they actually have to do something about this. So in a sense I think it leads them to [think]…what do we need to do that's different? Which then leads them to working at a deeper level with individual teachers about their pedagogy and shadow-coaching them through that learning.*

Furthermore, Maree gave an example of how Rongohia te Hau had served to not only disrupt, but dismantle the status quo in one school:

> *Maree: We do know of a Kia Eke Panuku school that used the evidence from Rongohia te Hau around practice…to dismantle a department in a school…. The teachers were relocated to other departments where the evidence showed that the practice was well understood and evidenced….[I]t signalled for them, as a leadership team and for the school, that they were absolutely serious about this kaupapa and their commitment to Māori students, that it actually wasn't good enough, after all of this time and effort, there still weren't changes based on the evidence.*

These examples imply that the on-going use of Rongohia te Hau, and the critical conversations alongside other evidence, can lead to structural reform in schools. These points start to address my final research question which seeks to explore key learning and implications for schools and their Māori learners.

Summary

Findings from kaitoro voices have provided a lens into Rongohia te Hau and the Kia Eke Panuku context, thus responding to the first research question. Kaitoro have highlighted embedding culturally responsive and relational pedagogy, using evidence critically, relearning and unlearning, establishing and maintaining the moral imperative, collaborative sense-making and disrupting the status quo as being important learning experiences within the Rongohia te Hau context. Their voices suggest that the Rongohia te Hau tools provide a telling snapshot of pedagogical practice within and across the school. Their PLD pedagogy deliberately attempts to make learning visible for SCLTs, to develop improved understandings around culturally responsive and relational pedagogy with a relentless focus on Māori learners. They have also started to answer the final research question; an implication associated with Rongohia te Hau being that it uncovers the extent of spread and impact that SCLTs have made in implementing the Ako: Critical Cycle of Learning in their schools.

SCLT focus group interviews

Pohutukawa College and Totara College are the pseudonyms chosen for the two schools participating in this research. As discussed in Chapter Two, both schools were involved with Kia Eke Panuku since 2014, which meant we had previously begun to develop mutual relationships of trust and respect. Participants willingly shared their Rongohia te Hau stories and data, and later told me that participating in the research had been an opportunity for them to reflect on their learning from Rongohia te Hau, and review the impact of this learning. This section focuses on addressing the two research questions: What does the evidence show and what have been the key learnings/implications that have arisen from Rongohia te Hau?

The Pohutukawa College SCLT included: Elizabeth the principal; Eva and Paul, deputy principals; Trevor and Joseph, Heads of Department (HODs); and Zoe, an Accounting teacher. Eva is Māori and the other four participants are Pākehā. The Totara College SCLT included Bevan the principal; Conrad, an assistant principal; Simon, a Head of Faculty (HOFs); Josh, the Teacher in Charge (TIC) of Māori language and Jimmy, a Technology teacher. Josh is Māori and the others are Pākehā.

The schools' focus group interviews were conducted after each Rongohia te Hau event and were approximately eight to twelve months apart. While all participants were present at the first focus group interviews, only two from Pohutukawa College attended the second interview. As the researcher, I asked open-ended questions around their key learnings from Rongohia te Hau, how the Rongohia te Hau process models culturally responsive and relational pedagogy, and the implications of Rongohia te Hau for teachers, schools and Māori students. Again, through discussion of these questions, new questions emerged, which were in turn responded to. Common themes across schools have been combined to create the following collaborative story.

A culturally responsive pedagogy of relations

SCLTs discussed their learnings around a culturally responsive and relational pedagogy.

Power-sharing

Participants discussed how the Rongohia te Hau learning context was embedded in power-sharing praxis and how this impacted on their own learning:

> **Josh:** *So you guys [kaitoro] didn't hold all the power. It wasn't like it was done to us, it was done with us. I still think that if it had've been completely in Mere's head before we started then we would've just kept guessing….So the power was definitely shared between the team and between us in terms of how the [one to five] criteria would be established.*

> **Simon***: Personally what I took from Rongohia te Hau was that the one to five system allowed me to, very easily, be able to assign a level of culturally responsive and relational pedagogy to a class that I observed…the reason for that was because of the way we co-constructed the determinants of that one to five scaling.*

These perspectives connect to the previously discussed views of Sleeter (2011) and Wink (2005), that in culturally responsive and relational PLD, the facilitator gives up their role as *expert* and practices relearning and unlearning alongside teachers and leaders. Josh explained how, as a result of his relearning and unlearning through Rongohia te Hau, his Māori students now have a far greater voice in his classroom:

> *Josh: I've definitely found since I've been more mindful about my pedagogy that I get students telling me more freely that 'oh no, this isn't working, can we do this instead?'....[A]nd it's actually like [we're] getting kids to speak up more.*

This exemplifies how Māori students were now being honoured as *experts* of their own prior knowledge and learning experiences in the teaching and learning process, with recognition that they know best what works for them.

Collaborative sense-making

By discussing various components of the Rongohia te Hau PLD, participants explored the value of working in a dialogic, collaborative and sense-making way. Paul reflected on how their SCLT benefited from this, as well as considering how to spread this new learning to the wider staff:

> *Paul: I thought when we designed that continuum it was all based on our own knowledge and…we agreed on a lot….But we also did have that discussion about the difference which is probably some of the discomfort at times….I thought that for us as a group it gives us that ability to keep that discussion going in a more open and robust way because we will say if there's something we agree or disagree with…and so the implication then is how do we involve the staff in that building of this kind of discussion, staff-wide? Which is one of the on-going challenges that we're facing.*

As discussed in Chapter One, the opening up of space for people to bring their funds of knowledge (Moll et al., 1992) or cultural toolkits (Bruner, 1996) to the learning, can promote respectful, challenging sense-making conversations. As also suggested in the kaitoro narratives, Paul's theorising acknowledges the importance of spreading this praxis beyond the team.

Culture counts

Participants discussed this idea of their culture counting in the Rongohia te Hau learning context. Joseph expressed this from a school culture perspective:

> *Joseph: And it was good. It was completely all about us I think, so that whole process was just about our school, our teachers.*

Paul identified that in bringing their cultural toolkit to the learning context, the SCLT experienced a way of *building on*, to accelerate their learning going forward leading to the development of a strategic plan to accelerate success for Māori learners:

> **Paul:** *So with our own prior knowledge [we] co-construct[ed] a relational classroom and then we had criteria….That meant we were able to look for something that we already understood at that point because it was stuff we'd brought along….And then following that, we were identifying trends that we saw across the classes and then using them ourselves to design our next steps in action plans…then we applied that research to prior knowledge and then we used that to create something to move forward with.*

Some SCLT members related this new learning to classroom practice. During a Rongohia te Hau walkthrough observation, Simon for example, noticed a situation where students could have brought their cultural toolkit to the learning context, if they had been encouraged to do so:

> **Simon**: *I watched a class over in IT and it was…a sort of practice piece of work prior to them having to create their own one…but they'd all been told they'd be creating a leaflet on this particular subject….I thought, well surely, now is the perfect opportunity to just…choose your own thing…whatever it is that you personally find interesting while we've got the opportunity to do the learning thing. It [the observation evidence] came out in the end as a three but it could have so easily been a four, if they'd just given the kids that [opportunity for] co-construction.*

Furthermore, some participants discussed the impact of the PLD being situated within a Māori world view as well as being culturally responsive and relational:

> **Eva**: *What I appreciated about this is the conscious use of Māori language and ideas, philosophies [to] try and make you think through less, maybe, European eyes when looking at education, which other PLDs, it's not their focus and they don't do that.*

Eva's view highlights the significance of acknowledging metaphoric and theoretical cultural underpinnings within the PLD, such as the unpacking of the term Rongohia te Hau, as discussed earlier.

Using evidence critically

SCLT members from both schools were clear that the triangulation of the Time 1 Rongohia te Hau evidence provided a basis for better understanding the current power relations between teachers and Māori students in the school. This data was critically analysed to inform planning towards transformative praxis. By moving from the Rongohia te Hau Evidence to Accelerate conversation into the Observation to Shadow-coaching work, schools can begin to activate the Ako: Critical Cycle of Learning. As Maree stated earlier, this is where the potential for the shift from traditional transmission teaching to culturally responsive pedagogy lies for the wider staff. Conrad explained how Rongohia te Hau tests the impact of this process:

> **Conrad:** *And then you [shadow coach]; help out and feedback…and then they come for another visit. So it's not just a one-off thing, it's a continuing cycle which is always being tested, and Rongohia te Hau is like that. It has to be a cycle, it can't just be a one-off event, it has to go through to help us inform our planning and that…gives us that evidence.*

Josh provided a metaphoric reference to explain this perspective:

> **Josh**: *To use the analogy of western medicine compared to hauora [health] Māori, if you like to say western medicine is like the symptoms in isolation from the rest of the body and the whānau and the spirituality and the mental, whereas in kaupapa Māori hauora looks at the whole thing together. And to try and just look at Rongohia te Hau is like just looking at the one part of what's actually happening. You know that Rongohia te Hau can't exist without Kia Eke Panuku, but without Rongohia te Hau…how would you know whether it's working or not?*

Elizabeth emphasised the unique, on-going and critical nature of Rongohia te Hau, which as she suggested, is unusual in the PLD landscape:

> **Elizabeth:** *And you've just got to keep searching away and trying to get to understand better what's going on. I think that it's the ongoing process that is both unusual and effective in our system. We've had a lot of one-off things in the past, a lot of PLD has not always been about continuing a conversation with perseverence, to push through initial responses and positions to reach deeper understandings.*

The above narratives acknowledge Rongohia te Hau as being part of a continuous cycle of improvement which can initiate deeper and more widespread understandings through the Ako: Critcal Cycle of Learning. This is an important finding within the research, and has potential implications for the schools in the study as they work towards large-scale reform to better serve their Māori learners.

As a result of the analysis of Time 1 Rongohia te Hau evidence, participants were able to reflect on their Rongohia te Hau evidence. The Pohutakawa College SCLT noted that evidence from their first Rongohia te Hau walkthrough observations showed more culturally responsive and relational pedagogy had been integrated into senior classrooms than junior. The opposite was the case for the Totara College team, who had observed more culturally reponsive and relational pedagogy evident in junior classrooms. There was some discussion also around the mismatch between student and teacher perceptions on the relational and dialogic aspects of the online survey.

> *Eva: One of the questions was 'does my teacher help me understand?' And a good number of the teachers said 'I always help my students understand' and there was quite a vast difference between what the teacher said and what the students saw....Māori students were more likely to say a 'no' rather than the non-Māori.*

Eva's comment suggests that the SCLT were starting to bring a critical lens to the sense-making of the Rongohia te Hau data; discovering factors that needed further investigation.

SCLT members from both schools reported that their second Rongohia te Hau had evidenced positive improvements in culturally responsive and relational pedagogy across the school. A sense of success was expressed as a result of this:

> *Josh: And we got our first fives. The first time we did it [Rongohia te Hau] we had no fives.*

From the Time 2 Rongohia te Hau student and teacher surveys, participants once again identified mismatched perceptions. Eva discussed how their student surveys had represented the work of Kia Eke Panuku as generating a disrupted discourse for non-Māori students:

> *Eva: One of the things that came up which didn't last time was that non-Māori students feel a bit as though it's all about Māori…but that's that whole discourse that's changed; they've got something to lose so they resist.*

This connects to the following analysis where Josh references Freire's (1986) concept of constructed *truths*, which asserts that the oppressor dominates through the on-going creation of false claims about the oppressed peoples, which they themselves grow to believe:

> *Josh: Māori students think that they're achieving more than non-Māori students think Māori students are achieving…almost three times as many Māori students think that Māori students are doing well compared to non-Māori students. And the importance of that to me, is that we know that the way a culture has their own image reflected back on them actually affects the way that they think. And that's been shown across the world….So I think that…there's some work to be done.*

Eva's previous comment suggests that Kia Eke Panuku had accelerated Māori students' success in this school, which has consequently disrupted the lives of non-Māori, who may no longer feel they have the power to construct such *truths*. This may also apply to some teachers in schools.

Some SCLT members recognised that teachers believed they were implementing certain pedagogical aspects; such as *giving feedback* and *making learning fun*, to a far greater extent than Māori students themselves believed. Josh suggested that the surveys had evidenced a triangulated mismatch for the topic of *Teachers in my class care about me*:

> *Josh: All teachers put either 'mostly' or 'always', but if you look at the numbers of Māori students reporting, more than half said 'always' or 'mostly' but 45% put 'hardly ever', 'never' or 'sometimes'. Compared to non-Māori 70% feel they are cared about. And then the teachers have a separate viewpoint again….I mean it's good that all our teachers say they mostly or always care about their students, but how is it being conveyed?*

Therefore, in response to my research question around learnings/implications, these findings suggest that using Rongohia te Hau in an on-going way was beginning to promote more critical praxis (Freire, 1986) in SCLTs, as they used evidence to

identify what was and wasn't working for their Māori learners. Futhermore, there was an awareness that Rongohia te Hau was the starting point in a critical cycle of learning that would require on-going disruption to traditional transmission pedagogy in classrooms, through relearning and unlearning.

Relearning and unlearning

A significant response came from SCLT members around the impact Rongohia te Hau had on their relearning and unlearning. Trevor expressed his personal discomfort at not understanding some of the later-learned concepts associated with culturally responsive and relational pedagogy:

> *Trevor: Going through that observation tool and having it explained to you was really powerful but I still felt really like inferior – what the hell is co-construction and all that, so that's been filled in since, which is good.*

Others contributed clear understandings of how the Rongohia te Hau learning context contributed to their relearning and unlearning of pedagogical practice:

> *Jimmy: I think for me it has been examining my own practice and all the things you do that we talked about. How to make it work in senior school, and rather than stick to my safe practices which I've used for years, how can I start introducing things that I haven't tried before?*

> *Simon: I made a conscious decision not to teach [like the] threes [who were beginning to develop culturally responsive and relational pedagogy].*

Additionally, during the second focus group interviews, participants discussed their relearning and unlearning from a leadership perspective. Simon reflected on his new approach as a HOF:

> *Simon: I need to go back to my faculty planning and continue…a review of the junior social studies curriculum looking at making it…more student accessible, greater amount of choice in topics and stuff like that…looking at not what are we teaching, but how are we teaching it?*

Conrad, and Bevan (the principal), discussed how through Kia Eke Panuku, leadership praxis has begun to be relearned and unlearned at Totara College to present a more interdependent, collaborative front:

> *Conrad: The group [SCLT] work together because we've learnt to co-construct with each other a lot better. I think it has sort of shown me how a good team can operate in a much more distributed model…rather than just focusing on one person at the top and everyone underneath.*

> *Bevan: I want to reinforce that because to me it's spreading leadership across our school, and how things are happening. I found in my first couple of years here I was running everything….I don't need to be the focal point. I can support it from below rather than run it from the top.*

Eva spoke about how members of their team have led and influenced other staff members by modelling relearning and unlearning:

> *Eva: I think of someone like [Joseph] who has really challenged himself to use the language more….Last year he did the Māori awards and he read in Māori…and then someone came up to me and said 'I am going to challenge myself to do that', as a result of seeing that progress and somebody making that effort.*

These accounts demonstrate how Rongohia te Hau and other Kia Eke Panuku institutions had begun to disrupt the status quo in these schools through a process of relearning and unlearning at multiple layers. Teachers and leaders had started to spread and stretch their understandings and their sphere of influence, to benefit Māori learners.

Disrupting the status quo

Traditional transmission pedagogy is often the accepted way of working in secondary schools. It was evident that Rongohia te Hau had caused some dissonance and discomfort; a necessary precursor in disrupting this status quo:

> *Elizabeth: [T]he spotlight is on you, and the tools that have been involved are pretty searching and there's no room to fudge anything.*

Pohutukawa College SCLT members reported there had been some negative feedback from staff in response to Rongohia te hau.

> *Zoe: The feedback I got from other teachers was that they were annoyed at the lack of feedback. They didn't know what they were being assessed on and*

there was a bit of discomfort and a bit of disappointment around the fact that there was no formal feedback to them.

Zoe's comment implies that in adminsistering Rongohia te Hau, SCLT need to ensure the staff are well informed of the purpose, process, and overall outcomes. If this transparent approach is not taken, an implication may be that teachers could also resist engaging in the Ako: Critical Cycle of Learning.

In contrast, Paul suggested that Rongohia te Hau had been a positive disruptor for other teachers:

> *Paul: I think for the staff at that point it created a bit of a wave because it was [a] fairly big impact; it got people thinking and talking at that particular time and a number of teachers ask[ed] for feedback and [were] wondering if they were going to be observed and it almost felt like there was some want for people to be in their rooms.*

To support Margaret's earlier point, deprivatisation of practice was expressed as a necessary disruptor to change the status quo. Elizabeth discussed implications of this *opening up* of practice on her leadership role:

> *Elizabeth: I think the implications for me as principal in this school are that although we face the challenges individually in separate roles in classrooms we are answerable to everybody for achievement results. As a school you do have a moral imperative….There is discomfort to begin with, and it is working more collaboratively with people that sees a greater shift into more consistent culturally responsive practice.*

Connecting to his and others' earlier points around the interdependance of Kia Eke Panuku events, Josh eloquently described how the Rongohia te Hau process can start to disrupt the status quo, but needs to be followed up with the Observation to Shadow-coaching process with the wider staff, to effect real change:

> *Josh: [I]t actually gets us into each other's classrooms and forces us to get that hard evidence on the changes that are happening…and that's really key for me. This [is] not aggressive – but it aggressively gets that seed into…the actual happening of the observation and the shadow coaching…it actually gets in there and disrupts the process. To me it's the difference between if you've got a garden and weeds are taking over, giving it a spray because*

someone tells you the spray works, and just walking away and assuming that happens, compared to getting in there in your hands and knees and ripping them out.

These thoughts clearly sign-post an impact of Rongohia te Hau. As a set of tools, it initiates on-going rigorous investigation into how traditional transmission practices are currently underserving Māori students (and many other students) and what can be done to change this. However, participants suggested that in order to break the stronghold of traditional transmission pedagogy, schools need to focus not only on disrupting and dismantling the staus quo, but on rebuilding and growing a new pedagogical norm. Evidence suggests that an implication for SCLTs is to consider how culturally responsive and relational they are being with their wider staff, in the preparation and follow-up of Rongohia te Hau.

The impact that Rongohia te Hau has on Māori learners

After the first round of Rongohia te Hau, both SCLTs were attempting to establish this new pedagogcal norm through engaging some *friendly* teachers in the Observation to Shadow-coaching process. Some participants were able to identify the impact that this work had had on Māori learners. Trevor shared a story of how a teacher he had been shadow-coaching had created a power-sharing learning context:

> **Trevor:** *I've interviewed some [Māori students] because one of the four teachers I work with, she had a focus group so I spoke to them and they were really happy…because her way of doing the co-construction was she consulted with them - what do you want me to do when we do this research? And so they got to be heard. That had blown a couple of them away – they talked about it a lot.*

Furthermore, Josh suggested that Māori students showed signs of being interested in the Observation to Shadow-coaching process, particularly when their teacher/s were involved:

> **Josh:** *So they're [Māori students…interested, they're asking me 'so how's that thing going that you and Mr Jones are doing?' And one of them said to me 'I just want to check it's still focused on Māori students isn't it?' They're*

really interested to know if their teachers are in it….They take that as a sign that he must really care about them.

Significantly, Zoe noticed that on its own, her new praxis was not enough to positively impact on Māori learners and that there needed to be a collective response to address the current disparity:

> *Zoe: I've had two messages; the power of what I can do with my hour and actually realising my hour fits into five hours of a student day. That possibly is not enough to make an impact and you're not disrupting the status quo by changing such a small group [of teachers].*

These findings suggest that although Rongohia te Hau had some positive impact on the Māori students in these schools, there needed to be a more strategic spread of culturally responsive and relational pedagogy across the school, to ensure Māori students are experiencing a more consistent advantage from this new pedagogical approach. This notion further uncovers implications for Māori learners, teachers, leaders and kaitoro.

Transformative leadership

During the second series of focus group interviews, some participants spoke about how they felt highly invested in their leadership role. Rongohia te Hau was seen as a means by which to monitor the impact of their own shadow-coaching work with other teachers. It was also a way to evaluate the extent by which these people were activating their agency to effect change for Māori learners.

> *Josh: The main thing I guess was that…there's been a shift to the east. I guess for Simon and I that's almost a relief more than anything, because obviously you put energy and time into doing something, you want to know that there's something good going to come out of it.*

> *Joseph: I was proud that the two people that got observed in the Rongohia te Hau process that I was working with were a four and a five, and that makes you feel good, for lack of a better term….In her planning she deliberately thinks about her Māori students and what might work for them and she's integrating whakataukī [significant Māori sayings] regularly.*

At Pohutakawa College, the SCLT had invited HODs to participate in Rongohia te Hau as a way of spreading culturally responsive and relational pedagogy through curriculum leadership. Eva discussed how this learning context cultivated tuakana teina relationships as the SCLT stepped up to become the more *knowledgeable other.* This connects to previously discussed sociocultural theories (Bruner, 1990; Vygotsky, 1978) which suggest that all learning occurs in an historical, social and cultural context and therefore community is an essential ingredient to knowledge building.

> *Eva: It was obvious that they [SCLT] had more knowledge so that's progress and learning has happened. [Margaret] talked to me about it afterwards and said [when] the HODs asked questions and weren't sure then one of the three [SCLT] could answer and the Waikato people [kaitoro] didn't need to step in.*

Joseph explained how after the Rongohia te Hau walkthroughs he had conducted an Observation to Shadow-coaching session (from the Ako: Critical Cycle of Learning) alongside one of the HODs. He described the dialogic, caring and connected manner in which this interaction occurred:

> *Joseph: [After the observation we went] to the [shadow-coaching] session together because he didn't have very much and wasn't able to pinpoint or pick things out that I had, and so he enjoyed learning....He wants to carry on and I'd really enjoy that because he has his way of thinking but then we're discussing and you know he thought there was only one way to do something and we talked about other options and I thought [he] was really open minded.*

As discussed in Chapter One, transformative leaders broker dialogic relationships that surface organic conversations based on evidence. They are accountable for their actions, students' actions, as well as the actions of colleagues (Newmann, 1994). They promote a moral and collaborative spirit of inquiry, where they help teachers to feel comfortable with *not knowing things* (Earl & Katz, 2010). These features are evident in the above narratives, which suggests that some SCLT members had repositioned, from realising their agency as teachers, to beginning the praxis of transformative leadership in a culturally responsive and relational way. This point continues to address the research question around learnings/implications for Māori learners, teachers, leaders and kaitoro.

Summary

In a similar way to the kaitoro interview the focus group interviews with SCLTs highlighted: culturally responsive and relational pedagogy; using evidence critically; relearning and unlearning; disrupting the status quo and the impact that Rongohia te Hau has had on Māori learners, as concepts that participants considered important in their learning around Rongohia te Hau. It is noticeable that in the second focus group interviews, transformative leadership was a prominent theme, which suggests a heightened sense of confidence and competence to spread ownership of culturally responsive and relational pedagogy beyond personal classroom practice, to a school-wide level.

Rongohia te Hau data[1]

This next section focuses on answering the second research question: What does the evidence show?

Rongohia te Hau classroom walkthrough observations and surveys

Both Pohutukawa College and Totara College engaged in the Rongohia te Hau process during either terms one or two in 2014 (Time 1), and then again during terms three or four in 2015 (Time 2).

Participants

Tables 3.1 and 3.2 indicate the number of participants involved in the Rongohia te Hau classroom waālkthrough observations and surveys at Pohutukawa College and Totara College, over the 2014 and 2015 periods. The walkthrough observations targeted a 30% sample of teaching staff, while the on-line surveys were available for completion by all teachers, Māori students and non-Māori students in the school.

---

[1] Some of this Rongohia te Hau data was accessed from the Kia Eke Panuku report for schools used at Wānanga 4.

Table 3.1: Pohutukawa College Rongohia te Hau participants

Pohutukawa College				
	Walkthrough observations	Survey Māori students	Survey non-Māori students	Survey Teachers
Terms 1-2 2014 - Time 1	43	40	118	50
Terms 3-4 2015 - Time 2	30	53	162	48

Table 3.2: Totara College Rongohia te Hau participants

Totara College				
	Walkthrough observations	Survey Māori students	Survey non-Māori students	Survey Teachers
Terms 1-2 2014 – Time 1	32	42	161	54
Terms 3-4 2015 – Time 2	23	36	142	30

Outcomes

As discussed previosuly in this chapter, in each school the SCLT and kaitoro co-constructed indicators of a range of behaviours they might expect to see over a one to five continuum. The results are reported below for the 5-point scale which has been collapsed to *basic (1), developing (2 and 3),* and *integrating (4 and 5)* categories.

The survey responses were collated and analysed and a comparison was made between responses by Māori students, non-Māori students and teachers, for each school. Two mean-ratings for all sub-groups were calculated for the relational items (items 4 to 6) and for the dialogic items (items 7 to 12). The results and analysis of the collated Time 1 and Time 2 surveys for Māori students and teachers are presented in Figures 3.1 and 3.2. The specific items reported within the relational and dialogic evidence are:

Relational

4. Teachers in my school know me and I know them
5. Teachers in my classes respect me and I respect them

6. Teachers in my classes care about me

Dialogic

7. Teachers in my classes listen to our ideas about learning
8. Teachers in my classes expect that I will achieve
9. Teachers in my classes know how to help me learn
10. Teachers in my classes know how to make learning fun
11. Teachers in my classes let us help each other with our work
12. Teachers talk with me about my results so I can do better.

Additionally, students and teachers were asked to comment on Māori student's experiences at their school. This evidence was thematically analysed into positive, negative and neutral idea units for Māori students. Teachers responses were categorised into positive, negative and a combination of positive/negative. Generally, for teachers, *positive* represented a recognition of Māori student success and/or potential and *negative* comments portrayed deficit perceptions of Māori students or identified issues within the school. The *positive/negative* idea units contained some positive views on Māori students while also presenting deficit perpectives or identified issues.

Pohutakawa College survey data

Figure 3.1 shows the comparison between the 2014 and 2015 mean ratings on the 5-point scale (strongly disagree = 1 to strongly agree = 5) for the relational and dialogic survey items at Pohutukawa College.
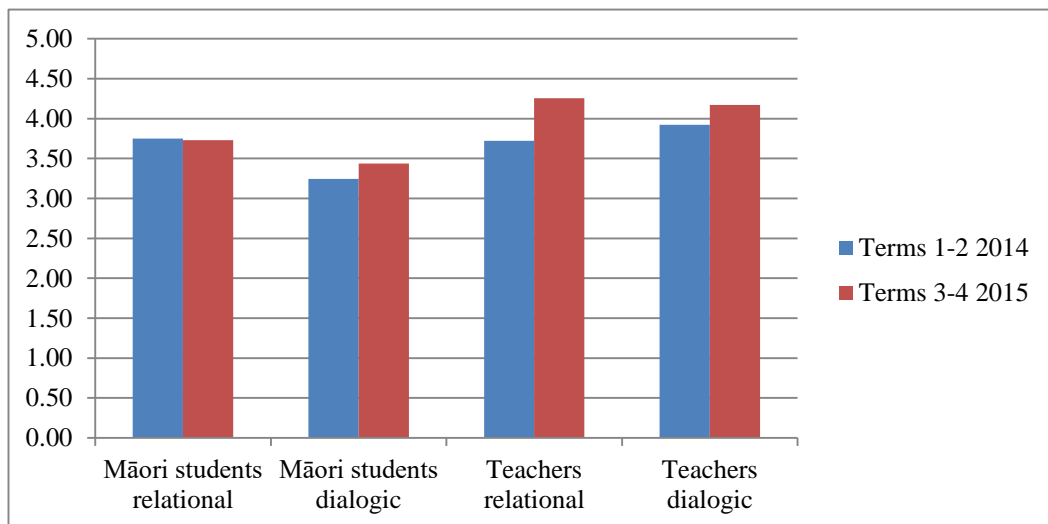
Figure 3.1: Pohutukawa College Rongohia te Hau relational and dialogic survey comparing Time 1 and Time 2 results

Findings show that in 2014 Māori students at Pohutakawa College had similar perceptions around the quality of classroom relationships as teachers. However, in 2015, teachers believed that relational classroom practices had improved, while Māori students perceived there had been no increase. In 2015, Māori students believed that there were slightly more opportunities for dialogic interactions in the classroom than 2014. Teachers also considered this to be the case, although teachers percieved there were greater opportunities for these encounters than Māori students did. It is worth mentioning that in both schools this is not a matched sample across the two points. These two points will involve many different students and teachers.

Pohutakawa College comments on experiences of Māori students at school

Evidence suggests that the majority of Māori students who contributed to this part of the survey were positive about their school experiences over two years. Some expressed an eagerness to learn, such as the following student:

> **Māori student:** *I like [Pohutukawa] College. I like coming to school, it's things like coming to class and doing my work that makes me feel like I'm moving forward in my educational pathway.*

Evidence also indicates that more Māori students were less satisfied with their experiences at Pohutukawa College in 2015 than 2014. This was represented through comments such as:

> **Māori student:** *The teachers need to make learning a lot more interesting and fun because we are bored out of our minds and can't wait to leave, that's why most people drop out of school I think.*

This view supports the findings from the relational and dialogic question responses where Māori learners percieved there to be fewer dialogic interactions in classes, than teachers did. This may connect to the previous theorising around constructed *truths,* where in this case some teachers created false claims to perpetuate an on-going state of oppression for Māori learners. It may also suggest that because some teachers were beginning to teach in a more dialogic, responsive and relational way, Māori students understood what they were missing out on, across all of their classrooms.

A few Māori students identified issues of racism within the school. One student expressed this viewpoint:

> **Māori student:** *Teachers are racist towards the brown people, they always help out the white nerds and expect the coloured people to know everything.*

Therefore, although the majority of Māori students who completed the survey comments were satisfied with their experiences at Pohutakawa College, there was an increased number in 2015 who were willing to identify concerns with pedagogy or other issues in the school.

The teacher comments at Pohutakawa College showed a consistency across two years, in the spread of perceptions across the *positive*, *negative* and *positive/negative* categories. Those categorised as *positive* usually talked about Māori students cultural or academic success, or how the school had progressed in their understandings of the potential of Māori learners.

> **Teacher:** *[Māori students] have a well developed idea of who they are and the importance of their culture.*

> **Teacher:** *There is 85% Māori achievement across the board. There is a greater student leader[ship] and Māori framework [developing].*

> **Teacher:** *They have a voice that is heard. They can feel free to approach staff with new ideas and initiaves to improve their schooling experience.*

Many of the *negative* comments focused on blaming Māori students or their families for their lack of success.

> **Teacher:** *[Māori students are] underachieving because of their attendance and lack of motivation to come to school. They sometimes come late and being late will affect their chances of achieving to the best of their abilities.*

> **Teacher:** *The differences and deficits come from parental background, encouragement or lack of reading experiences at home, lower socio-economic levels, cultural attitudes towards what is percieved as a Pākehā system and corresponding attitudes towards authority.*

Some of the comments expressed teachers feeling a lack of agency.

> *Teacher*: *Sometimes I feel like we need to focus on identity. We have made huge attempts to incorporate Māori content and vocabulary in a meaningful way. We make sure we know and identify Māori students as Māori, but you feel that there is no place in your content specific lessons to discuss and promote identity or self-awareness.*

Some of the comments lumped all Māori students together.

> *Teacher: They are very musical.*

> *Teacher: They all need to know the haka [Māori war dance] and step forward more to encourage others in it.*

Some expressed negative stereotyping of Māori learners at Pohutakawa College:

> *Teacher: They are generally proud to be Māori, but they often feel shame about what is their home marae and that they are not strong in Reo [Māori language]. Also, I like to think that I am very encompassing of my Māori students, but I doubt they feel as comfortable…as I think they are.*

This remark also acknowledges teaching practice may not be addressing the potential of Māori learners, which implies the on-going need for growth tools to promote culturally responsive and relational pedagogy as well as disrupt traditional deficit discourses and transmission pedagogies in schools.

Overall, most survey comments from Māori students suggested their school experiences at Pohutakawa College were positive. Teacher comments were often less positive and sometimes demonstrated homogenuous beliefs or negative stereotyping. Additionally, in comparing the survey comment analysis to the relational and dialogic survey item analysis, it appears that although teachers considered relational and dialogic interactions had improved in 2015, Māori students disagreed that classroom relationships had been enhanced. Little overall shift had occurred regarding teacher's beliefs about Māori student's experiences at school, possibly impacting on their classroom relationships. This is likely to be due to the fact that at this time, the school had spread the Ako: Critical Cycle of Learning to just 25% of teachers, through Observation to Shadow-coaching only. The Evidence to Accelerate and Reflect, Review and Act conversations, had not yet been activated. The SCLT had also engaged staff in a small amount of whole-staff

PLD focusing on principles of Kia Eke Panuku. These findings suggest that although some changes may have been made to classroom pedagogical practice, many teachers had not yet had the opportunity to engage in the growth work and were still demonstrating deficit views around Māori learners.

Pohutukawa College walkthrough observation data

Table 3.3 represents the Pohutukawa College Time 1 and Time 2 Rongohia te Hau walkthough observation data.

Table 3.3: Pohutukawa College Rongohia te Hau walkthrough observation data

Pohutakawa College	1-5 ratings					Walkthroughs
Time 1	**1**	**2**	**3**	**4**	**5**	**In total**
number of teachers at each point of pedagogy continuum	3	11	20	9	0	43
	Basic	**Developing**		**Integrating**		
% of teachers	7.0%	72.1%		20.9%		
Time 2	**1**	**2**	**3**	**4**	**5**	**In total**
number of teachers at each point of pedagogy continuum	0	5	9	14	2	30
	Basic	**Developing**		**Integrating**		
% of teachers	0.0%	46.7%		53.3%		

The 2014 profile of pedagogy shows a majority of 72.1% of walkthrough observations fell within the *developing* category, while a small number (7%) were classified as *basic.* Only 20.9% of the observations were considered to be integrating culturally responsive and relational pedagogy.

The 2015 results indicate a 32.4% increase in the number of observations that represent the *integrating* category of this pedagogy. Furthermore, the number of observations falling within the *developing* category reduced by 25.4%, while the *basic* by 7%. It is likley that the increase in culturally responsive and relational pedagogy had been brought about by the Observation to Shadow-coaching work that the SCLT had been enacting with some staff members.

In summary, the data sets show some connections between the classroom observation and the relational and dialogic survey unit analysis, although it appears that Māori students did not recognise improved relational aspects of classroom practice. As suggested earlier, this finding may relate to some teachers having deficit views of Māori learners, as evidenced by some of the teacher comments. It may also represent the notion that Māori students were taking a more critical view on their classroom experiences as some of their teachers began to teach in a more dialogic, responsive and relational way, while many were still using traditional transmission approaches. These findings imply that individual and collective agency had not yet spread to the wider staff at Pohutukawa College because only a portion had engaged in the Observation to Shadow-coaching process and the Evidence to Accelerate and Reflect, Review and Act insititutions were yet to be activated fully or to depth.

Totara College survey data

Figure 3.2 shows the comparison between the 2014 and the 2015 mean ratings on the 5-point scale (strongly disagree = 1; strongly agree = 5) for the relational and dialogic survey items.
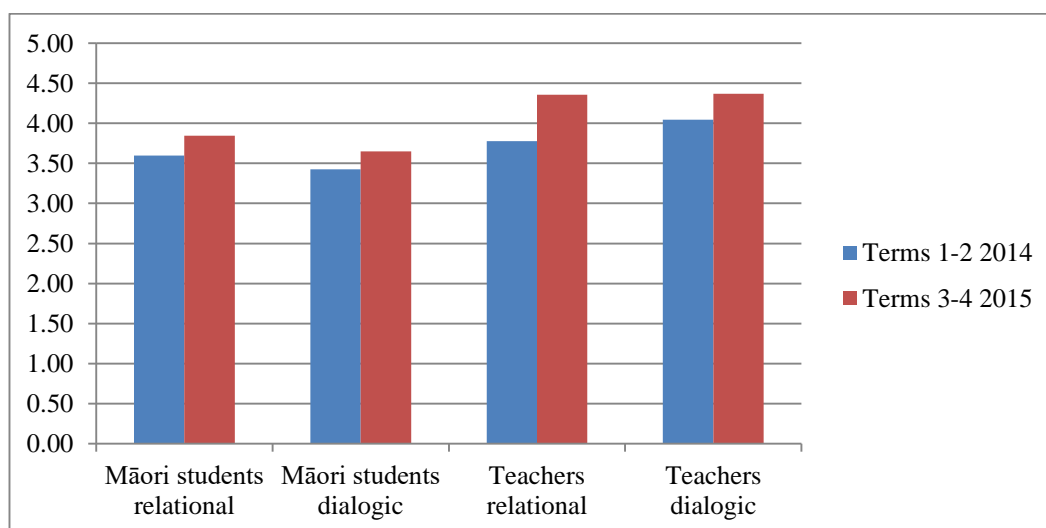
Figure 3.2: Totara College Rongohia te Hau relational and dialogic survey comparing Time 1 and Time 2 results

Findings show that in all cases Māori students and teachers believed relational and dialogic practice had improved over the two-year period. It is also true to suggest that in 2015, teachers' perceptions of the quality of these relationships with Māori

students was enhanced compared to how Māori students themselves saw these relationships. This is also the case for how both teachers and Māori students perceived dialogic encounters in the classroom.

Totara College comments on experiences of Māori students at school

Although fewer boys responded to this portion of the survey compared to other questions, comments represented Māori students as being more *positive* about their school experiences at Totara College in 2015, than 2014. Many thought school was fun and enjoyable, and appreciated having good friends and playing sport. Some boys expressed themselves on a more emotional level, such as the following student:

> ***Māori student:*** *My experience about being at [Totara College] is that I can do whatever I want and feel happy.*

Those *negative* comments tended to express their boredom at school.

> ***Māori student:*** *Sometimes boring and it's not fun, it does not get you involved.*

Contrarily, teacher survey responses showed a number had provided *positive* comments in 2014, whereas in 2015 more teachers presented *negative* views.

Teachers comments that were categorised as *positive* usually talked about Māori students being culturally valued contributors to the school, or how teachers were working to improve experiences for Māori learners:

> ***Teacher:*** *They [Māori students] are proud of their cultural heritage and valued members of the school community.*

> ***Teacher:*** *They [Māori students] have pride and are friendly and affable. As a recent teacher from the UK, I am working to improve my pedagogy and create conditions for success.*

Some of the *positive* comments also referred to how Māori boys were responding to the pedagogical changes that were happening in the school:

> ***Teacher:*** *There is a hugely diverse range of Māori boys with ability and motivation [and] they definitely do respond to the things we try to do to be effective teachers.*

However, some teachers still provided *negative* comments expressing deficit discourses or homogeneous perspectives:

> *Teacher: Māori students seem angry and overly aggressive. More than any ethnic group they appear to be the most racially abusive. [M]any of these students are not learning ready when they come to school and inceasingly their attitude is that when learning involves hard work they decide the learning style does not suit.*

> *Teacher: Those in the specialist Māori classes seem to be extended special privileges sometimes to the detriment of their learning.*

> *Teacher: They are ashamed to be labelled as Māori.*

> *Teacher: They are the same as every other student in my eyes.*

Other teachers presented comments that demonstrated a clear understanding of the presence of hegemony in their school:

> *Teacher: There [are] a lot of teachers that are stuck in their ways and not interested in co-constructed classrooms. I think there are some racist teachers, as well as students, that think that Māori and Pasifika will not amount to the same as the white middle class students.*

Some of the comments focused on the realms of possibilities for Māori students and how the school could take responsibility to support the realisation of these achievements:

> *Teacher: Huge potential to be leaders of the school in academics, sports and culture. Identified problems with truancy suggests that we could do better making Māori boys comfortable in our school.*

Some teachers provided responses that were based on evidence, but not yet taking responsibility for all Māori students.

> *Teacher: We have relatively low numbers of Māori students in comaprison to some North Island schools for example. This means that the few Māori students who are regularly seeing low achievement skew our Māori achievement stats and make the problem look bigger than what it is. Many of*

our Māori students are already taking control of their learning and achieving Excellence results.

One view expressed concern over the safety for some Māori boys in English-medium classes, due to the beliefs of some staff:

Teacher: There are all the right ingredients for a focused unit and great environment for Māori to flourish. The worldview of staff members is the greatest hindrance. At risk, wounded children are not welcome in the mainstream classroom, there is only so much time and [with] thirty students a needy Māori student can miss out.

Overall, in 2014 teachers were more likely to be more positive about Māori students' experiences at Totara College than Māori students themselves were. In 2015 this reversed, as Māori student perceptions of school improved slighty and exceeded teacher positivity about Māori students' experiences at school.

Furthermore, in comparing the survey comment analysis to the relational and dialogic survey item analysis, it appears that Māori students and teachers agreed that there had been an increased application of culturally responsive and relational pedagogy in classrooms, although teachers thought this practice was more prevalent than Māori students did. Māori students said their experiences at school had improved, where as teachers' perceptions of Māori students' experiences at school were framed more negatively, which may represent a growing awareness of the reality for Māori students, as a result of the Kia Eke Panuku in-school PLD.

Totara College walkthrough observation data

Table 3.4 represents the Totara College Time 1 and Time 2 Rongohia te Hau walkthrough observation data.

Table 3.4: Totara College Rongohia te Hau walkthrough observation data

Totara College	1-5 ratings					Walkthroughs
Time 1	**1**	**2**	**3**	**4**	**5**	**In total**
number of teachers at each point of pedagogy continuum	1	3	22	6	0	32
	Basic	**Developing**		**Integrating**		
% of teachers	3.1%	78.1%		18.8%		
Time 2	**1**	**2**	**3**	**4**	**5**	**In total**
number of teachers at each point of pedagogy continuum	0	5	10	6	2	23
	Basic	**Developing**		**Integrating**		
% of teachers	0%	65.2%		34.8%		

The 2014 profile of pedagogy confirmed a majority of 78.1% of walkthrough observations were classified as *developing*, while 3.1% were *basic.* Furthermore, only 18.8% of the observations were considered to be *integrating* culturally responsive and relational pedagogy.

The 2015 results indicated a 16% increase in the number of observations that demonstrated integration of this pedagogy. The number of observations falling within the *developing* category reduced by 12.9. Those in *basic* reduced by 3.1%, which only represents one teacher.

In summary, the combined data sets show a connection between the classroom observation evidence, the relational and dialogic survey analysis, and Māori student perceptions of their experiences at Totara College. Sitting outside of these trends is the 2015 shift in teachers' perceptions relating to Māori student experiences at the school. In some instances, this evidence showed a more critical response in that more teachers recognised that the school needed to do better to address inequities for Māori learners. This suggests that although the whole staff had participated in

several Kia Eke Panuku PLD sessions and 40% of teachers had engaged in the Observation to Shadow-coaching work, the collective moral imperative for change had not yet been realised. As for Pohutukawa College, it is likely that this was because the Observation to Shadow-coaching, Evidence to Accelerate and Reflect, Review and Act components of the Ako: Critical Cycle of Learning, had yet to be activated across the whole staff. In order for reform to occur, there needed to be both a wide and deep spread of these new institutions in order to promote a *new way of being*.

Summary

The SCLTs role in their school is to use the principles, tools and institutions of Kia Eke Panuku through their praxis to spread the reform *critically* across the school, to accelerate success for Māori learners. The Kia Eke Panuku kaitoro role is to apply their adaptive expertise to make culturally responsive and relational learning visible for SCLTs, in order for them to *critically* activate the spread. Evidence showed that the two schools in this research had begun to initiate *a way of being* that promoted culturally responsive and relational pedagogy. Traditional transmission pedagogy had been challenged and disrupted over a twelve to eighteen-month period, as demonstrated by an increase in culturally responsive and relational pedagogy in classrooms.

However, findings show that Rongohia te Hau in itself did not cause large-scale shifts in pedagogy, but it did engage SCLTs to realise the current inequity for Māori learners in their school. This provided the moral imperative for them to enact their agency and to implement culturally responsive and relational pedagogical praxis in their classrooms. Consequently, they spread the relearning and unlearning process (consientisation, resistance and transformative praxis) to some of their teaching staff, through the implementation of an aspect of the Ako: Critical Cyle of Learning; Observation to Shadow-coaching. The on-going use of both the Rongohia te Hau tools and the Observation to Shadow-coaching tool instigated the emergence of transformative leadership, as SCLTs began to transform power by spreading the deconstruction and reconstruction of inequitable knowledge frameworks; acting as catalysts for meaningful dialogic encounters (Shields, 2004, 2010, 2013).

While there was some improvement in classroom experiences for Māori students at both schools, findings uncovered the notion that Māori students believed less culturally responsive and relational pedagogy was occuring within classrooms than teachers did. This thesis contends that this may have been because *some* Māori students were experiencing shifts in pedagogy in *some* of their classrooms and through critical reflection, wanted a more consistent approach across their classrooms. Furthermore, some teachers and non-Māori students were still engaging in deficit discourses and constructing *truths* around Māori students. These points indicate that in order for there to be significant shifts for Māori students, culturally responsive and relational pedagogy needed to be spread and embedded across the school community in a collective, individual and deep way, to ensure school-wide transformative praxis.

The next chapter will discuss these findings in relation to the research questions.

CHAPTER FOUR DISCUSSION

4.1 Introduction

This study has set out to investigate: how Rongohia te Hau has been understood and applied within the Kia Eke Panuku context; what the evidence from two schools shows; and key learnings and implications for Māori learners, teachers, leaders and Kia Eke Panuku kaitoro. This chapter presents a discussion on the research findings in relation to these questions, the literature reviewed in Chapter One, and other relevant literature.

4.2 How has Rongohia te Hau been understood and applied within the Kia Eke Panuku context?

As the findings of this thesis have surfaced, Rongohia te Hau is understood as a set of tools used in a summative way to determine the extent that culturally responsive and relational pedagogy has been implemented in a school. Additionally, the triangulation and analysis of the three sets of Rongohia te Hau data (student and teacher surveys as well as the walkthrough observations), during the Evidence to Accelerate conversation is an opportunity for SCLTs to use the evidence in a formative way, to develop next steps towards acceleration for Māori learners.

Furthermore, findings have demonstrated that Rongohia te Hau is a set of Smart tools which require Smart application for overall effect. In the Kia Eke Panuku context, kaitoro established PLD contexts for learning to lever SCLTs into a space of conscientisation around the current realities for Māori learners in their school. This was achieved through modelling culturally responsive and relational pedagogy using various deliberate institutions, as discussed in the research findings. It was also an initial opportunity to establish shared theories and practices (praxis), to conduct collaborative sense-making conversations that involved responsive, dialogic praxis (Berryman et al., 2013).

Rongohia te Hau provided SCLTs with an opportunity to begin enacting responsive dialogic praxis. In this respect, Berryman's (2008) double spiral model (Figure 1.2) can be extended beyond the research context into this PLD and school space. As discussed in Chapter Two, each double spiral represents the identities, prior knowledge and cultural experiences that participants bring to the central space

through respectful listening, learning, sense-making, and negotiation. Kaitoro narratives suggested that sometimes they needed to hold back their specific knowledge to allow SCLT members to find spaces to bring their voices to the table, to start making sense of what the evidence was telling them. In the Rongohia te Hau Evidence to Accelerate context (as discussed in Chapter One), multiple people contributed to the sense-making conversation: SCLT, kaitoro and the voices from the Rongohia te Hau surveys; Māori and non-Māori students, teachers and (potentially) whānau. Therefore, in this PLD context, Berryman's model can be expanded upon to include multiple spirals, where many identities contribute to the central space to create a culturally responsive and relational context for learning

This central space has also been called the third space (Bhabha, 1994; Soja, 1996). This is an empty space (Shor, 2009) where we seek to find truth by bringing our authentic and humble selves (Freire, 1998; SooHoo 2006) thus realising the "unfinishedness of the human condition" (Freire, 1998, p. 66). In my own kaitoro/researcher reflections, I alluded to this notion, challenging my own motives for bringing too much *expert* status to the conversation space, questioning the part individual ego has to play in this space. Where one or more voices dominate the central space, we are acting out power-over tactics and perpetuating colonising practices; namely traditional transmission approaches. However, when we are all equally listening and contributing to the central space, power-sharing relationships of interdependence can develop.

In order for culturally respsonsive and relational pedagogy to be enacted within the Rongohia te Hau context, all participants must be able to play a part in co-creating a performative space. There are no bystanders because it is a space of shared ownership. As principals from both schools have suggested, Rongohia te Hau gave SCLTs the opportunity to start sharing ownership and leadership of the kaupapa.

This performative space can be hybrid in nature, where "what seem to be oppositional categories can actually work together to generate new knowledges, new Discourses…" (Moje et al., 2004). Paul identified this concept when he explained how the Pohutukawa SCLT developed a responsive dialogic context for learning where both collaboration and difference were enacted. Although this presented some discomfort at times, this hybrid space was one of growth and

moving forward.

Moje et al. (2004) have defined this concept of hybridity in three ways:

> Hybrid space as a supportive scaffold that links traditionally marginalized funds of knowledge and Discourses to academic funds and Discourse; hybrid space as a ''navigational space'' in gaining competency and expertise to negotiate differing discourse communities; and finally, hybrid space where different funds and Discourses coalesce to destabilize and expand the boundaries of official school Discourse (cited in Barton & Tan, 2009, p. 52).

In this respect the responsive dialogic space that is created during the Rongohia te Hau experience is an opportunity for SCLTs and kaitoro to enagage in all three of these functions. The first connects to Vygotsky's (1997b) sociocultural theory, known as the *Zone of Proximal Development*. This acknowledges an individual's potential level of development when he or she has guided support or collaborates with a more *knowledgable other*. Findings represent this praxis as kaitoro provide intial tuakana support for SCLT members as they practice walkthrough observations. This concept was also evidenced as the SCLT at Pohutukawa College stepped up to become the more *knowledgeable other* with the HODs as they also participated in Rongohia te Hau.

Findings suggest that through the Rongohia te Hau experience, the notion of ako*,* was realised. This reciprocal teaching and learning space occurred when people fluidly switched between roles as they brought their funds of knowledge and expertise to conversations. Rawiri (kaitoro) talked about his conscious-raising experience as co-learner alongside SCLT members through *doing* the process together. The *learning through doing* idea was expressed by SCLTs and kaitoro as they engaged together in dialogic acts, to further develop their understandings about culturally responsive and relational pedagogy. As a result of this, some SCLT members had started to activate this same way of working through the Observation to Shadow-coaching process with colleagues.

Furthermore, findings infer that Rongohia te Hau generated new discourses to initiate disruption to the status quo. This purpose was realised during Evidence to Accelerate conversations. Kaitoro asked critical questions around the triangulated evidence, to push participants to refocus on the current realties for Māori learners,

leading them to create new discourses and plan actions that resisted the status quo.

As research participants emphasised, the performative nature of Rongohia te Hau is relatively worthless if evidence and learnings are not spread to a wider whole-school PLD context. Therefore, Rongohia te Hau serves to validate Māori students' experiences at school and provides a platform for every adult in the school to take ownership of this reality. Without this commitment and shared responsibility for Māori learners, Mahi Tahi will not occur (Berryman et al., 2016) and Māori students will continue to be marginalised.

4.3 What does the evidence show?

The Rongohia te Hau evidence showed that for the two schools in this study, traditional transmission pedagogy had been challenged and disrupted for a group of teachers over a twelve to eighteen-month period. This resulted in an increase in culturally responsive and relational pedagogy in some classrooms. The research findings demonstrated that in order to accelerate success for Māori learners, a personal process of conscientisation, resistance and transformative classroom and/or leadership praxis was required and experienced by SCLTs and kaitoro. Consequently, time was spent developing knowledge and understandings about culturally responsive and relational pedagogy, before spreading the work to the wider group of participating staff. Shortly after Rongohia te Hau, kaitoro engaged SCLTs in learning about the Observation to Shadow-coaching tool and process, which further developed their theoretical underpinnings of the new pedagogy. From here, participants spent time practising using the tool and engaging in critical learning conversations and shadow-coaching with each other.

Following their own implementation of this process, SCLTs began to spread the Observation to Shadow-coaching work to some of their staff, working alongside teachers who were generally regarded as *friendlies*, or colleagues who tended to be open or reflective practitioners. They gathered and used evidence to respectfully challenge and disrupt pedagogical theories and assumptions that were underserving Māori learners. Culturally responsive and relational pedagogy provided the new knowledge framework to base teachers' next steps on. Through the Observation to Shadow-coaching work, some teachers in the school were able to answer the

following questions around their practice: 'Where am I going?' 'How am I going?' and 'Where to next?' (Hattie & Timperley, 2007).

However, through the Rongohia te Hau surveys, Māori students consistently reported less culturally responsive and relational pedagogy was occuring within classrooms than teachers did. This provides clear proof that implementation had not yet been sufficiently spread and embedded in classrooms across the two schools. Furthermore, the continued deficit discourses around Māori students suggests the work the SCLTs had started, had not yet targeted the staff who most needed to redefine the way in which they interacted with Māori learners. Zoe and Kat both stressed that one out of five teachers changing their practice is neither urgent or collaborative enough for large-scale reform to occur. While many of the SCLTs worked with *friendlies* to develop their expertise with the Observation to Shadow-coaching process, Māori learners were still experiencing traditional transmission pedagogy in most classrooms. The 2015 walkthrough observation evidence showed that at Pohutukawa College this was occurring in approximately 46% of classrooms and at Totara College, 65%.

Three points arise from these findings. Firstly, prevailing discourses of dominance represent historical power-over approaches. Survey evidence showed that some teachers believed that Māori students were doing *as well as could be expected*, *given their home/cultural circumstances*. This constructed *truth* (Freire, 1986) may have provided them reason enough to avoid taking personal responsibility for change. Furthermore, SCLTs previous educational experiences (entrenched in traditional transmission pedagogy) may have consitituted a habitual and unconscious need for knowledge and power to drive professional learning, consequently driving a need to be *experts* before implementing a new *way of being* across the school. As discussed in Chapter One, knowledge and power are interdependent (Focault, 1980) and have been used to dominate Indigenous peoples since colonisation. If we as educators are to resist this discourse, we must adopt power-sharing approaches. As kaitoro have voiced in the previous chapter, in order to relinquish our *expert* status, we need to be willing and courageous enough to be vulnerable, responsive and co-learners.

Secondly, the focus on working predominantly with *friendlies* brings into question the depth and analysis of the Rongohia te Hau data, in order to priortise the most effective implementation of Mahi Tahi. Were questions such as; *What groups of teachers or leaders could help spread Mahi Tahi;* or *What groups of teachers do we need to priortise working with,* asked? Taking more time to make sense of the Rongohia te Hau data through critical questioning may have helped the two schools in the research better understand their context and consequently plan a more strategic spread of the kaupapa. Furthermore, having the courage to go beyond working with *friendlies* may have gone further to produce the transformative change needed to benefit *all* Māori learners, and to promote social justice.

This leads to the third notion that has surfaced in the research. Although Rongohia te Hau is critical in nature, it is not *the* critical response to the issue of addressing the inequity that exists for Māori learners. Rather, it provides the evidence that is needed to formulate the relevant and collective critical response within a school. Therefore, as the saying goes, *weighing the pig doesn't make it grow any faster* (English Language & Usage, 2015) and using Rongohia te Hau to capture a picture of the pedagogy that is occuring within a school will not produce accelerated success for Māori learners. However, reframing new realities through a relearning and unlearning process with a sense of ugency (Berryman et al., 2016), is more likely to impact on Māori learners.

4.4 What have been the key learnings/implications for Māori learners, teachers, leaders and Kia Eke Panuku kaitoro?

A key learning from this study is that the Smart and sustained use of Rongohia te Hau provides opportunities to evaluate these reframed realities for Maōri learners, to enable strategic change to be formulated to disrupt the status quo in schools. However, this research has identified that through Rongohia te Hau, the process of disruption had not been sufficient to create transformative change for Māori learners, and in fact the schools in this study needed to engage in the dismantling and rebuilding of current school structures. According to another Kia Eke Panuku principal:

> We need to dismantle what is not working, and learn new theories, discourses and practices to reform our mainstream schools so that they are places where

both Treaty partners can enjoy the benefits that success in education can offer. (Kia Eke Panuku, n.d.8, para.1)

Kia Eke Panuku offered theories and frameworks for schools to dismantle, rebuild, and to grow these *new ways of being*. As discussed in Chapter One, the concept of Mahi Tahi is central to this change and "engenders collaborating with collective responsibility, accountability and commitment to support and care for each other throughout all endeavours" (Kia Eke Panuku, n.d.9, para.1).

4.4.1 Whakawhanaungatanga as a way of being

During this research, both schools had started to enact the Observation to Shadow-coaching part of the Ako: Critical Cycle of Learning with each other and with some individuals, thus interrogating their own practices and developing culturally responsive and relational praxis in their classrooms. As Alton-Lee (2015) asserts, it is the act of whakawhanaungatanga that drives the *how* of school improvement. Bishop (1995) explains that establishing and sustaining a sense of whanaungatanga leads to shared ownership of a kaupapa:

> In this sense, whanaungatanga means that groups...are constituted as if they were...an extended family....To use the term whānau, literally or metaphorically, is to identify a series of rights and responsibilities, commitments and obligations, and supports that are fundamental to the collectivity (cited in Alton-Lee, 2015, p. 41).

At the time of this research, schools had not yet evaluated current structures and systems to ensure a process of whakawhanaungatanga promoted a shared sense of responsibility towards the kaupapa. As Alton-Lee reports (2015), this process needs to occur at multiple levels of the school and beyond, to address the challenges of deep change:

> Whakawhanaungatanga has informed the Te Kotahitanga approach to change and collaboration at all levels: classroom, school, project, research institution, policy, and system. Whakawhanaungatanga principles are a resource for resolving the tensions that inevitably arise in an endeavour that demands deep change in a system that has not delivered for Māori (p. 43).

Therefore, in order for there to be significant shifts for Māori students, the implementation of a culturally responsive pedagogy of relations needed to be

grounded in a kaupapa Māori approach to ensure the notions of interdepence and ownership were more fully realised across schools (Bishop, 2012). This signposts an opportunity for kaitoro, SCLTs and the wider staff to develop a deeper understanding of the potential of the principles of kaupapa Māori praxis, within these English-medium school contexts.

4.4.2   Resisting the status quo as a way of being

Another key learning from the research indicates that the adults in this study struggled to resist a deeply ingrained *expert* status in their professional learning pursuits. Consequently, the urge to *get things right* before spreading the kauapapa to the wider school dominated the early phases of the PLD. The fact that SCLTs predominantly favoured working with *friendly* teachers also suggests a need for them to act more courageously. Evidence suggests that kaitoro could have more explicitly modelled how to resist this status quo; using Rongohia te Hau data to ask relevant and critical questions, ensuring a more strategic, deliberate and systematic spread of the Ako: Critical Cycle of Learning. As a result, teachers would have increased opportunities to encourage Māori students to become *experts* through the creation of responsive and dialogic spaces in classrooms and across the school; addressing and reconstructing current power imbalances (Sleeter, 2011).

### 4.4.3   Power-sharing as a way of being

As discussed in Chapter Three, Rongohia te Hau was seen as an integral part of Kia Eke Panuku as a whole. Findings reveal there was some resistance to the Rongohia te Hau walkthrough and survey process from the wider staff, possibly due to SCLTs not providing adequate preparation, feedback and follow-up. Resistance from teachers could also have emerged as a result of a deep-seated belief that this type of social change was uneccesary. These factors may have impacted negatively on some teachers' willingness to engage in the Kia Eke Panuku PLD. An apparent consequence was the continued deficit discourse and constructed *truths* (Freire, 1986) towards Māori learners, as evidenced in some of the survey comments. The lack of transparency from SCLTs can be interpreted as an unconscious holding of knowledge and power, resulting in the perpetuation of dominance and elitism. It could also be understood as the SCLT not wanting to divulge the process and outcomes of Rongohia te Hau, in fear of a negative staff response. As Cherryholmes

(1987) argues: "The rules of a discourse govern what can be said and what must remain unsaid" (p. 301).

Therefore, this research has rendered the need for SCLTs to carefully consider how to implement Rongohia te Hau in a culturally responsive and relational way, with a deliberate focus on shifting power relations to effect sustainable moral change (Speck, 1996). This could include facilitating whole-staff PLD similar to that which kaitoro led SCLT through, as discussed previously in this thesis. Furthermore, the electronic feedback tool, used to give specific feedback to teachers on their individual walkthrough observation (as discussed in Chapter One) may have provided a more purposeful process for some staff. Additionally, feeding back an overall picture of Rongohia te Hau outcomes to the whole staff, would help to create a shared sense of ownership and moral purpose for the kaupapa.

4.4.4 Mahi Tahi as a way of being

As established, Rongohia te Hau is not the *silver bullet* to transform pedagogy into a more culturally responsive and relational approach in schools. It is however an assessment device that can be used in either a formative or summative way. Intially this can be to determine the transformative actions and PLD interventions that will make a difference for Māori learners. Subsequently it can assess the success of Mahi Tahi and the PLD that has operated within the school. As discussed in Chapter One, Mahi Tahi requires leaders and teachers to enact the Ako: Critical Cycle of Learning. The Context for Coherency, Spread and Ownership diagram (Figure 4.1) is a formative tool that schools can use to evaluate their progress towards spreading Mahi Tahi across their school and community (Kia Eke Panuku, n.d.10). In Kia Eke Panuku we called this framework the *Spotlight Diagram.* The pink shaded area metaphorically represents the wide shaft of light (activated by the work of the SCLT) that beams out of the spotlight to involve all relevant parties. This requires a wide range of ownership to ensure Māori students, whānau, hapū, iwi and communities are benefiting. Schools must continue to ask the following critical questions of themselves; *How wide, deep and bright is the beam of the Mahi Tahi spotlight in our school? Who has been involved with Mahi Tahi and who has benefited to date?*
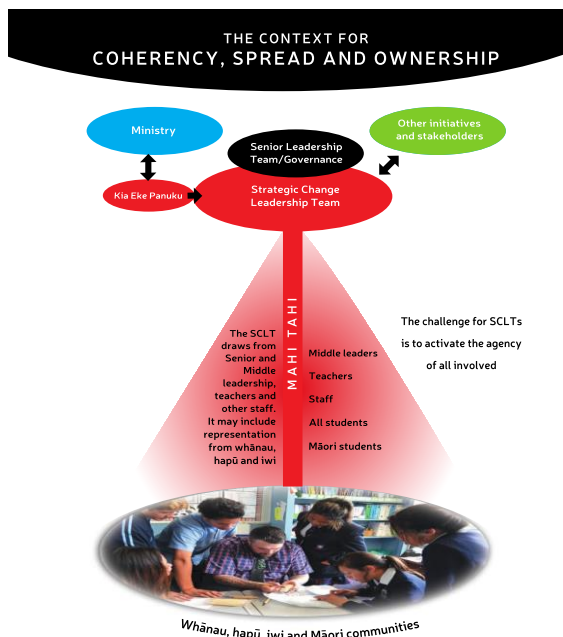
Figure 4.1 The Context for Coherency, Spread and Ownership (Kia Eke Panuku, University of Waikato, n.d.10)

As kaitoro, we found that SCLTs tended to create a very narrow shaft of light during the first year of Kia Eke Panuku, in most cases working with some teachers only. In these instances, the PLD had not yet fully benefited all Māori learners, whānau and other leaders and teachers in the school, as the findings of this research have shown for the two schools involved. Consequently, after the first year of Kia Eke Panuku, Rongohia te Hau included an online survey component for whānau, in addition to the student and teacher surveys. A recommendation to the two schools in this study is to consider using this *Spotlight* tool, alongside Rongohia te Hau, to evaluate the current spread of Mahi Tahi within and beyond the school and to strategically plan ways to create broader and more powerful educational connections. A further recommendation is to find ways to gather as many Māori student and whānau voices as possible through the Rongohia te Hau online surveys, to determine the success of interventions.

Additionally, the Mahi Tahi Ako: Critical Cycle of Learning tool (Kia Eke Panuku, n.d.11) is another Kia Eke Panuku resource which provides schools with a framework to capture and evaluate the extent that they have spread the work at multiple layers of the school and beyond. The purpose of this template is for SCLTs

to capture the quantity and nature of the Observations to Shadow-coaching, Evidence to Accelerate and Reflect, Review and Act conversations that are occuring in the school. SCLTs can use this alongside evaluative evidence from the *Spotlight* diagram and Rongohia te Hau, to promote on-going critical evidence-based conversations, leading to developed capability and sustainability.

4.4.5 Mahi Tahi as the engine room for reform

A critical question that arises from these recommendations is; *How do we know this new way of working will lead to improved outcomes for Māori learners?* A comparison of NCEA level two achievement of 16-year-old Māori students in Kia Eke Panuku Tranche One (first cohort) schools and non Kia Eke Panuku schools, shows pleasing results. After the first year of PLD implementation, evidence shows:

> … the proportion of Māori students achieveing NCEA Level 2 in the 39 low and mid decile Kia Eke Panuku schools increased on 2014 at a greater rate than in non-Kia Eke Panuku schools. Compared with 2012 results, the proportion of Māori students in Kia Eke Panuku low decile schools increased by 5.4%, while those in non-Kia Eke Panuku schools increased by 4.3%. For mid-decile schools the difference for Kia Eke Panuku schools between 2012 and 2014 was 9.2% compared to non-Kia Eke Panuku schools of 5.8% (Berryman et al., 2016, p. 64)

With this in mind, it is to be noted that within this one-year timeframe, many of these 39 schools had only just engaged in Rongohia te Hau and started to activate Observation to Shadow-coaching with some of their staff, in a similar way to the two schools in this research. Can it therefore be supposed that with full enactment of the Ako: Critical Cycle of Learning at multiple layers of the school, outcomes for Māori learners would accelerate far beyond the above results?

We have learnt that in the latter stages of Te Kotahitanga, full implementation produced very positive results for Māori learners. In Alton-Lee's (2015) Ka Hikitia Demonstration Report, Christine Sleeter's introductory letter summarises the difference Te Kotahitanga Phase Five made for Māori students within those schools:

> Notably, *Effectiveness of Te Kotahitanga Phase 5, 2010-12* finds that: "the achievement of Māori students (as measured by NCEA levels 1–3) in Phase

5 schools improved at around three times the rate of Māori in the comparison schools," "the proportion of Māori students coming back into year 13 increased markedly in Phase 5 schools," and "by 2012 the number of year 13 students achieving NCEA level 3 in Phase 5 schools was nearly three times what it had been four years earlier." These results are clearly in line with the goals of *Ka Hikitia.*

The analysis in *Effectiveness of Te Kotahitanga Phase 5, 2010-12* also finds, as we did, Māori student satisfaction with school, and particularly with being Māori in school. All of this is precisely what *Ka Hikitia* aims to bring about (p. 2).

Earlier developments and stages of Te Kotahitanga had contributed to these Phase 5 results (Bishop et al., 2010), representing the need for on-going professional learning and development in schools to effect sustainable change. As Kia Eke Panuku was built on the foundations of Te Kotahitanga and other intiatives (as discussed in Chapter One), it is probable that activating Mahi Tahi in a wide, deep and on-going way, will likely result in Māori learners realising their potential academically, as well as succeeding as Māori. As Te Kotahitanga has taught us, in order to achieve true educational reform, all educators must commit to continuous and responsive change. Diedrich (2014) argues:

Education reform is not something that completes or is won or lost. It is an evolving process that reflects the changing needs of students, as well as our changing awareness of those needs. This is not the work of a lifetime, but the work of generations. We would do well to remember that (para. 10).

Mahi Tahi is the means by which this reform can occur. It is the engine room to activate the principles of culturally responsive and relational pedagogy as the basis for all interactions. Assessment tools and frameworks will support leaders to evaluate the extent that they have spread and embed Mahi Tahi in their schools.

4.5 Summary

Referring back to the loose translation of Rongohia te Hau offered in the introductioin of this thesis; *listening to the winds of change* suggests a past, present and future context. Therefore, using Rongohia te Hau in an on-going way,

acknowledges what the current in-school experiences for Māori learners have been, are currently, and what they potentially can be.

Although Rongohia te Hau instigated challenge and disruption to the SCLTs and kaitoro involved in this research, it required more widespread learning and dismantling across the school. The critical, long term response comes through Mahi Tahi, which the SCLTs started to activate with their wider staff. By engaging in dialogic and relational learning across the school's staff it is more likely that understandings of culturally responsive and relational pedagogy in classrooms will follow. From this research we have seen that partially enacted, Mahi Tahi (through lack of spread or lack of depth into the Ako: Critical Cycle of Learning) resulted in some pedagogical shifts, but that experiences for all Māori learners were yet to improve. It has been suggested that Mahi Tahi could promote accelerated success if leaders and teachers give up the need to be *experts,* and focus on relearning and unlearning through *doing* this work themselves, spreading it more coherently and courageously across the school.

To achieve the aspirations of Ka Hikitia, *Māori students enjoying and achieving educational success as Māori*, schools will need to engage in continuous and *critical* cycles of review. This chapter has discussed how Rongohia te Hau can support schools with this if they are prepared to take a more critical and stronger stance for social change by working coherently across the school.

CHAPTER FIVE CONCLUSION

5.1 Introduction

When I first began this research I had just started as kaitoro for Kia Eke Panuku. At that time, the Kia Eke Panuku team was supporting numerous schools to gather evidence of the educational experiences of Māori learners, through Rongohia te Hau. I was fascinated and invigorated by this rigorous process and therefore decided to base my research on it. As this inquiry has evolved, so too has Kia Eke Panuku. The iterative nature of this PLD has impacted in a positive and somewhat complex way on my research. What seemed quite straight forward at the start, grew into a multiplicity of cyclical possibilities. I have realised that there is no one tool that can ever be Smart enough to address the on-going disparity that has, and still is, occuring for Māori learners. What is required are willing hearts and minds, along with an accolade of tools that can help people relearn and unlearn (Wink, 2005) their predetermined assumptions and beliefs.

This chapter will summarise key findings from the research, discuss limitations, include recommmedations for other schools and PLD providers, as well as pose suggestions for further study.

5.2 Summary of key findings

Findings in this research represent Rongohia te Hau as a set of Smart tools used to capture a snapshot of pedagogy across the school, to inform critical next steps to accelerate success for Māori learners. The study has found that it is imperative that Rongohia te Hau be used Smartly, through a culturally responsive and relational approach. This was modelled by kaitoro as they provided learning contexts where responsive dialogic spaces were established and where critical discourses could emerge. These dialogic interactions validated multiple voices, including those being underserved; namely Māori learners.

During the time of this research, both Pohutukawa College and Totara College had reached a similar point in the implementation of Mahi Tahi in that they had both engaged some teaching staff in the Observation to Shadow-coaching component of the Ako: Critical Cycle of Learning. Rongohia te Hau showed some positive shifts in the increased enactment of culturally responsive and relational pedagogy in

classrooms. Evidence also showed that dominant hegemonic (Darder et al., 2009) discourses towards Māori students still prevailed amongst the staff in these schools. Furthermore, Māori students were experiencing inconsistent pedagogical practices across classrooms; while some teachers practised a culturally responsive and relational pedagaogy, most were still operating within a traditional transmission mode. This thesis contends 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.

This dominant discourse also prevailed within SCLTs, as they (perhaps) unwittingly resisted spreading Mahi Tahi to the wider staff, instead operating within a power-over zone, where their becoming *experts* was paramount to success. Kaitoro were also seduced by the dominant discourse of power, as they/we failed to steer the SCLTs into a space of *learning through doing*, opting instead for the safety of a *take your time to develop confidence* discourse. Meanwhile, Māori learners were continuing to experience traditional transmission modes of learning in many classrooms. As research has told us, this is not the pedagogy that best works for them (Bishop & Berryman, 2006).

In the previous chapter, I argued that the spread and depth of the Ako: Critical Cycle of Learning had not occured urgently enough in the two schools involved. I do not wish to speak for these schools, however I will bring my kaitoro persepective. As PLD practitioners we too were relearning and unlearning about giving up our expert status and allowing opportunities for the redistribution of power for our learners. Since that time I/we have learnt a lot about using the Kia Eke Panuku tools in a more courageous, critical, responsive and dialogic way. We have also grown in our understanding of the depth and potential of Mahi Tahi and the Ako: Critical Cycle of Learning. Consequently, our focus with schools changed to *en-courage*, and here I mean, to help SCLTs to find the courage, to engage in all aspects of this cycle, across and beyond classroom and school settings.

5.3 Limitations of this research

The limitations of this research relate to the necessary yet timebound nature of it. Since completing this study, these two schools have progressed in their journey with the kaupapa. My time as kaitoro has shown me that generally schools

experience times of ebb and flow in their growth process. This twelve to eighteen-month snapshot of progress does not reveal a full picture of their, or indeed our own efforts to address inequities for Māori learners, to date.

5.4 Recommendations for other schools

5.4.1 Implementation of Rongohia te Hau

A question that arises from this research is; *To what extent is Rongohia te Hau useable in schools who have not been involved with Kia Eke Panuku PLD?*

This research has provided rich evidence that much learning has been done by SCLTs and kaitoro through the Rongohia te Hau process. This learning provides a foundation for other schools who wish to enagage in this assessment process, in order to determine the current picture of pedagogy in their school. As this study has argued, the walkthrough and survey tools are tools that are fit-for-purpose and user-friendly. However, they need to be used in a Smart way to ensure culturally responsive and relational praxis begins to engender a *new way of being* that is situated within kaupapa Māori epistemology and critical perspectives.

Schools who use Rongohia te Hau without external support should firstly engage in developing their understanding of what culturally responsive and relational pedagogy looks like, sounds like and feels like in classroom praxis. As this thesis has emphasised, relearning and unlearning (Wink, 2005) comes about through the creation of socially constructed contexts (McLaren, 2009) where dialogic interactions create spaces for participants to bring their funds of knowledge to contribute to the co-construction of new knowledge (Moll et al., 1992). Hence, it is not necessary to be an *expert* to engage in Rongohia te Hau but one does need to work alongside someone with greater expertise in the tools if one's own skills and knowledge are to grow. Expertise can then develop assuming the conditions for learning are based within culturally responsive and relational praxis.

Furthermore, as further findings in this research have revealed, simply implementing Rongohia te Hau will do little to change the longstanding reliance on deficit theorising and traditional transmission pedagaogical practices that have dominated educational contexts and disadvantaged Māori learners. The Rongohia te Hau evidence should be used in a determined way to strategise an urgent yet

sustainable response. Schools need to activate critical cycles of inquiry at multiple layers of the school that include Māori students, whānau and iwi in decision-making processes. As schools start to realise the concept of whakawhanaungatanga as power-sharing praxis (Alton-Lee, 2015) and pursue a relentless focus on the moral imperative for change, they will begin to enact systematic reform and disrupt traditional power and privilege (Berryman et al., 2016). Through their website, Kia Eke Panuku has provided schools with a myriad of resources, to begin activating such a response.

5.4.2 Disrupting and dismantling the status quo

The notion of going beyond disrupting the status quo towards a process of dismantling has emerged from this study. Several key recommendations arise from this finding. The first relates to the activation and spread of Mahi Tahi. Leadership teams should evaluate the potential for urgent and accelerated success. Partial implementation of culturally responsive and relational pedagogy may infact be confusing and frustrating for Māori learners, as they experience inconsistent pedagogical practice across their classes and the school. It is important for leaders to use evidence (such as Rongohia te Hau and other forms of participation and achievement data) to strategically plan how the implementation of Mahi Tahi will best work in their school.

Furthermore, in order for Mahi Tahi to be embedded and sustained in schools, leaders and teachers will need to review current policies, systems and structures and find ways that allow staff the time and means to fully engage in this *new way of being* in a deliberate and on-going way. Timperley and Wiseman (2003) summarised Stoll and Fink's (1996) view on the challenge and importance of a school culture:

> [S]uccessful schools were able to link their re-structuring and reculturing efforts so as to bring about changes effectively, for example, they adapted timetables, created new policies, amended roles and responsibilities, developed clear lines of authority and responsibility, provided time for people to meet, hired new staff to 'fit' and help steer the changing direction of the school, and facilitated coordination of the process (pp. 26-27).

Therefore, the second recommendation is that re-structuring and reculturing should go hand-in-hand, allowing change to occur in both a deep and wide way across the school. This will promote disruption and dismantling of the status quo, engendering opportunities for conscientisation, resistance and transformative praxis to occur, in order to benefit Māori learners.

A final recommendation is for schools to ensure that all teachers and leaders are participating in critical evidence-based conversations in an on-going way. These conversations should work towards developing individual and collaborative next steps, and evaluate the impact that current or new approaches have on Māori learners. Although many schools currently operate individual and collaborative inquiries, from my experience it is sometimes questionable whether these conversations are always critical in nature, and if they are benefiting Māori students or merely following through a process.

5.5 Recommendations for other PLD providers

The findings in this research have demonstrated three key characteristics that made up the Rongohia te Hau PLD process: kaitoro facilitated deliberate acts of culturally responsive and relational pedagogy; they ensured SCLTs maintained a relentless focus on the kaupapa; and they insisted conversations were critical and evidence-based. This research recommends other PLD providers adopt these principles in order to model this responsive and relational *way of being,* as opposed to traditional transmission or power-over approaches.

A further recommendation proposes the need for facilitators to seek a balance between the provision of support versus challenge. As this study has evidenced, too much time spent on supporting the expertise of teachers and leaders can perpetuate knowledge and power domination, rather than modelling a *learning through doing* or *learning alongside* approach. To embrace critical praxis, facilitators need to consistently and respectfully challenge the practices that continue to disadvantage students who are currently being underserved.

5.6 Recommendations for other researchers

Further research is needed to explore the praxis of Mahi Tahi in English-medium school settings. This would allow other culturally responsive and relational tools

and frameworks (such as the Observation to Shadow-coaching tool) to be tested, to determine if they provoke this sense of disruption and dismantling that has been argued is needed for large-scale educational reform to occur.

Furthermore, an investigation of how a school, experienced in using Rongohia te Hau, helped spread these pratices across a school Community of Learning, would be another interesting progression from this research.

5.7 Summary

The SCLT members and kaitoro who graciously participated in this research have contributed a bricolage of evidence which has resulted in rich collaborative stories and summative data. This inquiry has allowed me to answer the following questions:

- How has Rongohia te Hau been understood and applied within the Kia Eke context?
- What does the evidence show?
- What have been the key learnings/implications for Māori learners, teachers, leaders and Kia Eke Panuku kaitoro?

Evidence has demonstrated that the use of the Rongohia te Hau survey and observational walk-through tools went some way in disrupting transmission pedagogies for SCLT and kaitoro participants. However, the start of a wider and deeper disruption through the activation of the Observation to Shadow-coaching process (through the Ako: Critical Cycle of Learning) resulted in increased implementation of culturally responsive and relational pedagogy in classrooms. The voices of Māori students suggested they were not yet experiencing consistent pedagogical practice across their classes. This has critical implications for leaders, teachers and kaitoro who must now work collaboratively to activate Mahi Tahi in a cyclic and on-going way. This will more speedily dismantle the status quo, so that culturally responsive and relational pedagogy permeates school cultures at every level. Furthermore, in order for this to occur, politicians and policy makers must prioritise the provision of PLD resourcing that supports the vision of Ka Hikitia, so that schools can step up their performance towards *Māori enjoying and achieving educational success, as Māori.*

GLOSSARY[2]

These definitions align with the interpretations used in Kia Eke Panuku. They may not be universal.

Agency
when individuals or a team feel able to bring about change

Ako
sense-making that is dialogic, reciprocal and ongoing

Ako: Critical Cycle of Learning (unlearning, relearning)
promoting learning through reflective conversations in order to effect change

Co-construction
to work as a learner with co-learners, negotiating learning contexts and content in order to actively construct knowledge

Conscientisation
understanding the part we play in perpetuating the status quo of inequality

Critical
understanding how issues of power play out within pedagogy, school systems and structures, leadership practices and relationships with whānau, hapū and iwi

Cultural capital
the store of cultural experiences, knowledge and attitudes a child can build their learning from when they go to school

Cultural toolkit
using prior knowledge and cultural experiences to create new learning

Dialogic
when learning engages students cultural toolkit, academic feedback and feed-forward and co-construction

Evidence to Accelerate
gathering data in an iterative manner to monitor effectiveness of the reform

Hegemony
power and dominance of one societal group over another

Institutions
the structures, processes and procedures that schools create to monitor their performance and institutionise innovation and improvement

---

[2] Many of the definitions of these terms have been taken from the Kia Eke Panuku website.

Kaitoro
explorer of ideas, facilitator

Kaupapa
common vision

Kia Eke Panuku
a journey towards success that is both dynamic and continuous, building from one's current location to where one aspires to be in the future

Kotahitanga
unity of purpose

Mahi tahi
the work we undertake together / the engine room of Kia Eke Panuku

Manaakitanga
belief in and care for Māori learners

Monologic
a prolonged talk or discourse by a single speaker, especially one dominating or monopolizing a conversation

Observation to Shadow-coaching
process of collecting evidence of practice that then informs a follow up ako: critical learning conversation with the teacher

Planning for coherency
aligning and focusing actions to disrupt the status quo

Praxis
the coming together of theory and practice

Prior experiences and knowledge
the understandings that students bring with them to the learning

Profiling
understanding and analysing a school's current position

Reflect, Review and Act
re-imagining and embedding more equitable opportunities for Māori to excel

Resistance
promoting actions that support the kaupapa and resisting those that don't

Teina
younger, less skilled or less knowledgeable other

Transformative leadership
leaders who take seriously the personal and public responsibility to use power,

privilege and position to promote social justice and enlightenment for the benefit of society as a whole

Transformative praxis
theory based practice that transforms the status quo for more equitable outcomes

Tuakana
older, more skilled, or more knowledgeable other

Whakapapa
genealogical connections

Whānau
family and/or extended family

Whanaungatanga
familial-like relationships of care and connectedness

REFERENCES

Alexander, R. J. (2006). *Towards Dialogic Teaching* (3rd ed.). New York: Dialogos.

Alton-Lee, A. (2005). *Quality teaching for diverse learners: How an evidence-based approach can help*. Keynote address to ACSA Forum, Melbourne, 23-24 May, 2005.

Alton-Lee, A. (2015). *Ka Hikitia Demonstration Report: Effectiveness of Te Kotahitanga Phase 5 2010-12*. Wellington: Ministry of Education.

Assembly of First Nations. (1993). *Reclaiming our nationhood; strengthening Commission on Aboriginal Peoples*. Ottawa: Assembly of First Nations.

Auger, D. (2001). *The northern Ojibwe and their family law* (Doctoral dissertation). Osgood Hall Law School, York University. North York.

Bakhtin, M. M. (1981). *The Dialogic Imagination: Four Essays by M. M. Bakhtin*. Austin, Texas: University of Texas Press.

Banks, J. A. (1991). *Teaching Strategies for Ethnic Studies*. Massachusetts: Allyn and Bacon Inc.

Banuri, T., & Marglin, F. (1993). *Who will save the forests? Knowledge, power and environmental destruction*. (1st ed.). New York: United Nations University

Barton, A. C., & Tan, E. (2009). Funds of knowledge and discourses and hybrid space. *Journal of Research in Science Teaching*, *46*(1), 50-73.

Battiste, M. (2002). *Indigenous knowledge and pedagogy in First Nations education: A literature review with recommendations*. Ottawa: Apamuwek Institute.

Bennett, C. I. (1995). Preparing teachers for cultural diversity and national standards of academic excellence. *Journal of Teacher Education*, *46*(4), 259-265.

Berryman, M. (2008). *Repositioning within indigenous discourses of transformation and self-determination* (Doctoral dissertation). The University of

Waikato, New Zealand. Retrieved on October 3, 2014 from: http://researchcommons.waikato.ac.nz/handle/10289/2565

Berryman, M. (2013). Leaders' Use of Classroom Evidence to Understand, Evaluate and Reform Schooling for Indigenous Students. *A Developmental Approach to School Self- Evaluation Advances in Program Evaluation*. (pp. 147-161). Emerald Group Publishing Limited.

Berryman, M., Egan, M., & Ford, T. (2014). *Sustaining and spreading educational reform: including marginalised students.* Ministry of Education (EBook*).*

Berryman, M., Eley, E., Ford, T. & Egan, M. (2016). Leadership: Going beyond personal will and professional skills to give life to Ka Hikitia. *Journal of Educational Leadership, Policy and Practice, 30*(2), 56-68. New Zealand Educational Administration & Leadership Society, Wellington, New Zealand.

Berryman, M., SooHoo, S., & Nevin, A. (Eds.). (2013). *Culturally Responsive Methodologies*. Bingley, UK: Emerald Group Publishing.

Bhabha, H.K. (1994). *The Location of Culture*. New York: Routledge.

Bishop, A.R. (1995). *Collaborative research stories: whakawhanaungatanga*. (Unpublished doctoral dissertation). University of Otago, Dunedin, New Zealand.

Bishop, R. (1996). *Collaborative Research Stories: Whakawhanaungatanga*. Palmerston North, New Zealand: Dunmore Press.

Bishop, R. (1999). Collaborative storytelling: Meeting Indigenous people's desires for self-determination. Paper presented at the *World Indigenous People's Conference*, Albuquerque, New Mexico, June 15-22.

Bishop, R. (2005). Freeing ourselves from neo-colonial domination in research. A kaupapa Māori approach to creating knowledge. In N.K. Denzin & Y.S. Lincoln. (Eds.). *The Sage Handbook of Qualitative Research* (3rd ed., pp. 109-138). London: Sage Publishing.

Bishop, R. (2012) Pretty difficult: Implementing kaupapa Māori theory in English-medium secondary schools. *New Zealand Journal of Educational Studies*, *47*(2), 38-50.

Bishop, R., & Berryman, M. (2006). *Culture Speaks: cultural relationships and classroom learning*. Wellington, New Zealand: Huia Publishers.

Bishop, R., & Glynn, T. (1999). *Culture Counts: Changing Power Relations in Education.* Palmerston North, New Zealand: Dunmore Press.

Bishop, R., Berryman, M., & Richardson, C. (2001). *Te Toi Huarewa: effective teaching and learning strategies, and effective teaching materials for improving the reading and writing in te reo Māori of students aged five to nine in Māori-medium education: final report to the Ministry of Education*. Wellington, New Zealand: Ministry of Education, Research Division.

Bishop, R., Berryman, M., Cavanagh, T., & Teddy, L. (2007). *Te Kotahitanga Phase 3 Whanaungatana: Establishing a culturally responsive pedagogy of relations in mainstream secondary school classrooms.* Māori Education Research Institute (MERI), University of Waikato and Poutama Pounamu Research and Development Centre. Retrieved 26 August, 2014 from: http://www.educationcounts.govt.nz/publications/series/9977/9454

Bishop, R., Berryman, M., Cavanagh, T., & Teddy, L. (2009). Te Kotahitanga: Addressing educational disparities facing Māori students in New Zealand. *Teaching and Teacher Education*, *25*(5), 734-742.

Bishop, R., Berryman, M., & Wearmouth, J. (2014). *Te Kotahitanga: Towards effective education reform for indigenous and other minoritised students.* Wellington, New Zealand: NZCER.

Bourdieu, P. (1986). The forms of capital. In J. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education* (pp. 241-258). Westport, CT: Greenwood Press.

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, *9*(2), 27-40.

Bruner, E.M. (1986). Ethnography as Narrative. In V. Turner and E. Bruner (Eds.) *The Anthropology of Experience*. Chicago: University of Illinois Press.

Bruner, J. (1990). *Acts of Meaning.* Cambridge, MA: Harvard University Press.

Bruner, J. (1991). The narrative construction of reality. *Critical Inquiry, 18*(1), 1-21. Retrieved on December 3 2014 from http://www.jstor.org/stable/1343711

Bruner, J. S. (1996). *The Culture of Education*. Harvard University Press.

Burgess, R. G. (1984). *In the Field: An Introduction to Field Research*. New York: Falmer Press.

Burke, J. R., & Onwuegbuzie, A. J. (October, 2004). Mixed methods research: A research paradigm whose time has come. *Educational Researcher*, *33*(7), 14-26. Retrieved through Google Scholar on October 10, 2014 from http://www.tc.umn.edu/~dillon/CI%208148%20Qual%20Research/Session%2014/Johnson%20&%20Onwuegbuzie%20PDF.pdf

Burr, V. (1995). *An Introduction to Social Constructionism*. London: Routledge.

Burr, V. (2003). *Social Constructionism* (2nd ed.). Hove, East Sussex: Rouledge Taylor & Francis Group.

Carriere, J. (2005). Connectedness and the health of First Nations adoptees. *Pediatric Child Health, 10*(9), 545-548.

Cherryholmes, C. H. (1987). A social project for curriculum: post-structural perspectives. *Journal of Curriculum Studies, 19*(4), 295-316. DOI: 10.1080/0022027870190402

Clandinin, D. J., & Connelly, F. M. (1994). Personal experience methods. In N. Denzin & Y. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 413-427). Thousand Oaks, CA: Sage.

Codd, J. (2005). Teachers as 'managed professionals' in the global education industry: The New Zealand experience. *Education Review, 57*(2), 193-206.

Cohen, L., Manion, L., & Morrison, K. (2005). *Research Methods in Education* (4th ed.). Taylor & Francis e-Library. Retrieved through google scholar on October 10 2014 at: http://research-srttu.wikispaces.com/file/view/Research+Methods+in+Education_ertu.pdf

Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Researcher*, *19*(5), 2-14.

Consedine, R., & Consedine, J. (2005). *Healing Our History: The Challenge of the Treaty of Waitangi.* (2nd ed.). Albany, New Zealand: Penguin Books.

Cram, F. (2001). Rangahau Māori: Tona tika, tona pono – the validity and integrity of Māori research. In M. Tolich. (Ed.). *Research Ethics in Aotearoa New Zealand*. (pp. 35-52). Auckland, New Zealand: Longman Publishing.

Creswell, J. W. (2003). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches.* (2nd ed.). LA: Sage Publications. Retrieved through google scholar on February 23 2015 at: http://isites.harvard.edu/fs/docs/icb.topic1334586.files/2003_Creswell_A%20Framework%20for%20Design.pdf

Creswell, J. W. (2005). *Educational Research: Planning, Conducting and Evaluating Quantitative Research.* New Jersey: Pearson Education.

Darder, A. (2012). *Culture and Power in the Classroom: Educational Foundations for the Schooling of Bicultural Students*. Boulder, Colorado: Paradigm Publishers.

Darder, A., Baltodano, M. P., & Torres, R. D. (2009). Critical pedagogy: an introduction. *The Critical Pedagogy Reader.* (2nd ed.) New York: Routledge.

Dei, G. J. (Ed.). (2011). *Indigenous Philosophies and Critical Education.* New York, NY: Peter Lang.

Delgado-Gaitan, C., & Trueba, H. (1991). *Crossing Cultural Borders: Education for Immigrant Families in America.* NY: Falmer.

Delpit, L. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review, 58*(3), 280-299. Retrieved from google on September 3 2012: http://faculty.washington.edu/rikitiki/tcxg464sp08/Silenced%20Dialogue%20by%20L%20Delpit.pdf

Denscombe, M. (2007). *The Good Research Guide for Small-scale Social Research Projects.* (3rd ed.). Buckingham: Open University Press.

Denzin, N.K. & Lincoln, Y.S. (2005) Introduction: The discipline and practice of qualitative research. In N.K. Denzin and Y.S. Lincoln (Eds.) *The Sage Handbook of Qualitative Research*. (3rd ed., pp. 1–32). Thousand Oaks, CA: Sage.

Denzin, N. K. & Lincoln, Y. S. (2008). Introduction: critical methodologies and indigenous inquiry. In N. K. Denzin, Y.S. Lincoln, & L. T. Smith. (Eds.). *Handbook of Critical and Indigenous Methodologies. (*pp. 1-20). Thousand Oaks, CA: Sage Publications.

Denzin, N.K. & Lincoln, Y. S. (2011). Introduction: The discipline and practice of qualitative research. In N. K. Denzin, Y.S. Lincoln, & L. T. Smith. (Eds.). *The Sage Handbook of Qualitative Research*. (4th ed., pp. 1-20). Thousand Oaks, CA: Sage Publications.

DiCicco-Bloom, B., & Crabtree, B. F. (2006). The qualitative research interview. *Medical Education*, *40*(4), 314-321. Retrieved from Google Scholar on 10 October, 2014 from: http://www.hu.liu.se/cf/larc/utbildninginformation/scientific-methodology/course-literature-and-links/1.253566/qual20interview.pdf

Diedrich, M (2014). *Minnesota 2020*. On Ed Reform: How long will it take? Retrieved on December 30, 2016 from: http://www.mn2020.org/issues-that-matter/education/how-long-will-this-take

Durie, M. (2006). Students First - Implications, Consequences and Outcomes. Keynote for *Marking a Future Path Symposium*. Wellington, New Zealand: Government Printer.

Earl, L., & Katz, S. (2002). Leading schools in a data-rich world. In K. Leithwood & P. Hallinger (Eds.). *Second International Handbook of Research on Educational Leadership and Administration.* (pp. 1003-1022). Dordrecht: Kluwer.

Earl, L., & Katz, S. (2010). Creating a culture of inquiry: Harnessing data for professional learning. In A. Blankstein, P. Houston and R. Cole (Eds.) *Data-Enhanced Leadership* (pp. 9-30). Thousand Oaks, CA: Corwin Press.

Earl, L. M., & Timperley, H. (2009). Understanding how evidence and learning conversations work. In *Professional Learning Conversations: Challenges in Using Evidence for Improvement* (pp. 1-12). Netherlands: Springer.

Easton B. (1999). *The Whimpering of the State.* Auckland: Auckland University Press.

Eisenhart, M., & Cutts-Dougherty, K. (1991). Social and cultural constraints on students' access to school knowledge. In E. Hiebert (Ed.), *Literacy for a Diverse Society: Perspectives, Programes, and Policies* (pp. 28-43). New York: Teachers College Press.

Eisner, E. W. (1991). *The Enlightened Eye: Qualitative Inquiry and the Enhancement of Educational Practice.* New York: Teacher's College Press.

English Language & Usage (2015). *What is the origin of weighing the pig doesn't make it fatter?* Retrieved from:
http://english.stackexchange.com/questions/238480/what-is-the-origin-of-weighing-the-pig-doesnt-make-it-fatter

Escobar, A. (1995). *Encountering Development: the Making and Unmaking of the Third World*. New Jersey: Princeton University Press, Princeton.

Finlay, L. (2002a). Negotiating the swamp: The opportunity and challenge of reflexivity in research practice. *Qualitative Research*, *2*(2), 209-230. Retrieved

from Google Scholar on October 10, 2014 from:
http://www.uk.sagepub.com/braunandclarke/study/SAGE Journal Articles/Ch 2.
Finlay.pdf

Finlay, L. (2002b). "Outing" the researcher: The provenance, process, and practice of reflexivity. *Qualitative Health Research*, *12*(4), 531-545.

Fleras, A., & Spoonley, P. (1999). *Recalling Aotearoa: Indigenous Politics and Ethnic Relations in New Zealand*. Auckland: Oxford University Press.

Flood, G. (1999). *Beyond Phenomenology: Rethinking the Study of Religion*. London: Cassell.

Ford, T. (2010). *Examining Culturally Responsive Leadership*. (Masters Thesis). University of Waikato, Hamilton, New Zealand.

Foucault, M. (1977). *Discipline and Punishment: The Birth of the Prison*. New York: Vintage Books.

Foucault, M. (1980). *Power/Knowledge: Selected interviews and other writings, 1972-1977*. New York: Pantheon Books.

Friedman, T. (2000). *The Lexus and the Olive Tree*. New York: Anchor Books.

Freire, P. (1985). Reading the world and reading the word: An interview with Paulo Freire. *Language Arts*, *62*(1), 15-21.

Freire, P. (1986). *Pedagogy of the Oppressed*. New York: The Continuum Publishing Company.

Freire, P. (1998). *Pedagogy of Freedom.* Lanham, MD: Rowan & Littlefield.

Freire, P. (2004). *Pedagogy of Indignation.* Boulder, CO: Paradigm.

Fullan, M. (2003). *The Moral Imperative of School Leadership*. Thousand Oaks, California: Corwin Press.

Gay, G. (2010). *Culturally Responsive Teaching: Theory, Research and Practice*. New York: Teachers College Press.

Gay, G., & Abrahams, R. D. (1972). Talking black in the classroom. In R. D. Abrahams & R. Troike (Eds.), *Language and Cultural Diversity in Education* (pp. 200-208). Englewood Cliffs, NJ: Prentice-Hall.

Gay, G., & Howard, T. C. (2000). Multicultural teacher education for the 21st century. *The Teacher Educator*, *36*(1), 1-16.

Gentemann, K. M., & Whitehead, T. L. (1983). The cultural broker concept in bicultural education. *Journal of Negro Education, 52*(2), 118-129.

Giroux, H. (2009). *Youth in a Suspect Society: Democracy or Disposability?* NY: Springer.

Goren, P. D. (2009). *How Policy Travels: Making Sense of Ka Hikitia-Managing for Success: the Māori Education Strategy 2008-2012*. New Zealand: Fullbright.

Greene, J. C. (2007). *Mixed Methods in Social Inquiry*. San Francisco, CA: John Wiley.

Grumet, M. R. (1995). The Curriculum: What are the basics and are we teaching them? In L. J Kincheloe & S. R. Steinberg (Eds.), *Thirteen Questions* (2nd ed., pp. 15-21). New York: Peter Lang.

Hall, S. (1992). The West and the Rest: Discourse and Power. In S. Hall and B. Geiben (Eds.) *Formations of Modernity.* (pp. 184-227) Oxford: Polity Press.

Harvey, R., Higgins, J., Tagg, A., & Thomas, G. (2007). Evaluation of the 2006 secondary numeracy project. *Evaluations of the 2006 Secondary Numeracy Project*, 3-28. Wellington, New Zealand: Ministry of Education.

Hattie, J., & Timperley, H. (2007). The power of feedback. *Review of Educational Research*, *77*(1), 81-112.

Haviland, D. & Rodriguez-Kiino, D. (2008). Closing the gap: The impact of professional development on faculty attitudes towards culturally responsive pedagogy. *Journal of Hispanic Higher Education, 8,* 197-212.

Hesse-Biber, S. N. (2010). *Mixed Methods Research: Merging theory with practice.* New York: Guilford Press.

Hirsch, W. (1990). *A report on issues and factors relating to Māori achievement in the education system.* Wellington, New Zealand: Ministry of Education.

Hynds, A., Meyer, L.H., Penetito, W., Averill, R., Hindle, R., Taiwhati, M. & Hodis, F., with Faircloth, S. (2013). *Evaluation of He Kākano Professional Development for Leaders in Secondary Schools (2011–2012) Final Report.* New Zealand: Victoria University for the Ministry of Education. Retrieved on August 28, 2014 from: http://www.educationcounts.govt.nz/publications/maori/english-medium-education/144630

Ions, E. (1977). *Against Behaviouralism: a Critique of Behavioural Science.* Oxford: Basil Blackwell.

Jones, A. (2012). Dangerous liaisons: Pākehā, kaupapa Māori, and educational research. *New Zealand Journal of Educational Studies*, *47*(2), 100-112.

Jordan, C. (1985). Translating culture: From ethnographic information to educational program. *Anthropology and Education Quarterly, 16*, 105-123.

Joyce, C. I. (2012). *Relational Responsive Pedagogy: Teachers and Māori students Listening and Learning from each other.* (Masters Thesis.) University of Waikato, Hamilton, New Zealand.

Kamberelis, G., & Dimitriadis, G. (2011). Focus Groups: Contingent articulations of pedagogy, politics, and inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage Handbook of Qualitative Research* (4th ed., pp. 545-561). Thousand Oaks, CA: Sage Publications.

Kemmis, S., & Wilkinson, M. (1998). Participatory action research and the study of practice. In B. Atweh, S. Kemmis, & P. Weeks (Eds.), *Action Research in*

Practice: Partnerships for Social Justice in Education (pp. 21-36). New York: Routledge.

Kia Eke Panuku (n.d.1). *Making the difference*. Retrieved on November 18, 2016 from http://kep.org.nz/mahi-tahi/making-the-difference

Kia Eke Panuku. (n.d.2). *Resources*. Retrieved on November 18, 2016 from: http://kep.org.nz/resources

Kia Eke Panuku. (n.d.3). *Observation to Shadow Coaching*. Retrieved on November 18, 2016 from: http://kep.org.nz/assets/resources/site/Voices7-8.Observations-to-Shadow-Coaching.pdf

Kia Eke Panuku. (n.d.4). *Evidence to Accelerate*. Retrieved on November 18, 2016 from: http://kep.org.nz/assets/resources/site/Voices7-9.Evidence-to-Accelerate.pdf

Kia Eke Panuku. (n.d.5). *Reflect, Review and Act*. Retrieved on November 18, 2016 from: http://kep.org.nz/assets/resources/site/Voices7-10.Reflect-Review-and-Act.pdf

Kia Eke Panuku. (n.d.6). *Profiling and Planning for Coherency*. Retrieved on November 18, 2016 from: http://kep.org.nz/assets/resources/site/Voices7-14.Profiling-and-Planning-for-Coherency.pdf

Kia Eke Panuku. (n.d.7). *Rongohia te Hau.* Retrieved on November 18, 2016 from: http://kep.org.nz/assets/resources/site/Voices7-1.Rongohia-te-Hau.pdf

Kia Eke Panuku. (n.d.8). *About Kia Eke Panuku: The Response.* Retrieved on December 18, 2016 from: http://kep.org.nz/about

Kia Eke Panuku. (n.d.9). *Mahi Tahi.* Retrieved on December 18, 2016 from: http://kep.org.nz/mahi-tahi

Kia Eke Panuku. (n.d.10). *Making the difference.* Retrieved on December 19, 2016 from: http://kep.org.nz/assets/resources/site/Ctxt-for-Coherency-spread-own-diagram-MM.pdf

Kia Eke Panuku. (n.d.11). *Mahi Tahi Data Collation tool.* Retrieved on December 19, 2016 from: http://kep.org.nz/resources

Kincheloe, J. L. (2008). *Critical Pedagogy Primer.* (2nd ed.). New York: Peter Lang Publishing Inc.

Kincheloe, J. L., McLaren, P., & Steinberg, S. R. (2011). Critical pedagogy and qualitative research: Moving to the Bricolage. *The Sage Handbook of Qualitative Research* (4th ed., pp. 163-177). Thousand Oaks, CA: Sage Publications.

King, M. (2001). *Nga Iwi O Te Motu: 1000 Years of Māori History*. Auckland: Reed Publishing.

Kitzinger, J. (1995). Qualitative research: introducing focus groups. *BMJ*, *311*(7000) pp. 299-302.

Krueger R. A., & Casey M. A. (2000) *Focus Groups: A Practical Guide for Applied Research* (3rd ed.). Thousand Oaks, CA: Sage Publications.

Ladson-Billings, G. (1992). Reading between the lines and beyond the pages: A culturally relevant approach to literacy teaching. *Theory Into Practice, 31*(4), 312-320.

Ladson-Billings, G. (1995). Toward a Theory of Culturally Relevant Pedagogy**.** *American Educational Research Journal*, *32*(3) (Autumn) 465-491. Retrieved from Google Scholar on August 27, 2014 from: http://links.jstor.org/sici?sici=00028312%28199523%2932%3A3%3C465%3ATATOCR%3E2.0.CO%3B2-4

Lai, M. K., Wilson, A., McNaughton, S., & Hsiao, S. (2014). Improving achievement in secondary schools: Impact of a literacy project on reading comprehension and secondary school qualifications. *Reading Research Quarterly, 49*(3), 305-334.

Lawrence, D. (2014). *Concientisation and Resistance: Experiences from Implementing Culturally Responsive Pedagogy of Relations*. (Masters Thesis.) University of Waikato, Hamilton, New Zealand.

Lyle, S. (2008). Dialogic Teaching: Discussing Theoretical Contexts and Reviewing Evidence from Classroom Practice. *Language and Education, 22*(3), 222-240.

McKenzie, K. B., & Scheurich, J. J. (2004). Equity traps: A useful construct for preparing principals to lead schools that are successful with racially diverse students. *Educational Administration Quarterly, 40*(5), 601–632.

McLaren, P. (2009). Critical Pedagogy: A look at the major concepts. In Darder, A., Baltodano, M., & Torres, R. D. (Eds.) *The Critical Pedagogy Reader*. (2nd ed.). Routledge: New York & London.

Madjar. I., McKinley. E., Jensen. S., & Van Der Merwe. A. (2009). *Towards University: Navigating NCEA course choices in low-mid decile schools.* University of Auckland. Retrieved on August 28, 2014 from: https://cdn.auckland.ac.nz/assets/education/about/research/docs/starpath/Towards-university-Navigating-NCEA-course-choices-in-low-mid-decile-schools.pdf

Merriam, S. B. (1988). *Case study research in education: A qualitative approach.* San Francisco: Jossey-Bass.

Meyer, M. A. (2008). Indigenous and authentic: Hawaiian epistemology and the triangulation of meaning. In N. K. Denzin, Y. S. Lincoln, & L. T. Smith (Eds.), *Handbook of Critical and Indigenous Methodologies* (pp. 217-232). Los Angeles: Sage.

Ministry of Education. (n.d.). *Te Kete Ipurangi*: *Te Reo Māori in English Medium Schools: Ako.* Retrieved on August 28, 2014 from: http://tereomaori.tki.org.nz/Curriculum-guidelines/Teaching-and-learning-te-reo-Maori/Aspects-of-planning/The-concept-of-ako

Ministry of Education. (2007). *The New Zealand Curriculum.* Wellington, New Zealand: Learning Media.

Ministry of Education. (2008), *Ka Hikitia – Managing for Success: Māori Education Strategy 2008-2012*. Wellington, New Zealand: Ministry of Education.

Ministry of Education (2013). *Ka Hikitia Accelerating Success 2013-2017: The Māori Education Strategy.* Wellington, New Zealand: Ministry of Education. Retrieved October, 2013 from:

http://www.minedu.govt.nz/theMinistry/PolicyandStrategy/~/media/MinEdu/Files/TheMinistry/KaHikitia/KaHikitiaAcceleratingSuccessEnglish.pdfhttp://www.minedu.govt.nz/theMinistry/PolicyandStrategy/~/media/MinEdu/Files/TheMinistry/KaHikitia/KaHikitiaAcceleratingSuccessEnglish.pdf

Ministry of Education. (2016). *About Better Public Services.* Wellington, New Zealand: Ministry of Education. Retrieved on August 25, 2016 from: http://www.education.govt.nz/ministry-of-education/government-education-initiatives/better-public-services/about-better-public-services/

Mohatt, G., & Erickson, F. (1981). Cultural differences in teaching styles in an Odawa school: A sociolinguistic approach. In H. Trueba, G. Guthrie, & K. Au (Eds.) *Culture and the Bilingual Classroom: Studies in classroom ethnography* (pp. 105-119). Rowley, MA: Newbury.

Moje, E. B., Ciechanowski, K. M., Kramer, K., Ellis, L., Carrillo, R. & Callazo, T. (2004). Working toward third space in content area literacy: An examination of everyday funds of knowledge and Discourse. *Reading Research Quarterly, 39* (1), 38–70.

Moll, L. C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: using a qualitative approach to connect homes and classrooms. *Theory Into Practice*, *3*(2), 132 – 141.

Newmann, F. (1994). *School-wide professional community: Issues in restructuring schools* (Issue Report No. 6). Madison,WI: Center on Organisation and Restructuring of Schools, University of Wisconsin.

Newmann, F. M., & Wehlage, G. G. (1995). *Successful school restructuring: A report to the public and educators.* Madison, WI: Center on Organization and Restructuring of Schools, University of Wisconsin.

New Zealand Qualifications Authority. (2016). *Annual Report on NCEA and New Zealand Scholarship Data and Statistics (2015).* Retrieved August 23, 2016 from http://www.nzqa.govt.nz/assets/About-us/Publications/stats-reports/ncea-annualreport-2015.pdf

Oakley, A. (1981). Interviewing women: A contradiction in terms. In H. Roberts (Ed.), *Doing feminist research* (pp. 30-61). London: Routledge & Kegan Paul.

Orange, C. (1989). *Making a Treaty. The story of a treaty*. Wellington, New Zealand: Bridget Williams Books.

Postman, N. (1993). *Technopoly: the Surrender of Culture to Technology*. New York: Vintage Books.

Powick, K. (2003). *Māori research ethics: A literature review of the ethical issues and implications of kaupapa Māori research and research involving Māori for researchers, supervisors and ethics committees*. Hamilton, New Zealand: Wilf Malcolm Institute of Educational Research.

Putman, R. T., & Borko, H. (2000). What new views of knowledge and thinking have to say about research on teacher learning? *Educational Researcher, 29*(1), 4-15.

Quest Rapuara. (1992). *Cultural identity: A resource for educators: Whakamana Tangata.* A report by the Waitangi Consultancy Group. Wellington, New Zealand: Quest Rapuara.

Quezada, R., & Romo, J. (2004). Multiculturalism, peace education, and social justice. *Multicultural Education, 11(3),* 2-11.

Rabiee, F. (2004). Focus-group interview and data analysis. *Proceedings of the Nutrition Society*, *63*(4), 655-660.

Reason, P. (1994). Three approaches to participative inquiry. In N.K. Denzin & Y.S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 324-339). Thousand Oaks, CA: Sage.

Report of the Education and Science Committee. (2008, February). *Inquiry into making the schooling system work for every child.* Report presented to the House of Representatives, New Zealand. Retrieved September 14, 2014 from: http://www.parliament.nz/resource/en-nz/48DBSCH_SCR3979_1/383847d373839d321e886e1754d8378732ad69e6

Richardson, L. (1994). Writing a method of inquiry. In N.K. Denzin & Y.S Lincoln (Eds.) *The Handbook of Qualitative Research* (2nd ed., pp. 516-529). Thousand Oaks: Sage Publications.

Richardson, L. (2008). A method of inquiry. *Collecting and Interpreting Qualitative Materials*, *3*(473).

Robinson, V., & Timperley, H. (2007). The leadership of the improvement of teaching and learning: Lessons from initiatives with positive outcomes for students. *Australian Journal of Education, 51*(3), 247-262.

Robinson, V., Hohepa, M., & Lloyd, C. (2009). *School Leadership and Student Outcomes: Identifying what works and why. Best Evidence Syntheses Iteration (BES)*. Wellington, New Zealand: Ministry of Education.

Rossatto, C. É. A. (2005). *Engaging Paulo Freire's Pedagogy of Possibility: From blind to transformative optimism*. Boulder, CO: Rowman & Littlefield Publishers.

Royal Commission on Aboriginal Peoples. (1996). *Report of the Royal Commission of Aboriginal Peoples, 5*. Ottawa: Canada Communication Group.

Satre, J. (1969). *Being and Nothingness*. Routledge: London.

Shields, C. M. (2004). Dialogic leadership for social justice: Overcoming pathologies of silence. *Educational Administration Quarterly, 40*(1), 109-132.

Shields, C. M. (2010). Transformative leadership: working for equity in diverse contexts. *Educational Administration Quarterly, 46*(4), 558-589.

Shields, C. M. (2013). *Transformative Leadership in Education: Equitable change in an uncertain and complex world.* New York: Routledge.

Shor, I. (2009). What is critical literacy? In A. Darder, M. Baltodano, & R. Torres (Eds.) *The Critical Pedagogy Reader.* (2nd ed., pp. 282-304). NY: Routledge.

Simon, J. (2000). Education Policy Change: Historical Persepctives. In J. D. Marshall, E. Coxon, K. Jenkins & A. Jones (Eds.). *Politics, Policy, Pedagogy: Education in Aotearoa/New Zealand*. New Zealand: Dunmore Press.

Sleeter, C. E. (Ed.). (2011). *Professional Development for Culturally Responsive and Relationship-Based Pedagogy*. New York, NY: Peter Lang

Sleeter, C. E. (2012). Confronting the Marginalization of Culturally Responsive Pedagogy. *Urban Education*, *47,* 562-584.

Sleeter, C., & Montecinos, C. (1999). Forging partnerships for multicultural teacher education. In S. May (Ed.), *Critical multiculturalism: Rethinking multicultural and antiracist education*, (pp. 113-137). Philadelphia: Falmer Press.

Smith, G. H. (1992). *Tane-nui-a-rangi's legacy, propping up the sky: Kaupapa Māori as resistance and intervention.* Paper presented at NZARE/AARE Joint Conference, Deakin University, Australia.

Smith, G. H. (1997). *The Development of Kaupapa Māori: Theory and Praxis.* Unpublished doctoral dissertation, University of Auckland, New Zealand.

Smith, G. H. (2003). Indigenous struggle for the transformation of education and schooling. Keynote Address to the *Alaskan Federation of Natives Convention,* Anchorage, USA (October).

Smith, G. H. (2012). Interview: Kaupapa Māori: The dangers of domestication. *New Zealand Journal of Educational Studies*, *47*(2), 10.

Smith, L. T. (1992). Te Rapunga i te Ao Marama: The search for the world of light. In *The Issue of Research and Māori,* Monograph No. 9. Research Unit for Māori Education, University of Auckland.

Smith, L.T. (1996). *Nga aho o te kakahu matauranga: The multiple layers of struggle by Māori in education*. Unpublished doctoral thesis, The University of

Auckland. Retrieved on February 3, 2015 from:

http://www.kaupapamaori.com/action/14/

Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Zed books.

Soja, E.W. (1996). *Thirdspace: Journeys to Los Angeles and other real and imagined places.* Malden, MA: Blackwell.

SooHoo, S. (2006). *Talking Leaves: Narratives of Otherness.* Cresskill, NJ: Hampton Press.

Speck, M. (1996). The change process in a school learning community. *School Community Journal*, *6*, 69-80.

Spillane, J.P., Reiser, B.J., & Reimer, T. (2002). Policy implementation and cognition: Reframing and refocusing implementation research. *Review of Educational Research, 72*(3), 387- 431.

Stoll, L., & Fink, D. (1996). *Changing our schools: Linking school effectiveness and school improvement.* Buckingham: Open University Press.

Takaya, K. (2013). *Jerome Bruner: Developing a Sense of the Possible*. New York: Springer. Retrieved on October 8, 2014 from:

http://waikato.lconz.ac.nz/vwebv/holdingsInfo?bibId=1378195

Tashakkori, A., & Teddlie, C. (Eds.). (2003). *Handbook of Mixed Methods in Social and Behavioural Research*. Thousand Oaks, CA: Sage.

Te Ara: The Encycopaedia of New Zealand (2015). *Story: Urban Māori*. Retrieved on July 10 2015 from http://www.teara.govt.nz/en/urban-maori/page-1

Teel, K. M., & Obidah, J. E. (Eds.). (2008). *Building Racial and Cultural Competence in the Classroom*. New York: Teachers College Press.

Te Ara: The Encycopaedia of New Zealand (2015). *Story: Urban Māori*. Retrieved on July 10 2015 from http://www.teara.govt.nz/en/urban-maori/page-1

Timperley, H. (2013). *Learning to Practise: A paper for discussion*. The University of Auckland, Auckland.

Timperley, H., Wilson, A., Barrar, H., & Fung, I. (2007). *Teacher Professional Learning and Development: Best evidence synthesis iteration*. New Zealand, Ministry of Education.

Timperley, H., & Wiseman, J. (2003). *The Sustainability of Professional Development in Literacy: Part 2. School-based factors associated with high student achievement.* Wellington: Ministry of Education. Retrieved on January 2, 2017 from:
http://www.educationcounts.govt.nz/__data/assets/pdf_file/0003/7455/pdlit-part2.pdf

Tripp, D. H. (1983). Co-aurthorship and negotiation: The interview as act of creation. *Interchange: The Ontario Institute for Studies in Education, 14*(3), 32-45.

Valenzuela, A. (1999). *Subtractive Schooling: US–Mexican youth and the politics of caring.* Albany: State University of New York Press.

Villegas, A.M. (1988). School failure and cultural mismatch: Another view. *The Urban Review, 20*(4), 253-265.

Villegas, A. M., & Lucas, T. (2002). Preparing Culturally Responsive Teachers: Rethinking the Curriculum. *Journal of Teacher Education*, *53*(1), 20-32. doi: 10.1177/0022487102053001003

Vogt, L., Jordan, C., & Tharp, R. (1987). Explaining school failure, producing school success: Two cases. *Anthropology and Education Quarterly, 18*, 276-286.

Vygotsky, L. S. (1978). Mind In Society. In M. Cole, V. John-Steiner, S. Scribner & E Souberman (Eds.) *The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press.

Vygotsky, L. S. (1997a). *The collected works of L. S Vygotsky, Vol 4: The history of the development of higher mental functions* (R. W. Rieber, Vol. Ed.; M. J Hall, Trans.). New York: Plenum Press. (Original work published in 1941).

Vygotsky, L. S. (1997b). Interaction between learning and development. In M. Gauvain & M. Cole (Eds.) *Readings on the Development of Children* (2nd ed.). Freeman and Company: New York. (Original work published in 1978).

Walker, R. (1990). *Ka Whaiwhai Tonu Matou: Struggle without end*. Auckland: Penguin.

Walker, V., & Snarey, J. R. (2004). *Race-ing Moral Formation: African American perspectives on care and justice*. New York: Teachers College Press.

Watling, R. (2002). The Analysis of Qualitative Data. In M. Coleman & A. Briggs (Eds.), *Research Methods in Educational Leadership and Management* (pp. 262-278). London, England: Paul Chapman Publishing.

Weber-Pillwax, C. (2001). Orality in Northern Cree Indigenous Worlds. *Canadian Journal of Native Education, 25*(2), 149-165.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge University Press.

Wenger, E., McDermott, R. A., & Snyder, W. (2002). *Cultivating Communities of Practice: A guide to managing knowledge*. Cambridge, MA: Harvard Business Press.

Wertsch, J. (1991). *Voices of the Mind: A sociocultural approach to mediated action.* Cambridge, MA: Harvard University Press.

Westheimer, J. (1999). Communities and consequences: An inquiry into ideology and practice in teachers' professional work. *Educational Administration Quarterly*, *35*(1), 71-105.

Wink, J. (2005). *Critical Pedagogy: Notes from the Real World* (3rd ed.). Boston, MA: Allyn and Bacon.

Wright, R. (2005). *A Short History of Progress*. Toronto: House of Anansi Press.

Young, R. (2004). *White Mythologies: Writing history and the West*. Psychology

Press.

Zeichner, K., & Hoeft, K. (1996). Teacher socialization for cultural diversity. In J. Sikula, T. Buttery, & E. Guyton (Eds.), *Handbook on Research on Teacher Education* (2nd ed.) (pp. 525-547). New York: McMillan.

Zozakiwicz, C., & Rodriquez, A. J. (2007). Using sociotransformative constructivism to create multicultural and gender-inclusive classrooms: An intervention project for teacher professional development. *Education Policy, 21*(2), 397-425.

APPENDICES

Appendix 1

Rongohia te Hau Classroom Walk-through Tool

Kia Eke Panuku *building on success*

School: Date: / /   Observer:

Teacher initials/code: Class/Year level: Room:

Well managed learning environment	
Evidence of: 1. Seating and movement appropriate to the tasks 2. Relevant curriculum connections 3. Relevant resources readily available 4. Learning space shared and respected	Evidence
Relationships: Adult to student, student to student, student to adult	
Evidence of: 1. Invitational and respectful relationships 2. High learning expectations 3. High behavioural expectations 4. Culturally responsive learning contexts 5. Cultural iconography evident 6. Enthusiasm 7. Confidence	Evidence
Interactions: Discursive	
Evidence of: 1. Students using prior knowledge 2. Working collaboratively 3. Feedback 4. Feed forward 5. Co-construction 6. Reciprocity in learning roles 7. Learning being set, reviewed and reflected upon	Evidence

Kia Eke Panuku – Building on Success Rongohia te Hau Classroom Walk-through Tool