

**How teachers support children's learning through culturally and
linguistically responsive pedagogy
in two Early Childhood Education Centres**

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for the Degree of Master of Education

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Abstract

This research explored how early childhood teachers in Aotearoa New Zealand were supporting children's learning through culturally and linguistically responsive pedagogy. Culturally and linguistically responsive pedagogy has become a best practice approach for supporting culturally and linguistically diverse children in Aotearoa New Zealand and other countries. This approach engages children through a meaningful early childhood curriculum, such as Aotearoa New Zealand's *Te Whāriki* (Ministry of Education, 2017c), where teaching relates to and reflects children's diverse communities.

This study used a qualitative research approach. Six early childhood teachers from two early childhood education centres in Christchurch were interviewed and visual presentations such as posters, bicultural and multicultural artefacts and resources on display at the centres were photographed. The interview transcripts and visual recordings were analysed to explore (1) how the teachers were making sense of culturally and linguistically responsive teaching; and (2) how they were implementing the bicultural teaching philosophy of and practices included in *Te Whāriki*.

Two main themes—relationships and biculturalism—emerged from the data collected for this research. The data shows that, at the centre of their culturally and linguistically responsive teaching, the kaiako were endeavouring to establish strong, authentic relationships (ngā hononga) with tamariki, whānau and their respective communities. The teachers were taking time to build these relationships by being respectful of tamariki, whānau and communities while simultaneously trying to align their teaching philosophy and practices in accordance with the obligations of *Te Whāriki* towards the three core principles of Te Tiriti o Waitangi—protection, participation and partnership. Essentially, the teachers were working to bring tikanga principles and te ao Māori into their teaching practice. The data also showed that fully achieving the aspirations of biculturalism in ECE settings remains compromised by the fact that the teachers were finding it challenging to communicate in te reo Māori in spite of their good intentions. A main conclusion from the thesis research is that more needs to be done to provide ECE teachers with ongoing professional development so that they gain deeper understanding of their obligation under Te Tiriti o Waitangi to fully practise bicultural early childhood education. Appropriate professional development will place kaiako in a better position to apply tikanga and kaupapa Māori principles in their practice and thus provide meaningful bicultural early childhood education.

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Glossary of Māori terms

Aotearoa — Māori name for New Zealand, literally, “Land of the Long White cloud”

haka — A traditional war dance, or challenge in Māori culture which is performed by a group

hapū — Sub-tribe

hui — Gathering, meeting

iwi — Tribe

kaiako — Teachers

kaupapa Māori — The underlying and fundamental principles, beliefs, knowledge and values held by Māori

kaiako —Teacher

kai —Food

kaitiakitanga — Guardianship, stewardship, trusteeship, trustee

karakia — Prayer, incantation

kāwanatanga — Government, dominion, rule, authority, governorship, province

kotahitanga — Unity

mana — Prestige, authority

manaakitanga — Respect; hospitality; kindness; entertain; care for

marae — Community meeting place

matariki — A constellation of stars whose emergence in mid-winter signals the Māori New Year

mātauranga — Knowledge, wisdom, understanding

mauri ora — Working together to ensure things that are valued are looked after and respected

moana — Sea

ngā hononga — Relationships

ōritetanga — Equality, equal opportunity

papatūānuku — Earth, Earth mother and wife of Rangi-nui – all living things originate from them

Pākehā — Citizens of European ancestry

pakiwaitara — Legends

pepeha — Proverb, aphorism, local saying, statements of identity

pūrākau — Legendary, mythical

rangatiratanga – Traditional leadership, chiefly authority, self-determination, independence

rangi — Sky

tamariki — Children

tapu — Sacred, restriction, prohibition - a supernatural condition

tikanga — Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol

tangata whenua — Person/people of the land, indigenous people

taonga katoa — All treasures, all things valued

tangata whenua — Indigenous peoples of Aotearoa, New Zealand

taonga — Taonga are things that are highly prized and include both tangibles (such as children and land) and intangibles (such as te reo Māori)

tātaiako — Cultural competencies for teachers

te ao Māori — Māori world, Māori worldview

te reo Māori — Māori language

Te Tiriti o Waitangi — The Treaty of Waitangi

te whatu pōkeka — Kaupapa Māori assessment for learning

tikanga — Customs, habits, Māori cultural values and practices

tuakana-teina — Relationship between an older person (tuakana) and a younger person (teina)

ukaipōtanga — Recognition of origins

waiata — Song

wairuatanga — Spirituality

whakapapa — Genealogy, genealogical interconnectedness

whakarite mana — Forming lasting relationships with colleagues, the people you support and their families and whānau

whakaako — To teach, instruct, educate, coach

whānau — Family or families, extended family

whanaungatanga — Relationship, kinship, sense of family connection

Note: Most of the Māori terms are from the Māori Dictionary at <https://maoridictionary.co.nz/>

Chapter 1: Introduction

This study explores how early childhood teachers in two early childhood settings were supporting children's learning through the culturally and linguistically responsive pedagogy articulated in *Te Whāriki* (Ministry of Education, 2017c), Aotearoa New Zealand's early childhood bicultural curriculum document. Whāriki means a woven mat in te reo Māori, and it is used as a metaphor in the curriculum document. Inclusionary in intent, it weaves together particular principles and strands to form and support the creation of a local, inclusive, culturally responsive curriculum underpinned by principles and rights inherent in the Treaty of Waitangi (hereafter referred to by its Māori name Te Tiriti o Waitangi), Aotearoa New Zealand's founding document.

With the launching of *Te Whāriki* in 1996, Te Tiriti o Waitangi became recognised as a discourse of biculturalism (Taniwha, 2010). The formulation and development of the early childhood curriculum was a “deliberate attempt at a Treaty-based model of bicultural partnership” (Ritchie, 2003b, p. 86) and was considered to be Aotearoa New Zealand's “first bicultural and bilingual curriculum” (Loveridge, Rosewarne, Shuker, Barker, & Nager, 2012, p. 101). The philosophies that underpin *Te Whāriki* also “epitomize an indigenous and bicultural approach to early childhood education” (Pohio, Sasom, & Liley, 2014, p. 104). The draft strategic plan for early learning 2019–2029 (*He Taonga te Tamaiti*) (Ministry of Education, 2019c) stresses that Te Tiriti o Waitangi has implications for the New Zealand education system in terms of achieving equitable outcomes for Māori and ensuring that te reo Māori and tikanga Māori survive and thrive.

In this introductory chapter I examine the significance of Te Tiriti o Waitangi and its implications for education, and of *Te Whāriki* as the basis for culturally and linguistically responsive early childhood education (ECE) in Aotearoa New Zealand. A look at what breaches of Te Tiriti o Waitangi by the Crown along with Aotearoa New Zealand's increasingly diverse population have meant and continue to mean for ECE learners gives context to the broader topic of this study, that is, culturally and linguistically responsive pedagogy. I also give a brief

descriptive account of ECE services and take a closer look at the provisions of *Te Whāriki*. Towards the end of the chapter I present my research questions and provide an overview of the thesis chapters. First, however, I briefly share what sparked my interest in the study topic.

My journey in exploring culturally responsive teaching

As an early childhood teacher who started the teaching journey in Aotearoa New Zealand more than 14 years ago, I came across the notion of culturally responsive pedagogy, and it quickly captivated my interest because it recognises that education which embraces children's cultures and cultural identity promotes successful learning. Culturally responsive pedagogy at the time I was introduced to this concept was not as commonly discussed as it is today. After I completed my Bachelor of Teaching and Learning (Early Childhood) degree at the University of Canterbury, I began work as a registered ECE teacher. That work professionally bound me to uphold Te Tiriti o Waitangi commitments within *Te Whāriki*. I already strongly valued the unique cultural heritage of this country's indigenous Māori people and the incorporation of Māori tikanga within *Te Whāriki*. However, when it came to translating those commitments and values into practice I saw the challenges and issues facing teachers, including me, and that is when my desire to investigate culturally and linguistically responsive pedagogy solidified.

That desire was reinforced by two other matters. The first is that I am an immigrant, from the Maldives, a small island nation. I know that having my cultural heritage affirmed supports my identity of who I am. The second concerned the increasing ethnic and cultural plurality evident within the demographic of children attending ECE. This diversity clarified for me that valuing and acknowledging the diversity of cultures, languages and values within that demographic is an important component of effective learning for the children concerned. But here again my colleagues and I struggled when it came to putting that understanding into practice, especially in terms of being responsive to cultural diversity while simultaneously giving primacy to the bicultural teaching and learning principles of *Te Whāriki*.

Te Tiriti o Waitangi as the foundation for biculturalism in early childhood education

As the foundation for biculturalism in Aotearoa New Zealand, Te Tiriti provided an important context for this study. Aotearoa New Zealand is home to Māori, the indigenous people of this country. They are tangata whenua—people of the land—of Aotearoa New Zealand. Māori came

to Aotearoa from Eastern Polynesia between 1100 and 1400 AD and established themselves with shared belief systems, culture and language (Hayward & Shaw, 2016). Between 1795 and 1830, English people began visiting New Zealand on ships that came first for exploration and then sealing and whaling. The growing influx of European settlers in New Zealand and their relations with various Māori iwi led to the signing of Te Tiriti o Waitangi by a representative of the British Crown and the majority of Māori chiefs in 1840. The principles of partnership, protection and participation in Te Tiriti inform the bicultural teaching philosophy embodied in *Te Whāriki* (Ministry of Education, 2017c).

Rights of tangata whenua

In signing Te Tiriti, the Crown sought sovereignty over New Zealand but guaranteed Māori “full rights of ownership of their lands, forests, fisheries and other prized possessions” (Orange, 2015, p. vii). Article 1 of the Te Tiriti gave the Crown the right to establish governments and to govern. In the Māori version of the treaty the keyword is kawanatanga (governance). Article 2 guaranteed Māori tino rangatiratanga (self-determination over their lives and resources), and affirmed their beliefs and customs (ritenga) (Te Puni Kōkiri, 2001; Wilson, 2016). According to Tankersley (2004), “... tino rangatiratanga refers to their [Māori] absolute sovereignty, absolute chieftainship of everything that they considered to be treasures” (p. 2). Article 3 gave equal rights (ōritetanga) to both signatories of Te Tiriti.

The treaty was signed at a time when the population of Māori was larger than that of non-Māori (70,000 Māori to 2,000 non-Māori) (Ministry for Culture and Heritage, 2019). Over time, as more and more non-Māori arrived in Aotearoa New Zealand, confusion and dispute arose over what the provisions of Te Tiriti meant in practice, partly because the English version of the treaty differed in meaning from that of the Māori-language version (Hayward & Shaw, 2016; Orange, 2015). Eventually, the disputes led to establishment of the Waitangi Tribunal, which prompted a close look at the meanings inherent in the Māori version of Te Tiriti. That version says, amongst many other things, that “me o ratou taonga katoa” (“and all their treasured things”) belong to Māori and that taonga, which “embraces all things treasured by their [Māori] ancestors”, is indispensable to Māori (Waitangi Tribunal, 1983, p. 50). Furthermore, “rangatiratanga” and “mana” accord Māori possession and control of the resources, culture and heritage of Aotearoa New Zealand (Waitangi Tribunal, 1983, p. 51).

In 1987, a Court of Appeal decision (Te Puni Kōkiri, 2001) established these tangata whenua rights under three key operating principles—partnership, participation and protection. These principles along with tikanga Māori, te reo Māori and Maori values are national taonga

and therefore essential components of the country’s heritage and integral to the identity of all New Zealanders. It is therefore appropriate for our education system to honour these underpinnings of Te Tiriti o Waitangi by embracing Māori aspirations and their approaches to learning. Under the rights granted in Te Tiriti o Waitangi and subsequent legislative measures, the government is required to work with iwi, hapū, whānau and Māori communities to develop strategies for Māori education, protect Māori knowledge, interests, values, and other taonga and ensure their involvement (partnership) in educational policy making (Clements, 2016; Gordon-Burns & Campbell, 2014). All of these considerations form the basis for bicultural ECE in Aotearoa New Zealand. As can see from Table 1, the concept of mauri ora, whakarite mana, and kotahitanga are among the values integral to biculturalism in ECE (Te Toi Pukenga, 2015).

Table 1: Relationship between Te Tiriti principles and Māori tikanga

Te Tiriti article and associated principle	Tikanga
<p>Article 1 Kāwana (Partnership)</p> <p>Ko te tuatahi</p> <p>Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i urn ki taua wakaminenga ka tuku rawa atu ki te Kuini o mgarani ake tonu atu - te Kawanatanga katoa o o ratou wenua.</p> <p>(The chiefs of the Confederation and all the chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land.)</p>	<p>Mauri ora</p> <ul style="list-style-type: none"> Working together to ensure things that are valued are looked after and respected. <p>Whanaungatanga</p> <ul style="list-style-type: none"> Supporting collaboration and cooperation so that everyone benefits. <p>Whakapapa</p> <ul style="list-style-type: none"> Understanding the importance of connections and ancestry when developing relationships. <p>Whakarite mana</p> <ul style="list-style-type: none"> Forming lasting relationships with colleagues, the people you support and their families and whānau. <p>Rangatiratanga</p> <ul style="list-style-type: none"> Using generosity, bravery, humility, respect, commitment to the community and honesty to build relationships.
<p>Article 2 Tino rangatiratanga (Participation)</p> <p>Ko te tuarua</p> <p>Ko te Kuini o mgarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu - ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Oilia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua - ki te</p>	<p>Mauri ora</p> <ul style="list-style-type: none"> Supporting people’s quality of life and wellbeing and valuing things that are important to them. <p>Whanaungatanga</p> <ul style="list-style-type: none"> Building relationships so that people feel they are encouraged and able to participate. <p>Whakarite mana</p> <ul style="list-style-type: none"> Enabling people to be involved in planning activities that will benefit the community.

Te Tiriti article and associated principle	Tikanga
<p>ritenga o te urn e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mana.</p> <p>(The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand the chiefs of the Confederation and all the chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.)</p>	<p>Manaakitanga</p> <ul style="list-style-type: none"> Encouraging people by treating them fairly and generously so they want to participate in activities.
<p>Article 3 Öritetanga (Protection)</p> <p>Ko te tuatoru</p> <p>Hei wakaritenga mai hoki tenei mo te wakaetaiiga ki te Kawanatanga o te Kuini - Ka tiakina e te Kuini o mgarani nga tangata Māori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o mgarani.</p> <p>(For this agreed arrangement therefore concerning the government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England.)</p>	<p>Wairuatanga</p> <ul style="list-style-type: none"> Protecting people’s spiritual beliefs. <p>Kaumātuatanga</p> <ul style="list-style-type: none"> Providing leadership that protects the community and whānau. <p>Whakarite mana</p> <ul style="list-style-type: none"> Ensuring people’s rights are respected and upheld when planning goals and activities. <p>Mana</p> <ul style="list-style-type: none"> Respecting people’s status and overall wellbeing. <p>Tapu and noa</p> <ul style="list-style-type: none"> Keeping people safe by following the protocols for using sacred and/or everyday items. <p>Kaitiakitanga</p> <ul style="list-style-type: none"> Ensuring the best practices and materials are used so there is a safe environment for people.

Note: Adapted from Te Toi Pukenga (2017), *Māori operating principles and values*, Careerforce, Christchurch, New Zealand. Retrieved from <https://library.careerforce.org.nz/Learning%20Assessment%20Resources/LG28543-1.1.pdf>

For kaiako working in ECE, appreciation of these treaty-based perspectives is important for understanding not only the mandate to commit to bicultural teaching practices in particular but also the requirement to engage in linguistically and culturally responsive teaching in general. While the early childhood curriculum *Te Whāriki* guides kaiako in their bicultural teaching philosophy and practices, knowledge of the European colonists’ many subsequent breaches of the Te Tiriti and how these negatively affected Māori and undermined their culture and values,

provides kaiako with a fuller and necessary understanding of why the curriculum emphasises biculturalism.

The marginalising of Māori learners

With respect to education, Te Tiriti o Waitangi stipulates equal partnership in determining educational policy and practice. However, the educational policies that developed in state educational provision subsequent to signing of the treaty breached this partnership commitment. These policies were evident in the Native Schools Act of 1867, which placed English as the language for instruction and saw Māori students punished for speaking their mother-tongue, and in the Suppression of Tohunga Act 1907, which outlawed the spiritual and educational role of Māori tohunga (Treaty Resource Centre He Puna Matauranga o Te Tiriti, 2014).

Before 1840 the dominant language in Aotearoa New Zealand was Māori (te reo), and it was widely used in “social, religious, commercial and political interactions among Māori, and between Māori and Pākehā. Education provided by missionaries was conveyed in Māori” (Human Rights Commission, 2017, para 6). For decades after passage of the above Acts, Māori children were forced to learn in English, which resulted in them losing their language and cultural identity and starting to fail in schools (Ritchie & Skerrett, 2014). In 1970 a survey done by the newly established New Zealand Council for Educational Research (NZCER) on Māori language use revealed that over 50 percent of survey respondents from rural areas reported being punished for speaking Māori at school (Boyce, 2005). Another NZCER survey, conducted in 1973, showed a huge decline in Māori speakers nationwide, with only 18 to 20 percent of Māori being fluent speakers of Māori, and they were generally elders (Benton, 1997). In 1913, 90 percent of Māori schoolchildren had been fluent speakers of Māori (Treaty Resource Centre He Puna Matauranga o Te Tiriti, 2014). The decline reflected the impact of schools punishing Māori students for using te reo Māori in school.

Despite appeals and protests from the Māori community (L. T. Smith, 2001; Spolsky, 1989), prioritising English as the primary language of instruction continued, and for Māori students loss of te reo also meant an undermining of Māori ways (tikanga) and loss of Māori cultural identity, all of which had a negative impact on these students’ achievement at school. Because the education system in New Zealand failed its Māori children, those children rarely achieved at the same level of educational success as their Pākehā peers, yet Māori children and their whānau were blamed for not achieving academic success and that lack was seen as a cultural deficit (Berryman, Kerr, Macfarlane, Penetito, & Smith, 2013).

One of the root causes of failure at schools for Māori students is that their achievement has been measured in accordance with dominant cultural values, which favour students of the dominant culture and marginalise Māori students (Linda Mitchell et al., 2015). More specifically, the educational consequences of losing cultural identity for Māori students have been loss of motivation and disengagement at school, leading to suspensions from school and dropping out of school, thereby creating a cycle of academic and social failure. This situation shows that a one size fits all approach to supporting children’s learning does not create success for all children (Macfarlane, Glynn, Cavanagh, & Bateman, 2007).

Unlike the school sector, ECE is not part of Aotearoa New Zealand’s compulsory education. However, loss of cultural identity can also occur in the early years. The Mead Report (Early Childhood Care and Education Working Group, 1988) identified “the place of te reo Māori and tikanga Māori as concerns of Māoridom” and emphasised that te reo and tikanga should be “central tenets of quality ECE provision”, while the terms of reference for such provision needed to include “Treaty recognition” (Skerrett, 2014)p. 44). Today, various educational policies and strategies safeguard tikanga Māori and te reo Māori and inform ECE services specifically aimed at Māori learners. *Ka Hikitia*, the Māori education strategy for 2013–2017 (Ministry of Education, 2009, 2013b), was one of the first such documents seeking to ensure ECE settings acknowledged Māori whānau as tangata whenua, required kaiako to use te reo Māori and tikanga Māori, and affirmed Māori children’s ancestral connections, and “are able to enjoy educational success as Maori” and strengthened their cultural identify (Ministry of Education, 2017c, p. 6).

Biculturalism alongside increasing cultural and linguistic diversity

Alongside growing concern over the situation for Māori children in recent years, Aotearoa New Zealand is facing the issue of how best to support the learning of the increasing number of diverse learners in the country resulting from increased immigration. With Europe no longer the main source of immigration to New Zealand, not only the number but also the range of ethnic, cultural and linguistically diverse learners have increased. There are now four major ethnic groups in this country—European, Māori, Asian and Pasifika (Statistics New Zealand, 2017a, 2017b). However, figures from recent censuses show that the upsurge in immigration is also increasing ethnic diversity within the immigrants from Europe, Asia and the Pacific. There are now more than 20 ethnic groups among Asians, while the figure for Europeans is 29 and for Pasifika 10 (Statistics New Zealand, 2006, 2017a, 2017b). These changes are creating an increasingly superdiverse population and at the same time fostering tensions between bicultural multicultural approaches to ECE in Aotearoa New Zealand (Chan & Ritchie, 2019, 2020). Table 2 shows the

numbers of children from the different ethnic backgrounds in Aotearoa New Zealand enrolled in ECE services from 2015 to 2019. While the largest grouping during these years continued to be European/Pākehā, followed by Māori, Asian and Pasifika, the extent of diversity is evident. And although today’s early childhood centres in Aotearoa are growing in terms of their number of diverse learners, the majority of kaiako are still from the dominant culture, which is problematic in terms of ensuring culturally and linguistically responsive pedagogy (Linda Mitchell et al., 2015).

Table 2: Enrolment in ECE services by ethnicity

Ethnicity	2019	2018	2017	2016	2015
Asian	34,017	31,627	29,849	26,980	24,330
European/Pākehā	92,998	96,711	102,624	107,012	107,926
Māori	47,267	47,582	47,297	46,190	45,128
Pasifika	15,890	16,266	15,950	15,407	15,053
Other	6,804	6,167	5,612	4,969	4,441
Not applicable/Unknown	1,947	2,235	1,440	1,117	2,009
Total	198,923	200,588	202,772	201,675	198,887

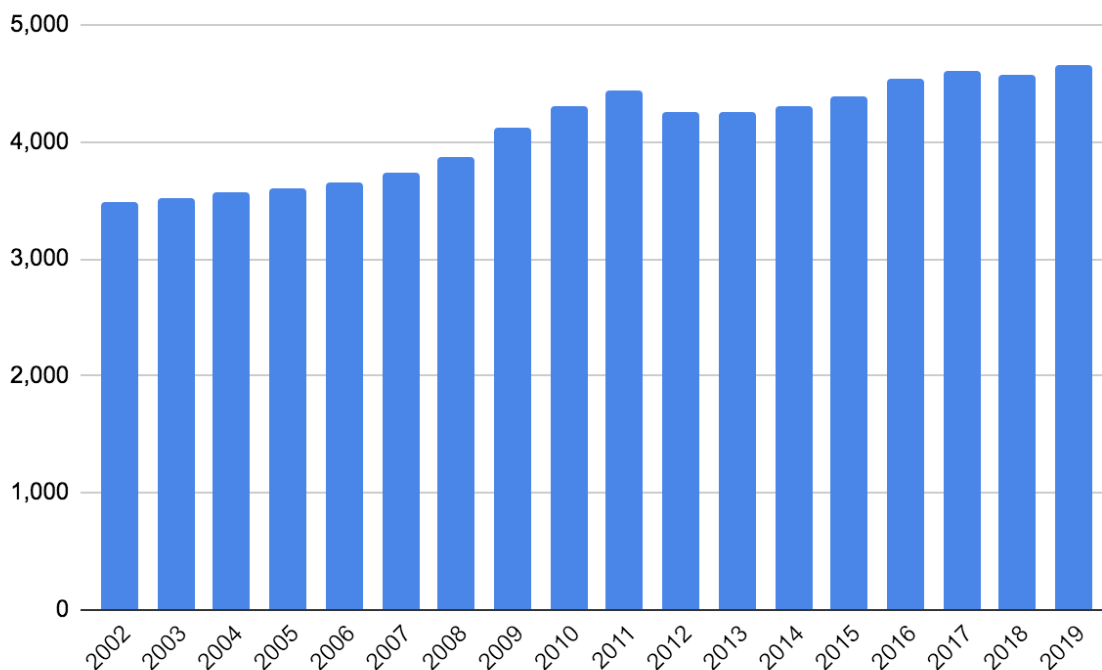
Source: *Education Counts* (website), <https://www.educationcounts.govt.nz/statistics/early-childhood-education/participation>

Early childhood education services

Early childhood education existed in a basic form at the beginning of the twentieth century with crèche and kindergarten facilities. Playcentre, run by parents, started in the early 1940s, and the first kōhanga reo (language nest), where children and staff spoke te reo Māori and which were run in accordance with tikanga Māori, was inaugurated in 1982. Kōhanga reo were “a response to Māori self-determination activism, and a desire to reverse the decline in the number of fluent Māori-language speakers” (Pollock, 2012a, para 4). The first childcare centre where a Pasifika language (in this case Samoan) was widely spoken appeared in 1972, but it was not until well into the 1980s before more Pasifika ECE centres emerged (Pollock, 2012b). By the 1980s there was “a complex mix of ECCE [early childhood care and education] services with different philosophies and origins” in Aotearoa New Zealand (Manning, 2016, p. 2). Several initiatives by the government to reform and streamline ECE in the 1980s included ECE teacher training and establishment of the ECCE Working Group in early 1988 (Manning, 2016). The Meade Report, one of the working group’s outcomes, called on the government to partially fund ECE, including contributing to the costs of training staff, and to set monitoring standards (Early Childhood Care and Education Working Group, 1988).

Today, Aotearoa has three kinds of ECE services—teacher-led, whānau-led, and parent-led—offering education and care to children from birth to school age. Service types include home-based, hospital-based, kindergarten, kōhanga reo, Playcentre and EECE facilities. All ECE services must be licensed or certified by the Ministry of Education (Ministry of Education, 2019d). In the teacher-led services that include kindergartens, EECE, and home-based, at least 50 percent of the teaching staff must be qualified and certified as ECE teachers. The qualification requirements include a current practising certificate from the Teaching Council, or a recognised ECE or primary teaching qualification (Ministry of Education, 2019e). In whānau-led or parent-led services, whānau, parents and caregivers are involved in educating and caring for their children (Ministry of Education, 2019d). Between 2002 and 2019, licensed ECE services increased by 33 percent (Figure 1). The total number of licensed ECE services increased from 4,568 in 2018 to 4,653 in 2019, which is an increase of 1.9% (Ministry of Education, 2019d). By 2019, around 96 percent of children were attending ECE services in Aotearoa New Zealand, and the government is providing funding for 20 hours of free education for each child three to five years of age attending ECE (Ministry of Education, 2019a).

Figure 1: Number of licensed ECE services, 2002–2019

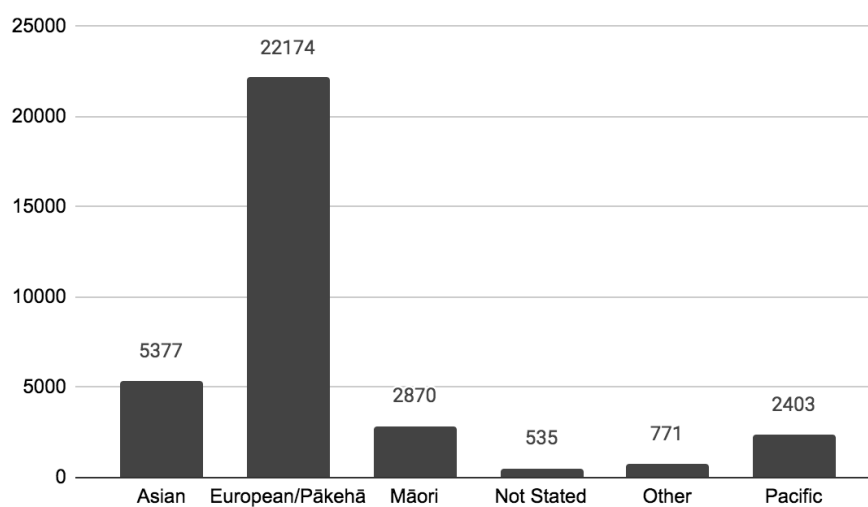


Source: *Education Counts* (website), <https://www.educationcounts.govt.nz/statistics/early-childhood-education/services>

Under-representation of Māori teaching staff in ECE

While the present-day policies and directives of the government are aimed at biculturalism in early childhood education, the under-representation of Māori teaching staff in ECE services is cause for concern. As Figure 2 shows, teaching staff in ECE services are dominated by European/Pākehā (65% of the total). The next largest group is Asian (16%). Māori teachers account for only eight percent of the teaching staff.

Figure 2: Teaching staff in licensed ECE services by ethnicity, 2019



Source: *Education Counts* (website), <https://www.educationcounts.govt.nz/statistics/early-childhood-education/staffing>

According to several New Zealand-based educational researchers (Cavanagh, Macfarlane, Glynn, & Macfarlane, 2012; Habib, Densmore-james, & Macfarlane, 2013; Macfarlane & Macfarlane, 2016), one way of responding effectively to diverse needs is to create success through culturally and linguistically responsive teaching. This approach to supporting diverse learners is also one that is internationally recognised (Gay, 2002 2010). The markedly low number of Māori teachers employed in ECE settings therefore has strong implications for achievement of the bicultural objectives of the early childhood curriculum, while the dominance of European/Pakeha teachers presents challenges for effecting culturally and linguistically diverse ECE provision in general. These matters are ones I discuss in detail in Chapter 2.

Te Whāriki and ECE-related policies

Since formulating *Te Whāriki*, the government has enacted legislation and produced policy guidelines related to ECE. These are designed to help facilitate implementation of bicultural ECE in Aotearoa New Zealand. For example *Ka Hikitia: Accelerating Success 2013–2017* (Ministry of Education, 2013a) and *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (Ministry of Education, 2011) are just two of the documents among many that provide education providers with guidance on meeting the aspirations set down in *Te Whāriki* and establish their obligations relating to Te Tiriti o Waitangi. I address some of these documents in this section, but first begin with some further details about *Te Whāriki*.

Te Whāriki: the bicultural ECE curriculum

Te Whāriki consists of recommended practices that early childhood teachers can employ to achieve the curriculum’s vision relating to supporting children’s learning (Ministry of Education, 1996, 2017d). Four main principles underpin the curriculum’s responsive pedagogy: empowerment, holistic learning, family and community, and relationships (Margrain & Dharan, 2011). *Te Whāriki* also provides formulated goals, learning outcomes and directions for kaiako as they work with children. It is up to the early childhood centres and their teachers to understand the curriculum and implement it.

Te Whāriki, which was revised in 2017, also focuses on a bicultural early childhood framework that expects children to be competent learners, strong in their identity, language and culture (Ministry of Education, 1996, 2017d). In order to build and strengthen ngā hononga, early childhood teachers are expected to work collaboratively with whānau and their communities. As stated in the revised (2017) version of *Te Whāriki*, “kaiako develop meaningful relationships with whānau and . . . respect their aspirations for their children, along with those of hapū, iwi and the wider community” (Ministry of Education, 2017c, p. 20). When early childhood providers build relationships by connecting with whānau and the community, the outcomes, including learning, for children are typically positive (L. Mitchell & Furness, 2015; Ritchie, 2010). According to the Ministry of Education (2017e), the revised version of *Te Whāriki* “now better reflects the context of children’s lives in the 21st century as well as changes in early learning theory and practice” (para. 1).

Te Whāriki is grounded in sociocultural theories of human learning and development that place “the learning experiences of children in a broader social and cultural context” (May, 2012, p. 71). The curriculum emphasises as its main strength “its capacity to establish strong and

durable foundations for every culture in Aotearoa New Zealand, and in the world” (Reedy and Reddy (2013) cited in Ministry of Education, 2017c, p. 15). It places the cultural roots of children at the heart of learning. *Te Whāriki* also stresses the importance of supporting children’s holistic learning by actively acknowledging their respective cultural identities. As the foreword to the 2017 revision of *Te Whāriki* states:

Unique in its bicultural framing, *Te Whāriki* expresses our vision that all children grow up in New Zealand as competent and confident learners, strong in their identity, language and culture. It emphasises our bicultural foundation, our multicultural present and the shared future we are creating. It encourages all children to learn in their own ways, supported by adults who know them well and have their best interests at heart. (Ministry of Education, 2017c, p. 2)

As Table 3 shows, it is the clear links in *Te Whāriki* to tikanga principles, such as tuakana teina, kotahitanga, ukaipōtanga, whakapapa, and rangatiratanga, that makes it a bicultural framework that can accommodate culturally and linguistically responsive pedagogy for all learners in ECE settings.

Table 3: Links between tikanga and *Te Whāriki* principles

Tikanga principle	Curriculum areas	Links to <i>Te Whāriki</i> principles
Manaakitanga	Induction Group sessions Tidy-up times	Empowerment Family and community Relationships
Rangatiratanga	Drama play Magnetic play Finger plays	Empowerment Relationships
Whānaungatanga	Whānau Day Cooking New teacher	Relationships Family and community
Wairuatanga	Music and movement Gardening Water play	Relationships Holistic developments
Ako	Puzzles Play dough Sandpit	Empowerment Relationships
Whakapapa	Waiata—singing Rāranga—weaving Mahi peita—painting	Empowerment Family and community Relationships
Kotahitanga	Block construction Obstacle course Collage table	Empowerment Family and community Relationships

Tikanga principle	Curriculum areas	Links to <i>Te Whāriki</i> principles
Taha tinana	Kōrero paki—story time Uku—clay Mōrere—swings	Empowerment Holistic development Family and community
Ukaipōtanga	Signing-in process Wall displays Identification of “name”	Empowerment Relationships Family and community
Taonga tuku iho	Nature table Trips Treasure box	Family and community Relationships
Kotahitanga	Sustainable practice Taking responsibility for looking after environment Recycling, reusing	Empowerment Relationships Family and community

Note: Adapted from N. Williams and M.-E. Broadley (2012), *Resource kit for student teachers*, AKO Aotearoa, Wellington, New Zealand. Retrieved from <https://ako.ac.nz/assets/Knowledge-centre/NPF-09-009-Bicultural-competence-in-ECE/848b95ef53/Tool-Resource-kit-for-student-teachers.pdf>

Te Whāriki is organised under four key topics—principles, strands, goals, and learning outcomes. These and the four expectations of the principles—empowerment (whakamana), holistic development (kotahitanga), family and community (whānau tangata) and relationships (ngā hononga)—form “the foundations of curriculum decision making and [provide] a guide for every aspect of pedagogy and practice” (Ministry of Education, 2017c, p. 16). In the context of this thesis research, ngā hononga is an important principle for achieving culturally and linguistically relevant education because it is underpinned by the understanding that “curriculum and pedagogy recognise that children learn through responsive and reciprocal relationships with people, places and things” (Ministry of Education, 2017c, p. 60). In stressing the importance of ngā hononga, *Te Whāriki* states:

It is through responsive and reciprocal relationships with people, places and things that children have opportunities to try out their ideas and refine their working theories. ... Connections to past, present and future are integral to a Māori perspective of relationships. This includes relationships to tīpuna who have passed on and connections through whakapapa to, for example, maunga, awa, moana, whenua and marae. (Ministry of Education, 2017e, p. 21).

Relevant regulatory, policy and guideline documents

With the launching of *Te Whāriki* in 1996, a publication that Rameka (2011) referred to as “a bicultural, socioculturally conceived curriculum document” (p. 245), the government’s role in

providing regulatory, policy and guideline documents complementary to *Te Whāriki* increased. The aim of all these documents has been to facilitate ECE in line with the philosophies of *Te Whāriki*. Table 4 shows some of the key policy documents published since 1996. Together, these publications reflect the changes and shifts that have continued to shape ECE in Aotearoa New Zealand in ways that are true to the spirit of *Te Whāriki*. These documents confirm Māori philosophy and pedagogy as an intrinsic part of *Te Whāriki* (Ministry of Education, 1996, 2017c).

Table 4: Important ECE regulatory and policy documents since publication of *Te Whāriki*

Year	Regulatory and policy documents
1996	<i>Te whāriki: Early childhood curriculum</i> (Ministry of Education, 1996)
1998	<i>Quality in action</i> (Ministry of Education, 1998b)
1998	<i>The education (early childhood centre) regulations</i> (Ministry of Education, 1998a)
2002	<i>A strategic plan for early childhood: Pathways to the future</i> (Ministry of Education, 2002)
2004	<i>Kei tua o te pae / Assessment for learning: Early childhood exemplars</i> (Ministry of Education, 2004)
2007	<i>Self-review guidelines for early childhood education</i> (Ministry of Education, 2007)
2008	<i>Education (early childhood services) regulations</i> (New Zealand Government, 2008)
2009	<i>Ka hikitia—managing for success: The Māori education strategy</i> (Ministry of Education, 2009)
2011	<i>Tātaiako: Cultural competencies for teachers of Māori learners</i> (Ministry of Education, 2011)
2012	<i>Partnership with whānau Māori in early childhood services</i> (Education Review Office, 2012)
2013	<i>He pou tātaki: How ERO reviews early childhood services</i> (Education Review Office, 2013)
2013	<i>Ka hikitia: Accelerating success 2013–2017</i> (Ministry of Education, 2013a)
2017	<i>Te whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa</i> (Ministry of Education, 2017c)
2017	<i>The code of professional responsibility: Examples in practice</i> (Education Council, 2017)
2018	<i>Our code our standards: Code of professional responsibility and standards for the teaching profession</i> (Education Council, 2018)
2018	<i>Tapasā: Cultural competencies framework for teachers of Pacific learners</i> (Ministry of Education, 2018)

2019	<i>He taonga te tamaiti (Every child a taonga): Strategic plan for early learning 2019–29</i> (Ministry of Education, 2019c)
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Aotearoa New Zealand’s commitment within ECE to Māori language and culture is thus reflected not only in *Te Whāriki* but in these other documents, the most prominent of which are *Ka Hikitia: Accelerating Success 2013–2017* (Ministry of Education, 2013a), *Kei Tua o te Pae/Assessment for Learning: Early Childhood Exemplars* (Ministry of Education, 2004), *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (Ministry of Education, 2011), and the *Code of Professional Responsibility and Standards for the Teaching Profession* (Education Council, 2017).

The formulation of all these documents and the legislative measures were driven by several factors. According to Carr and May (Cited in Taniwha, 2010, p. 39), the creation of the bicultural curriculum framework of *Te Whāriki* was influenced by four main elements. The first of these incorporated Te Tiriti o Waitangi, te reo Māori, tikanga, and kaupapa Māori, all indigenous to Aotearoa New Zealand. The second positioned tangata whenua as native to New Zealand. The third held that, in keeping with United Nations’ conventions, New Zealand ensures Māori are protected and their culture is safeguarded. The fourth and final factor emphasised the importance of applying appropriate educational practices that link to children’s cultures and values.

Another important document that is designed to guide the way teachers and leaders engage with Pasifika learners in culturally and linguistically responsive education is *Tapasā Cultural Competency Framework* (Ministry of Education, 2018), which aligns with the *Code of Professional Responsibility and Standards for the Teaching Profession*. One of the competencies (*turu*) in *Tapasā* is the ability of kaiako and leaders to “demonstrate awareness of the diverse and ethnic-specific identities, languages and cultures of Pacific learners” (Ministry of Education, 2018, p. 8). *Turu* is linked with wānanga, manaakitanga, tangata whenuatanga and ako under tātaiako.

Having set the scene for this study through discussion of the importance of Te Tiriti o Waitangi and *Te Whāriki* for culturally and linguistically responsive ECE alongside particular historical concerns, I now turn to my research questions.

Research questions

Aotearoa New Zealand's ECE curriculum *Te Whariki* was built on the premise that early childhood teachers can help young children, especially children from non-dominant cultures, develop strong positive identities, and that these, in turn, support children's learning and development. This thesis examines whether and how kaiako are meeting Te Tiriti-based culturally and linguistically responsive bicultural ECE in Aotearoa New Zealand, a country of increasing cultural diversity. The overarching objectives of the study informing this thesis were (1) to document how kaiako in two early childhood centres in Christchurch understood culturally and linguistically responsive teaching, and (2) the extent to which they were applying, through their pedagogical practice, culturally and linguistically responsive teaching strategies directed towards supporting children's learning. Two research questions directed the study:

1. What strategies do teachers in the early childhood centres use to implement culturally and linguistically responsive teaching?
2. How do teachers use culturally and linguistically responsive teaching practices to create learning environments that support children's cultural identities?

Structure and organisation of the thesis

The thesis consists of six chapters. This introductory chapter has provided a context for the research by showing the significance of Te Tiriti and *Te Whāriki* as the bases for culturally and linguistically responsive ECE in Aotearoa New Zealand. This first chapter also examined the developments in education that undermined the cultural identities of Māori, and at those, such as *Te Whāriki*, that have in recent decades sought to redress that situation.

Chapter 2 provides a theoretical framework that looks at two sociocultural theories that are of relevance to this research. The chapter provides a review of current literature relevant to this research and to particular aspects of relationships in culturally responsive teaching and biculturalism in early childhood education. The review includes studies done by international and New Zealand researchers that highlight the importance of culturally and linguistic pedagogy in supporting diverse learners and meeting Te Tiriti obligations by providing culturally and linguistically responsive early childhood education.

Chapter 3 explains the methodological approaches used for this study. Semi-structured interviews with teachers from two early childhood centres are used to draw out understandings of these teachers' teaching strategies and practices. Interview data are complemented with study

of artefacts and documents used as teaching resources and as displays for communication with tamariki and whānau. This qualitative method was deemed the most appropriate means of seeking answers to the research questions stated above.

The findings of the study are presented in two chapters, 4 and 5. The two main themes emerging from the interview data are presented. These relate to the concepts of relationship (ngā hononga) and biculturalism. Ngā hononga is an important component of *Te Whāriki* and one that teachers can draw on when providing culturally and linguistically responsive teaching.

Chapter 6 discusses the two main theme-based findings presented in Chapters 4 and 5. Key discussion points are linked to existing scholarly research and the contribution this research makes to culturally and linguistically responsive education in New Zealand. Challenges faced by ECE teachers in an increasingly multicultural environment are also addressed. The chapter ends with suggestions for further research.

Chapter 2: Literature review

Introduction

Legislative and policy measures taken by respective governments in Aotearoa New Zealand vis-à-vis early childhood education (ECE) since the 1990s (see Chapter 1) show remarkable changes, especially in terms of recognising the importance of biculturalism and culturally and linguistically responsive education. The aim of this literature review therefore is to give an overview of literature relevant to (1) the importance of biculturalism within education in general and ECE in particular in Aotearoa New Zealand, given the country's commitment to the articles of Te Tiriti o Waitangi, and (2) the shaping of culturally and linguistically responsive teaching within ECE settings. During this examination, the chapter also looks at some of the key studies on the place and efficacy of bicultural as well as culturally and linguistically responsive teaching.

Bicultural ECE in Aotearoa New Zealand emanates from Te Tiriti o Waitangi and Aotearoa New Zealand's early childhood curriculum *Te Whāriki* (Ministry of Education, 2017c). According to the Education Review Office (2013), Te Tiriti o Waitangi, as the founding document of the country, "guides education with regards to participation, protection and partnership for Māori, as tangata whenua, and non-Māori as signatories to the Treaty" (p. 7). As a bicultural and bilingual curriculum, *Te Whāriki*, introduced in 1996 and revised in 2017, acknowledges the importance of ECE providers working in partnership with whānau and of ECE teachers responding appropriately to the learning needs of children from different cultural and language backgrounds. Children have the right to learn the cultural foundations that link to their ancestors (Grace, Skerrett, Ritchie, Greenwood, & Trudgett, 2020) and kaiako have a professional responsibility to facilitate culturally and linguistically responsive teaching as prescribed by *Te Whāriki*.

In this literature review, I first consider literature relating to the theoretical framework for my study. This framework is based on sociocultural theories, notably those developed by Lev Vygotsky and Urie Bronfenbrenner. Their theories have played an important role in shaping and influencing sociocultural practices in ECE in Aotearoa New Zealand (Kumar & Whyte, 2018; Macfarlane & Prochnow, 2011; Ministry of Education, 2017c). As such, they are important to consider here. I then look at the bicultural model of education as further context for this research. From there, I focus on the importance of culturally and linguistically responsive education and explore the literature that shows the strategies deemed effective in supporting culturally and linguistically responsive teaching for diverse learners. Next, I document the bicultural practices that have been implemented in ECE in Aotearoa New Zealand and shown to be effective in supporting children's learning and whānau participation. Among these practices are those that support the learning of children from non-dominant cultures. I then examine connections between culturally and linguistically responsive teaching and positive outcomes for children. I end the chapter by presenting some of the challenges associated with implementing biculturalism.

Theoretical framework: sociocultural theories of learning and development

As noted above, sociocultural thinking informed the theoretical framework that I used to conduct my study. It also provided the lens through which I analysed and interpreted the study's data. The reason for my choice was that “sociocultural theories are at the heart of the aspiration statement, principles, strands, and learning outcomes of *Te Whāriki*” (Ministry of Education, 2017a, para 1). The early childhood curriculum from its outset has been grounded in sociocultural theory and set within the ecological framework articulated by Bronfenbrenner (Carr, May, & Podmore, 1998). Vygotsky's work on the sociocultural determinants of learning and development also has relevance in this regard because he views children's social and cultural contexts as important contributors to their development and learning (Purnell, Ali, Begum, & Carter, 2007, p. 420)

Vygotsky: learning and development through social and cultural activities

Vygotskian sociocultural theory sees culture and language as central to the intellectual development of individuals (Albert, 2012). Vygotsky maintained that the “social and cultural context in which children were born served to define how they would develop and what they would learn” (Wardle, 2009, p. 12). Importantly for this current study, his “sociocultural theory

is consistent with post-modern thinking about early childhood and elementary education” (Wardle, 2009, p. 15). That consistency helps explain why his understanding of human development relates to the theoretical underpinnings of *Te Whāriki*.

Vygotsky theorised that “children’s cognitive development arises from their social interactions and through supported learning from others that encourage the constriction of knowledge” (MacBlain, 2018, p. 61). More specifically, as Bodrova and Leong (2007) point out, a central tenet of Vygotsky’s theory is that children’s “development is shaped by ... [their] acquisition of cultural tools (written languages, number systems, various signs, and symbols) through the process of social interactions” (p. 830). According to Vygotskian thinking, two planes of development—interpersonal and intrapersonal—inform the social and cultural context within which children develop and learn (Vygotsky, 1978). With regard to ECE settings in Aotearoa New Zealand, interactions between kaiako, tamariki and whānau, constitute the interpersonal plane of development. An example of an interpersonal activity in an ECE centre would be the routine karakia before kai. Unsurprisingly, in my study of culturally and linguistically responsive pedagogy, relationships were a key interest area, so an understanding of these planes of development proved useful to my later analysis of the study data.

Bronfenbrenner: ecological model of development

Like Vygotsky, Bronfenbrenner viewed social interactions as an important contributor to children’s cognitive development (MacBlain, 2018). His ecological systems theory focuses on how relationships within expanding levels of the child’s environment, among them the microsystem (home), mesosystem (school) and macrosystem (wider society), influence his or her development. Within these levels, the child’s development is mediated by four dimensions and three contexts. The dimensions are child characteristics, child-rearing processes, the sociocultural context, and time and change. The contexts are biological, psychological, and sociocultural. Bronfenbrenner’s theory “provides a comprehensive framework” for understanding “the system of relationships that operate within [these] various levels of the child’s environment” (Vialle, Lysaght, & Verenikin, 2000, p 184). The child’s development is therefore a “joint function of person and environment and human ecosystems [that] include both physical factors (climate, space, home, and school) and the social environment (family, culture and the larger society)” (Gordon & Browne, 2003, p 151).

The different variables external to the child that influence his or her interactions with others in the environmental layers are especially evident within the sociocultural context. According to Wardle (2009), the microsystem is “comprised of elements that have direct, immediate impact

on the child—family, early childhood program, school, peers and community” while the mesosystem provides linkages and relationships between family and school, family and peer group (p. 117). Linkages and relationships relevant to my research included those between kaiako, tamariki, whānau and the community. Bronfenbrenner’s and also Vygotsky’s emphasis on sociocultural factors as important contributors to learning and development makes the relevance of their work for culturally and linguistically responsive teaching self-evident. As Macfarlane and Prochnow (2011) put it, because “a child’s thinking is shaped by the cultural context ... the sociocultural model has profound implications for teaching and schooling” (p. 40).

Bicultural teaching practices

Several studies have explored the importance of implementing culturally and linguistically relevant education not only in Aotearoa New Zealand but also in international contexts (Gay, 2010; Habib et al., 2013; Ritchie, 2003a, 2013). Within Aotearoa New Zealand, studies have also pointed to the importance of utilising kaupapa and tikanga Māori frameworks within any “bicultural model of practice” in ECE (Broadley & Williams, 2010; Macfarlane & Macfarlane, 2016; Williams & Broadley, 2012). This research also points to the challenges associated with integrating Māori ways of learning into education in general, especially those challenges arising out of the country’s dominant cultures. As Gordon-Burns and Campbell (2014) explain in relation to ECE, the centres providing this education generally “continue to educate children from a monocultural, monolingual perspective and position” (p. 23).

These researchers, amongst others, claim that closing the gap between the dominant discourse and kaupapa and tikanga Māori frameworks requires full implementation of the policies and strategies that are already evident in various documents. Roopnarine, Shin, Donovan, and Suppal (2000), for example, suggest that in order to successfully embed bicultural approaches in their teaching and thereby achieve the goals of the early childhood curriculum, early childhood teachers need to acquire further knowledge of kaupapa Māori. However, success in this regard depends mainly on “well-rounded” early childhood teachers who are competent in bicultural and bilingual teaching practices.

The study by Gordon-Burns and Campbell (2014) of newly trained teachers showed these teachers had little understanding of biculturalism and what it meant with respect to bilingual teaching practice. In Aotearoa New Zealand, culturally appropriate early childhood services benefit indigenous children engaged in Māori-medium education (Skerrett, 2010). However, criticism exists with regard to the competency of teachers engaged in bicultural education

(Education Review Office, 2013). Jenkins (2020) argues that because less than 10 percent of teachers of Māori descent are working as early childhood teachers, implementing Māori language, customs and knowledge is an ongoing challenge.

Within the bicultural education environment, biculturally and bilingually competent teachers are vital for achieving the bicultural educational goals that align with the aspirations of *Te Whāriki*. As one study found, when new teachers understand ngā ao Māori (Māori worldviews) and have knowledge of Māori and Pākehā cultures, they are better positioned to incorporate inclusive teaching and learning strategies that support children's learning in early childhood centres (Campbell & Gordon-Burns, 2017).

Culture is undoubtedly an important dimension of the learning process. Appropriate cultural settings in schools help children learn and explore in more meaningful ways. Eubanks (Cited in Purnell et al., 2007, p. 420) notes that children learn when the school setting relates to their lives and culture. Teachers therefore need to be aware of the different cultural influences on children's lives, to acknowledge the diverse experiences that children bring with them into educational settings, and to openly value that diversity (Broadley & Williams, 2010). Teachers also need to be aware of the power they hold and the pedagogical approaches they take, because without that insight they are less likely to value non-dominant cultures and so continue marginalising minority children (Bishop, 2003).

A growing body of research supports the use of culturally responsive teaching as a way to support all learners in their learning (González, 2016; Macfarlane & Macfarlane, 2016; Moyo, 2009). Reference to culturally and linguistically responsive teaching gives teachers strategies on how to engage students in meaningful learning experiences that help them achieve success at school. For example, studies have shown that using legends from Māori culture, such as those featuring Tāne and Tangaroa, in ECE environments not only helped capture children's interest but also helped children gain understanding of the cultural heritage of Aotearoa New Zealand (Barker, 2010; Ritchie, 2012b). As Marsden (2003) has emphasised, myth and legends are part of the corpus of knowledge held within whakapapa, while Paki (2007) reminds us that, for Māori, knowledge of “myths, legends, customs, metaphors, meanings, words, and models performed as a shield that, when uncovered, enabled discovery of knowledge and wisdom” (p. 60). Ritchie (2003a) concluded from her study that use of Māori legends in early childhood settings contributed to bicultural development in those settings: “... when implemented effectively, bicultural development ... can be seen to be a powerful and positive process of social change involving validation and affirmation of Māori language and culture” (p. 15).

In a later study, and in recognition of the increasingly diverse cultural and ethnic makeup of New Zealanders, Ritchie (2008) argued that while it is always important within Aotearoa New Zealand's bicultural context to “deliver a curriculum that requires inclusive representation of Māori ... their language and culture” (p. 202), early childhood services should go beyond the Māori-Pākehā dichotomy to be inclusive of children from all other cultural and ethnic backgrounds. Given the dynamics of diversity, moving away from a binary perspective to a more inclusive and culturally responsive approach acknowledges the relationship between tangata whenua and tangata tiriti. The latter includes “all immigrants and descendants of immigrants who have made their homes in Aotearoa New Zealand since the signing of Te Tiriti o Waitangi” (Ministry of Education, 2019b, p. 9).

Cultural competency of teachers

Studies show teachers need to be confident and competent when dealing with cultural diversity, which means they should first and foremost develop a strong understanding of their own biases, identity, and cultural beliefs (Broadley & Williams, 2010). To build confidence, teachers need to undergo training and professional development programmes aimed at creating a thorough knowledge of diversity—knowledge that is becoming ever more important because of the increasing cultural diversity of Aotearoa New Zealand (Chan, 2019).

Copple (2003) suggests that teachers undergo a familiarisation process so that they become conscious of culturally diverse environments and are aware of how to respond to children from those environments. Ritchie (2015) points out that *Te Whāriki* provides the basis for culturally responsive teaching because it helps teachers adopt “the dispositional approach to learning advocated in *Te Whāriki*” (p. 53). There is also the view that kaiako who are competent in biculturalism provide students with a “positive sense of cultural identity”, thereby facilitating those students' academic success (Gillon & Macfarlane, 2017). Noting that culture is central to learning and development, Kendall (2015) argues that teachers need to ensure “they are actively promoting each child's culture” (p. 36). She continues by saying that teachers can only effectively support children's cultural identity and sense of belonging if they have the necessary skills. And, she maintains, if they lack those skills, they may need to engage in additional professional development programmes. Stressing the need for ongoing professional development, Williams, Broadley, and Te-Aho (2012) argue that “if the sector is truly to reflect the bicultural objectives of their own curriculum document, professional development in this area is pivotal to making this a reality” (p. 60).

Guidelines issued by the Ministry of Education (2011) also provide strategies that teachers can use to implement bicultural practice. These practices, outlined in Table 3, describe the development of bicultural competency among teachers at different stages of their teaching career. *Tātaiako* expects, for example, registered teachers to show respect when engaging with Māori learners, whānau, hapū, iwi and communities. A biculturally competent teacher also “displays respect for the local Māori culture (ngā tikanga-ā-iwi) when engaging with Māori learners, whānau, hapū, iwi and communities” and must be able to describe how Te Tiriti o Waitangi influences his or her teaching practice (Ministry of Education, 2011, p. 10).

Table 3: Cultural competencies required of teachers

Area	Competencies
Wānanga	Participating with learners and communities in robust dialogue for the benefit of Māori learners’ achievement.
Whanaungatanga	Actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community.
Manaakitanga	Showing integrity, sincerity and respect towards Māori beliefs, language and culture.
Tangata whenuatanga	Affirming Māori learners as Māori. Providing contexts for learning where the language, identity and culture of Māori learners and their whānau is affirmed.
Ako	Taking responsibility for their own learning and that of Māori learners.

Source: Ministry of Education (2011), *Tātaiako: Cultural competencies for teachers of Māori learners*, Wellington, New Zealand, Author, p. 4.

Guidelines used by the Education Review Office (2013) for reviewing early childhood centres also set expectations for culturally and linguistically responsive education. For example, in terms of mātauranga and partnerships with parents and whānau, teachers are expected to form strong, responsive, reciprocal, respectful relationships with each family, thus supporting children’s sense of belonging. Table 4 shows some of the key evaluation indicators for mātauranga, abridged from the relevant Education Review Office (ERO) guideline. These indicators highlight the cultural competency expectations of early childhood teachers. As shown in the table, teachers should have knowledge of kaupapa Māori concepts such as manaakitanga,

wairuatanga, whanaungatanga and kaitiakitanga, as well as waiata, haka, pūrākau, pakiwaitara, karakia and whānau.

Table 4: Some evaluation indicators for mātauranga

Elements	Examples of indicators
Curriculum and subject content knowledge	<ul style="list-style-type: none"> • Teachers can explain how their curriculum aligns to the principles and strands of <i>Te Whāriki</i>. • Teachers’ knowledge of waiata, haka, pūrākau, pakiwaitara, karakia and whānau helps them to extend children’s thinking and foster new understandings. • Teachers have: <ul style="list-style-type: none"> – an understanding of te ao Māori perspectives across all aspects of the curriculum – sufficient knowledge, including subject and general knowledge, to build on children’s existing understandings, working theories and dispositions – a depth of subject knowledge that enables them to respond meaningfully to infants’, toddlers’ and young children’s interests and enquiries.
Knowledge of culture and context	<ul style="list-style-type: none"> • Leaders and teachers acknowledge whakapapa as integral to the development of a sense of self, belonging and connectedness. • Teachers learn about local hapu and iwi, their history, sites of significance and kawa, and incorporate this into their programmes in a meaningful and respectful manner. • Teachers are aware of indigenous knowledge unique to Aotearoa New Zealand and what this means for the service’s curriculum. • Kaupapa Māori concepts such as manaakitanga, wairuatanga, whanaungatanga and kaitiakitanga are integral to curriculum decisions. • Teachers recognise the diversity within children of Pacific heritage (i.e., they are not a homogeneous group) and understand that language and culture are key to Pacific children’s identity and a positive, confident sense of self, and seek ways to maintain the children’s connections to and fluency in their first language. • Teachers seek ways to maintain children’s connections to their cultural identity.

Source: Education Review Office (2013), *He pou tātaki: How ERO reviews early childhood services*, Wellington, New Zealand, Author, pp. 33–34.

Another of ERO’s teacher evaluation indicators relates to tikanga whakaako and partnerships with parents and whānau. Here, early childhood teachers are expected to incorporate the skills and expertise that whānau Māori bring to ECE programmes. This indicator stresses the importance of relationships: teachers are expected to “listen to cultures” by allowing whānau Māori to tell their stories as well as to incorporate “the principles of Te Tiriti o Waitangi

(partnership, participation and protection)” and use te reo Māori, Māori concepts, knowledge, customs, values and beliefs (Education Review Office, 2013, p. 39).

As Allen and Kelly (2015) remind us, early childhood teachers play an important role in supporting children’s learning as they enter the first stage of the education system. They can help young children develop strong, positive identities, something that is especially important for children from non-dominant cultures. These children are not affirmed by society to the extent that children from dominant cultures are. Teachers who support children to develop a positive sense of self can make a big difference in children’s lives, especially when they are starting to form their own identities. In addition to helping children gain resiliency, teachers can support youngsters’ learning and development by providing them with a responsive, reciprocal, nurturing environment that acknowledges their respective cultures and languages and provides experiences that reflect that diversity (Bernhard, 1995; Peterson & Heywood, 2007).

Macfarlane and Prochnow (2011) also emphasise the early years as crucial years of learning: how teachers respond to children’s learning can therefore have a strong impact on their future learning. The authors contend that early childhood teachers also need to support children to gain socially acceptable behaviours and that this support is especially important for children from non-dominant cultures because those cultures might not have the same behavioural expectations as the dominant culture. Macfarlane and Prochnow argue that this situation can be detrimental for such children because they might be labelled as non-compliant, lacking social competence or being deficit in some way, a situation that can set them up for failure. The root cause of children from non-dominant cultures not being seen as competent as their peers from the dominant culture is, according to Macfarlane and Prochnow, that they are measured against cultural norms that are not familiar to them.

Culturally and linguistically responsive teaching

Culturally and linguistically responsive teaching is about more than appreciating the distinct cultures, languages and values of minority communities. In the context of early childhood education, “cultural values, traditions, communication, learning styles, contributions, and relational patterns” are important (Gay, 2002, p. 107). From the educator’s perspective, implementing culturally and linguistically responsive teaching extends to ensuring children and their families acknowledge the values of minority communities. Sobel and Taylor (2011) note that because culturally responsive pedagogy exemplifies a commitment to reach all learners, ECE is best seen through a holistic sociocultural lens. The social and cultural environment of children

naturally has an important functional relationship with their sociocultural development, which “is dependent on the mastery of culturally defined modes of speaking, thinking, and acting” (Forman, Minick, & Stone, 1996, p. 6).

Having stated that te reo Māori plays a central role in culturally responsive teaching, Ritchie (2009) endorses adherence to *Te Whāriki* because it “contains strong clear statements of expectations for educators in terms of enacting te reo Māori within their teaching” (p. 1). As a bicultural and bilingual curriculum that affirms the status of Māori as tangata whenua, *Te Whāriki* is “strongly sociocultural, rather than purely developmentalist” (Ritchie, 2012a, p. 10), and it places a major ethical and moral responsibility on early childhood educators to achieve its objectives. In short, it requires teachers to play an important role in the sociocultural aspects of education. However, Campbell and Gordon-Burns (2017) caution that this role will have limited success in terms of bicultural development if teachers continue to adhere to a tokenistic attitude to ngā ao Māori.

A growing body of research supports the claim that culturally and linguistically responsive teaching is an appropriate way to support all learners in their learning (González, 2016; Macfarlane & Macfarlane, 2016; Moyo, 2009). These researchers advise that this form of teaching gives teachers’ strategies for engaging students in meaningful learning experiences that help to achieve positive outcomes.

Several other studies, among them those by Angus Macfarlane and Ngaroma Williams, have explored the importance of culturally and linguistically responsive education in New Zealand (Macfarlane & Macfarlane, 2016; N. Williams et al., 2012). In their study, Williams et al. (2012) point out the importance of exploring kaupapa and tikanga Māori frameworks when developing a “bicultural model of practice” in early childhood education. The researchers note, however, that there are challenges to integrating Māori ways of learning in education and that these can be partly attributed to how the dominant cultures see Te Tiriti o Waitangi. To narrow the gap between the dominant discourse and kaupapa and tikanga Māori frameworks, implementation of existing strategies and policies is vital. For example, when endeavouring to achieve the goals of the early childhood curriculum, early childhood teachers need to “acquire further knowledge of kaupapa Māori theory” in order to successfully embed the curriculum’s bicultural approaches (Roopnarine et al., 2000, p. 2010).

To help kaiako implement culturally responsive pedagogy, Macfarlane et al. (2019) developed the Hikairo Schema that, “will help kaiako create culturally inclusive environments that support achievement by identifying, nurturing, and utilising the strengths of tamariki” (para 1). The Hikairo Schema provides practical ideas that kaiako can use in ECE settings to provide

culturally inclusive and culturally responsive learning environment. The schema has three core principles—relevance, balance of power, and scaffolding—each of which can be reflected in culturally and linguistically responsive teaching pedagogy.

Because appropriate cultural settings in ECE settings help children learn and explore in more meaningful ways, it is very important that kaiako are aware of the different cultural influences on children’s lives, that they acknowledge the diverse experiences that children come to school with, and that they value that diversity within the children’s learning (N. Williams et al., 2012). Once again, teachers must be aware of the power they hold and the pedagogical approaches they take because if they do not value non-dominant cultures, minority children will continue to be marginalised.

As one study shows, kaiako need to be confident and competent when dealing with cultural diversity but they are unlikely to be that without first developing a strong understanding of their own biases, identity and cultural beliefs (N. Williams et al., 2012). To build that confidence, kaiako need to undergo training and professional development programmes aimed at creating a thorough knowledge of diversity. Copple (2003) suggests that teachers also need to experience an enculturation process so that they become conscious of how their own cultural values and beliefs influence their teaching and thus children’s learning. Appreciation of these factors facilitates understanding of how best to respond to the learning needs of children from diverse cultures.

Teachers are one of the key stakeholders within culturally and linguistically responsive education who need to overcome “cultural blindness” (the notion that education has nothing to do with cultures and heritages). To do this, they need to include “ecological factors, such as prior experiences, community settings, cultural backgrounds, and ethnic identities of teachers and students” in their pedagogical approaches (Gay, 2010, p. 22). Teachers who are fully culturally and linguistically responsive are knowledgeable about diversity and trained to care for children from diverse backgrounds. Unless teachers are culturally and linguistically competent, culturally responsive education will have limited success (Ritchie, Harvey, Kayes, & Smith, 2014, p. 6).

Because they are at the forefront of operationalising culturally and linguistically responsive pedagogy, kaiako in Aotearoa New Zealand need to base their practice on the three principles—partnership, protection and participation—that align with the articles of Te Tiriti o Waitangi. As Macfarlane (2004, p. 173) argues, integrating these principles into educational settings relies not only on culturally competent teachers but also on culturally congruent policies. He says that bicultural development policies have positive impacts in the early childhood sector because they require ECE centres to take more inclusive, proactive approaches to Māori culture and language.

However, Ritchie (2003a) raises the bar further by noting that educators have to be “experts” rather than “facilitators of culturally inclusive practices” (p. 17).

Villegas and Lucas (2002, p. *xiv*) as well as Gibbs (2006) identified several characteristics of culturally responsive teachers. They all noted the importance of teachers understanding the cultural and language backgrounds of students. Gibbs (2006), who listed 10 characteristics of culturally responsive educators, also observed that even though teachers will have different views on diversity, they still need foster diversity through their teaching.

Confirming the importance of “cultural responsiveness . . . to educational effectiveness” for ethnically diverse learners”, Gay (2010, pp. 31–32) claims that teacher training and education focused on culturally and linguistically responsive pedagogy is vital if appropriate instructional strategies are to be used. Based on their research into culturally and linguistically responsive teaching in early childhood education, Durden, Escalante, and Blich (2015) emphasise the need for teacher education to support “teachers across the developmental spectrum in critically reflecting on their own cultural beliefs and values when learning about teaching culturally and linguistically diverse children” (p. 231).

In order to realise these culturally responsive approaches, Souto-Manning (2013) suggests researchers study how teachers teach in culturally and linguistically appropriate ECE environments and examine the strategies and tools that can be used to develop multicultural learning communities in these environments. Although culturally and linguistically responsive teaching in ECE can be “best achieved when the educator speaks the home language of the child(ren) in her/his care” (Ritchie et al., 2014, p. 5), educators in superdiversity cities such as Auckland face challenges because they have to care for children who between them have many different home languages.

Partnership with whānau

In ECE environments, partnerships with whānau, achieved through encouraging their involvement and engagement, is another vitally important part of culturally and linguistically responsive teaching. Various studies show that partnership with families not only creates better understanding between educators and parents but also enhances positive learning outcomes for children (Epstein, 2011; Hornby, 2011; Page, 2011). Teacher–parent partnerships also help to develop the “cultural capital” within ECE (Rouse & O'Brien, 2017) that eventually facilitates the development of safe social and cultural environments for young learners.

A New Zealand study conducted by Hedges and Lee (2010) showed that the understanding of cultural diversity across families that kaiako acquire during their training and work helps them create better partnerships with whānau. Kaiako who work in strong partnership with whānau gain insight into the child and his or her background. The growing multicultural nature of New Zealand society and the principles of *Te Whāriki* mean that teachers need to foster “community links ... with local iwi (tribal groups), Pacific groups, minority language speakers, migrant, and refugee communities” (Mutch & Collins, 2012, p. 171). Mutch and Collins (2012) reinforce the New Zealand Government’s requirement that schooling and early childhood services ensure “parents, whānau, and communities ... take an active part in the life of schools and early childhood services” (p. 168).

For Mutch and Collins (2012), these links foster culturally and linguistically relevant pedagogy that helps create success for all children. Kindergarten teachers in New Zealand appear to concur, as research has shown these teachers tend to hold the strong belief that supporting children’s whānau to participate in the kindergarten is an important part of their work (Loveridge et al., 2012). The Māori concept of “ako” has relevance here. It sees educators and students as partners, where the former learns from the latter, and the latter from the former. However, because ako is “grounded in the principle of reciprocity [it] recognises that the learner and whānau cannot be separated” (Ministry of Education, 2009, p. 22), and that any culturally and linguistically responsive educational programme must therefore incorporate the cultures and languages of the learners as well as partnership with their families.

In keeping with the findings of the study conducted by Loveridge et al. (2012), an Australian study carried out by Rouse and O’Brien (2017) found early childhood teachers strongly believe in the “importance of families and educators working together in a team ... [to] help the child feel secure and that it creates a consistent approach in the learning for the child” (p. 48). Within this relationship, teachers are the key players because it is their responsibility to create an environment that promotes reciprocity. For early childhood centres set in multicultural communities, teacher–parent partnerships are especially helpful in bedding in the cultural capital that is so important in ECE (Rouse & O’Brien, 2017).

Cultural sensitivity is another important consideration for early childhood teachers because with diversity comes some biases and sensitivities that teachers have to be mindful of. During the study by Loveridge et al. (2012), kaiako in one kindergarten agreed that “families should not feel pressured to share or perform aspects of their culture that they would not normally share in a public context” (p. 108).

It seems that many early childhood educators firmly agree that partnership with families is a vital component of a holistic learning experience for children. But partnership with families can also present challenges. Two studies carried out in Australia (Ebbeck, 2001; Hu, Torr, & Whiteman, 2014) showed that some ethnic communities did not see cultural maintenance as particularly important for children in early childhood education. Of the different Asian communities featuring in Ebbeck's study, the Chinese community (from mainland China) placed the highest value on maintaining their culture. However, some of the other ethnic groups in the study did not see maintaining children's cultural and linguistic heritage as a high priority for ECE (Ebbeck, 2001). Similarly, another study showed that Chinese parents expected their children to use only English in early childhood settings (Hu et al., 2014). These parents thought that because they were living in a country other than China, they needed to give priority to English rather than the language spoken at home. This desire on the part of parents presents a particular challenge for teachers committed to supporting children maintain a strong cultural identity and their home language.

Environment and cultural artefacts

Appropriate environmental and cultural settings in schools, including ECE settings, help children learn and explore in more meaningful ways. For example, using children's own languages during interactions with them seems to have a very positive impact (Lee, Butler, & Tippins, 2007). Eubanks (Cited in Purnell et al., 2007, p. 420) notes that children learn better when the school settings relate to their lives and culture, while sociolinguists maintain that when children's home languages and cultures are incorporated in the classroom, they will be more likely to be successful in their learning (Kea, Campbell-Whatley, & Richards, 2006).

As noted previously, studies show that while teachers need to be confident and competent with respect to cultural diversity, they first need to develop a strong understanding of their own cultural biases, identities and beliefs (D. W. Chen, Nimmo, & Fraser, 2009, p. 102). From there, teachers typically experience an "enculturation process" once they are in the classroom and through in-service professional development that sees them becoming increasingly conscious of the cultural and linguistic diversity of the children they expect to teach or are teaching. Kaiako need to respond appropriately to that understanding by providing learning environments that reflect this diversity. Kaiako who are responsive to the cultures and languages of children are teachers who are "committed to recognizing the knowledge, skills, and rich cultural experiences that students from diverse backgrounds bring to school and [to] nurturing students' welfare,

including their academic, psychological, social, emotional, and cultural well-being” (Sobel & Taylor, 2011, p. 25).

“Listening to culture” is another important aspect of successfully accommodating children from culturally and linguistically diverse societies because this practice shows “respect for cultural differences, and for power sharing, equity, and inclusion” (Habib et al., 2013, p. 172). To “listen” to cultures, educators need to accommodate educational practices from indigenous cultures (Habib et al., 2013). A number of scholars, such as Lee et al. (2007), agree that “teachers’ instructional methods, contents, materials ... [must be responsive to] children’s cultural and linguistic backgrounds” (p. 43). Many early childhood centres in Aotearoa New Zealand bring ngā taonga tuku iho or cultural artefacts such as poi into their learning environments. The use of material tools and artefacts have become important because they help give cultural context (McDonald, Le, Higgins, & Podmore, 2005). Another study found that the cultural artefacts (such as poi) and resources used in the ECE centre under investigation “reflected local environment and culture” (White et al., 2009, p. 32). Artefacts and posters are also indicative of bicultural teaching practice according to Seve-Williams (2017), who documented use of te reo Māori on the wall displays and noticeboards of the kindergarten she wrote about in an article published in the online journal *He Kupu*. She also noted that the kindergarten asked new families to the kindergarten to make paper korowai with feathers and display them on the tūrangawaewae wall. One of the kindergarten teachers said that through this korowai, which is a symbol of whanaungatanga, “a child feels a sense of belonging to our centre and knows that we respect their cultural traditions and practices” (Seve-Williams, 2017, p. 3).

Posters of whakataukī, te reo Māori phrases, waiata are also used as resources in ECE centres and are prominently displayed on the walls to share with whānau and families. Whakataukī has huge significance to Māori culture because “They contain the wisdom, knowledge and values passed down through the generations, and so can contribute meaningfully to teaching and learning in early childhood” (Rameka, 2016, p. 395). To support children’s learning of te reo Māori me ngā tikanga Māori, D’Cunha (2017), who is an ECE teacher and researcher, “engaged them in a learning experience which involved the preparation and the use of the poi while learning about the whakapapa and significance of the poi” (p. 11). A New Zealand study of a Pasifika ECE centre found extensive use of natural materials and cultural artefacts from Samoa. According to the researchers, these helped children gain a sense of belonging and identity (Podmore, Tapusoa, & Taouma, 2006, p. 81). Artefacts in ECE centres can also help tamariki by enabling them to build multilingual language and social skills (Harris, Cunningham, & Davis, 2018, p. 24).

Languages and shared values

In ethnically diverse environments, where there are many different languages and cultural values, one of the best ways that educators can reach the communities within those environments is to explicitly acknowledge their respective languages and cultures. A study by University of Waikato academics and early childhood practitioners found that early childhood centres which used the languages and cultures of their communities created shared values between teachers and families. Those values, in turn, successfully expedited the learning of the culturally diverse children in those centres (Linda Mitchell et al., 2015). An earlier case study (Cited in Lee et al., 2007) of cultural and linguistic diversity in a US preschool likewise found that when teachers acquainted themselves with their students' languages and cultures, they gained a better understanding of the children's learning needs and were able to tailor their teaching strategies to those needs, again expediting the children's learning.

Shared values regarding language use are of course immensely important in bicultural educational frameworks as well. In Māori culture, for example, the relationship between language and culture is an integrated, vital component of learning (Irwin, 1993). But no matter whether the learning environment is multicultural or bicultural, research appears to confirm that actively acknowledging the intertwined nature of language and culture is central to effective teaching and learning. A study of a parent-led playcentre and a kindergarten in New Zealand showed varying levels of culturally and linguistically responsive teaching (Loveridge et al., 2012). Cultural artefacts in the playcentre reflected Māori, Pasifika and Asian cultures. Although use of te reo Māori was not widespread, karakia were said before morning tea, and between them the team members and parents in the centre spoke eight languages. However, in the kindergarten, despite the children representing at least nine different languages, Māori was the language widely used to communicate with the children (Loveridge et al., 2012).

While different early education settings may use different teaching strategies in relation to linguistic diversity, numerous studies show that when teachers interact with children in their own languages, the outcome is especially positive (Lee et al., 2007). This finding holds for school settings as well (Kea et al., 2006; Md-Yunus, 2009). Thus, speaking the home languages of children appears to be one of the ways teachers can best realise culturally and linguistically responsive teaching.

How this research contributes to existing studies

As discussed in Chapter 1, Aotearoa New Zealand is the home of Māori, the indigenous people of this country. European colonisation from about 200 years ago led to Aotearoa New Zealand becoming a bicultural nation, as promulgated in Te Tiriti o Waitangi. Today, Aotearoa New Zealand's early childhood centres are more diverse culturally and linguistically than ever before (Statistics New Zealand, 2006, 2017a, 2017b).

This research contributes to the body of literature on culturally and linguistically responsive education through its qualitative study of this form of education in two early childhood centres in Christchurch. Given the diverse, multicultural nature of early childhood centres throughout Aotearoa New Zealand, the study was directed towards exploring and gaining further insight into how biculturalism and culturally and linguistically responsive education are operationalised and to what extent these practices differ from or are similar to those documented in previous studies.

Although Aotearoa New Zealand's ECE curriculum *Te Whāriki* stresses culturally and linguistically responsive teaching (Ritchie, 2009, p. 1), challenges exist in terms of fully implementing its aspirations. To achieve the objectives of *Te Whāriki*, teachers must be sufficiently responsive and competent in engaging children from diverse cultural and linguistic backgrounds in meaningful learning experiences that enable them to experience success. My research questions consequently sought answers to how well the early childhood educators in the two centres were supporting children's learning through use of culturally and linguistically responsive pedagogy and what particular strategies they were using to implement culturally and linguistically responsive teaching.

My research also builds on studies that have been done to determine to what extent and how teachers are implementing the aspirations in *Te Whāriki* when endeavouring to support children's learning. It furthermore documents the strategies teachers are implementing to support the ever-increasing number and range of culturally and linguistically diverse children in early childhood centres. My hope is that the findings of this research will provide further insight into how effective *Te Whāriki* is in terms of promoting and aiding bicultural and culturally and linguistically responsive teaching within the early childhood settings that feature in this study.

Summary

In Aotearoa New Zealand, culturally and linguistically relevant pedagogy is underpinned by *Te Whāriki*, the bicultural curriculum document that sets out the principles of partnership, participation and protection emanating from Te Tiriti o Waitangi and what these mean for teaching and learning in ECE settings. The studies noted in this chapter confirm that kaupapa and tikanga Māori frameworks are important in terms of bringing a “bicultural model of practice” to early childhood education. The Hikairo Schema (Macfarlane et al., 2019) framework for implementing culturally responsive pedagogy fosters, according to its authors, teaching and learning strategies that are inclusive and reciprocal. To apply bicultural practice in their teachings, teachers need to have the types of competencies and skills outlined in *Tātaiako* (Ministry of Education, 2011). For example, teachers need to have knowledge of local hapu and iwi and their histories so that they can incorporate these into their teaching programmes in a meaningful and respectful manner. Partnership with whānau and culturally appropriate environments in early childhood centres are also important for realising culturally and linguistically responsive education. In essence, this form of pedagogy within the context of ECE acknowledges that when children are immersed within their own cultural discourses in these settings, they are well prepared to ‘experience successful “learning”.’

Chapter 3: Methodology

Introduction

This chapter outlines details of the research methodology that I used to describe and explore how kaiako use culturally and linguistically responsive pedagogy in early childhood education (ECE) in two ECE centres in Christchurch, New Zealand. This single case study research, which collected data from two sources—interviews and documents/artefacts—sought answers to two research questions (presented in Chapter 1). The following two questions guided the data collection approach.

1. What strategies do teachers in the early childhood centres use to implement culturally and linguistically responsive teaching?
2. How do teachers use culturally and linguistically responsive teaching practices to create learning environments that support children’s cultural identities?

In this chapter, I explain and justify the qualitative case study approach I took during my research and the relevance of that approach to this study. I describe the data-collection procedures that I used, including semi-structured interviews with the centres’ teachers and recording and documentation of the centres’ culturally and linguistically relevant visual displays and artefacts. I also used triangulation, which is the use of different methods of data collection to study the same phenomenon and thereby enhance the validity of the research. Finally, I give an account of the ethical considerations that I adhered to during this research.

A qualitative approach

In any study, it is essential to develop a sound plan—from the set of questions to the data-collection approach and on through to analysis—for carrying out the research. My plan was underpinned by qualitative research methodology, and it took the form of a single case study. Qualitative research is characterised by the opportunities it offers researchers to gain perspectives on and appreciate the complexity of the research participants’ understanding of the phenomena

being studied (Sobel & Taylor, 2011). According to Brierley (2003), qualitative research makes it possible to gain a complete picture of the research topic that is being investigated by providing a rich narrative of the phenomena that are being explored

When qualitative researchers are concerned more about understanding the process than the outcome of a research phenomenon, they employ an inquiry process designed to help them understand how certain things happen in certain ways and how certain things have come to be there (Merriam, 2009; Sallee & Flood, 2012). Qualitative researchers therefore analyse data inductively. They do not come with prior assumptions or hypotheses about what the research might tell them. Theory is developed inductively from the data that are gathered and it emerges from the bottom-up, thus grounding the theory in the data (Flyberrg, 2006; Sallee & Flood, 2012).

Qualitative research is also naturalistic (i.e., it takes place in actual settings such as schools, and these provide the direct source of data), inductive (data are analysed inductively) and descriptive (Bogdan & Biklen, 2007). Bogdan and Biklen (2007) contend that in naturalistic settings, such as ECE centres, the researcher is concerned with the context of the setting, while (Mody, 2002) points out that action can best be understood when observed in its setting. For Hatch and Coleman-King (2015), “Qualitative research methods [in early childhood education] provide frameworks for examining the experiences of young children and the adults who work with them ... [and make it possible to] gather information about the perspectives and experiences of adults who live and work with children” (p. 458). The descriptive data collected may include interview transcripts, field notes, photographs, videos, personal documents, memos, and official records.

My rationale for using a single case study for my research was that this method sits comfortably within qualitative methodology. Case studies offer “in-depth examination of a particular phenomenon or social unit that occurs within a bounded system, such as a particular program, group, context, or event” (Hatch & Coleman-King, 2015, pp. 460-461). A case study gives researchers several data-collection tools to capture the perspectives of research participants. In building the case, “the case study researcher will gather a range of sources for evidence”, which may include documents and physical artefacts (Hill & Millar, 2015, p. 532).

Another defining characteristic of qualitative inquiry is that it “is richly descriptive” (Merriam, 2009, p. 16). Because, I wanted to gain insight through my study into how kaiako use culturally and linguistically responsive pedagogy in their teaching, I needed the type of descriptive data that I was confident would inform useful and relevant answers to my research questions. Interviews and examination of artefacts and documents are among the methods

commonly used to collect data during qualitative research, and both are widely used (Taylor, Bogdan, & DeVault, 2016). Effective interviews in particular provide the “researcher with ways of capturing participant perspectives” and help them discover, through open-ended questions, participants’ social world (Hatch & Coleman-King, 2015, p. 452). Studies show that teaching- and learning-related documents, posters and cultural artefacts reflect culturally responsive education in ECE centres (Harris et al., 2018; McDonald et al., 2005; Podmore et al., 2006). As such, they offered me a source of information highly likely to complement the interview data. In summary, the data I collected came from semi-structured interviews with teachers and documentation of teaching and learning materials as well as of visual content (e.g., posters, presentations, artefacts) in the two early childhood centres.

Selection of settings and participants

The settings for the study were two ECE centres in Christchurch located in two different suburbs. I used purposive sampling to select ECE centres attended by children from a variety of non-dominant cultures. I needed to focus on ECE centres with children from ethnically and linguistically diverse backgrounds because I anticipated they would give me the rich data I sought on whether and how the participating teachers in the centres were using culturally and linguistically responsive pedagogy. According to (Patton, 2014, p. 401), “purposeful sampling focuses on selecting information-rich cases whose study will illuminate the questions under study ... [Through such] information-rich cases ... one can learn a great deal about issues of central importance to the purpose of the inquiry” (p. 401). (Lodico, Spaulding, & Voegtle, 2010, p. 134) purposive sampling allows researchers to choose the people or places that can provide richest data for the study. Purposive sampling also relies on researchers’ knowledge of the populations from which they intend to choose their study participants and their purpose for the study (Babbie, 2004). That purpose typically includes not generalising the findings of the research to other individuals and settings in the broader population of interest. Purposive sampling therefore further suited my study because I did not want to obtain a large representative sample from which I could generalise my findings.

Another facet of purposive sampling is that it requires researchers to base their selection of study participants on specified criteria or attributes. LeCompte and Preissle (1993) call this type of sampling criterion-based sampling. My main criteria for selecting the teachers I interviewed for the study was that they were registered and had an ECE qualification; Some ECE

centres employ unqualified teachers so centres with qualified teachers also contributed to my choice of ECE centres.

Data-collection procedure

I initially approached several centres that fitted my selection criteria and invited them to take part in the study. I sent a letter to the managers requesting and outlining information about the study (see Appendices A to H). The managers of four of the ECE centres confirmed their willingness for their centres to be part of the study. I gave these managers additional information sheets and consent forms and asked them to sign the forms and return them to me (Appendices A to H). Having briefed the centre managers and received their consent for their centres to take part in the study, I then contacted each centre's head teacher and provided them with information and consent forms (Appendices C to H). However, only two centres said they would be able to continue with the study, as the timing of it was not convenient for the other two. Once the two head teachers had given their permission for their teachers to be approached and asked to participate in the study, I visited the centres at a time convenient for their staff.

The personal visit to the sites of my research was important in helping me develop a relationship with the centre and teachers and to show my keen interest in them (Bogdan & Biklen, 2007). During the site visits, I answered any other questions the head teacher and other teachers had about it, after I again explained to them that the purpose of my research was to look into how ECE teachers support children's learning through culturally and linguistically responsive teaching. I invited all the registered teachers in each centre to take part in the study and three teachers from each team agreed to participate. I met each of them individually at their centres, told them about the study and described what their role in it would be and provided them with information sheets and consent forms (see Appendices A–D). All six gave their written consent to take part in the study. I then booked a time that was convenient for each teacher for an interview. I also obtained written consent from the head teachers for permission to examine and record their respective centre's visual displays, programme planning documents, artefacts and children's learning stories. However, should teachers want to share learning stories of the children with me, I asked the teachers to obtain parents' permission and assent from children for me to have this access.

The teachers were all fully registered with the Teaching Council and, except for one, had more than 10 or 20 years of experience teaching in the ECE sector. Five of the six teachers had ECE diplomas; the remaining person had a degree in ECE (see Table 5). To maintain the

teachers' anonymity, I randomly assigned them pseudonyms, a practice required under the University of Canterbury's ethical research guidelines. The ECE centres were also assigned pseudonyms, which were Green Grass Preschool and Blossom Preschool.

Table 5: Teachers interviewed and their qualifications

	Teachers	ECE qualification	Ethnicity
1	Kelly	Bachelor of Teaching and Learning (ECE)	New Zealand/European
2	Anne	Diploma in Early Childhood Teaching	Chinese
3	Sarah	Diploma in Early Childhood Teaching	New Zealand/European
4	Tracy	Graduate Diploma in Early Childhood Teaching	Chinese
5	Grace	Diploma in Early Childhood Teaching	New Zealand/European
6	Cynthia	Diploma in Early Childhood Teaching	New Zealand/European

Note: Names of teachers are pseudonyms.

Data collection

Interviews

I interviewed the six teachers between April and June 2018. Each interview took between 45 to 60 minutes. I audio-recorded and transcribed the interviews so that I could recheck or re-interview if any clarification was needed. I also photographed the visual displays in each centre, such as posters and artefacts. I did this when I visited the centres to conduct the interviews.

Interviews, according to Stake (2014), are a very good way of accessing people's perceptions of situations or of realities. The interviews I conducted during my study were semi-structured because the nature of my research topic and the type of data I wanted to collect made this type of interview highly applicable (N. Williams et al., 2012). Qualitative interviews enable interviewers to explore topics of interest relating to their research questions (Bogdan & Biklen, 2007), allow them to capture the perceptions and views of research participants, and provide them with sufficient flexibility to adapt questions and follow lines of interest as the interview proceeds (Brinkmann & Kvale, 2015; Punch & Oancea, 2014). Bogdan and Biklen (2007) describe the process as one where the interviewer has the "freedom to alter and add questions or rearrange the items pending upon the nature of responses the interviewer is getting" (p. 4).

The less structured, more open-ended nature of the questions I used during the interviews also suited the study's small sample size (six teachers in two ECE centres) and was in keeping with qualitative research methodology (Bogdan & Biklen, 2007). The open-ended questions allowed me to elicit qualitative data from the teachers about their teaching philosophies and

pedagogical practices and the extent to which they were using culturally and linguistically responsive teaching to support the children's learning.

In preparation for the interview, I gave the teachers information about my broad research area and what I was aiming to explore during the interviews. When conducting each interview, I worked from an interview guide that set down the topics I wanted to explore and the related questions I wanted to ask. I had prepared the guide in advance, and because the questions were open ended I also had the flexibility of asking the teachers probing questions based on their answers to the prepared questions. "Guiding questions", that is, the ones I had prepared in advance, "help the researcher remember to cover certain territory based on research purposes" (Hatch & Coleman-King, 2015, p. 453).

Documents and artefacts

The interviews were my primary data sources. However, because ECE centres in Aotearoa New Zealand use culturally relevant documents and artefacts, recording and describing these items in the centres provided important secondary data in support of (or otherwise) the teachers' interview data (see Appendices K and L). When ECE centres' cultural documents and artefacts reflect the cultures of the children and whānau in those centres, they provide a sense of belonging for those children and whānau (Podmore & Meade, 2005). Having worked in three different ECE centres, I am aware that ECE teachers create environments that reflect what they value, which reinforced my need to take account of the documents being used and the artefacts on display in the two settings.

I wrote field notes during and after each interview and observation of documents and artefacts. In keeping with advice from (Merriam, 2009), these descriptive notes included details of time, location of the teaching environments in the centres and my own comments and immediate observations. I also used reflective field notes, which include my feelings and thoughts in order to reflect on any bias I might bring to the collection and analysis of my data. As Lodico et al. (2010) advise, "reflective field notes allow the researcher to reflect on their own feelings, values, and thoughts in order to increase their awareness of how these might be influencing their observations" (p. 119).

Within the context of qualitative research, Merriam (2009) refers to documents and artefacts as "printed and other materials relevant to a study, including public records, personal documents, popular culture and visual documents, and physical artifacts" (p. 86). LeCompte and Preissle (1993) also include "symbolic materials such as writing and signs and nonsymbolic

materials such as tools and furnishings”(p. 216). Merriam (2009) also points out that physical objects and materials that are within the study settings can be considered a form of document while “artifacts are ‘things’ or objects in the environment” (p. 139). Qure (2005) argues that documents provide researchers with a means of investigating pedagogical trends in early childhood centres. Thus, examination of visual displays such as artefacts and informational and educational posters provides additional descriptive data.

Children’s learning stories also count as documentary evidence (Qure, 2005), and although this material can give considerable information on the nature of teachers’ culturally and linguistically responsive pedagogy, I did not use them in this research, as I received only one learning story from one teacher with consent from family along with assent from the child. I consider that educational literature such as posters and actual examples of poi, harakeke weaving, korowai and shells (see Chapter 5, and Appendices K and L), programme plans and reports of internal reviews provided me with sufficient data supplementary to the primary data—the interviews (Cohen, Manion, & Morrison, 2018, p. 635).

The type of documents in the centres (both ones used to inform centre practice and items such as posters on walls) and the artefacts on display, such as harakeke baskets, natural resources and korowai, provided me with physical evidence of culturally and linguistically responsive teaching. As mentioned earlier, I photographed the visual displays in each centre, including posters and artefacts, when I was at it for the teacher interviews.

Data analysis

Soon after I completed the interviews with the teachers, I transcribed all the interviews and began analysing the data. Merriam describes “Data analysis ... [as] the process of making sense out of the data. And making sense out of the data involves consolidating, reducing, and interpreting what people have said and what the researcher has seen and read” (Merriam, 2009, pp. 175-176). My analysis employed data-grounded theory, which is an inductive approach to developing theory from data. This process uncovers patterns, generalizations, themes or theories in the data (Hatch & Coleman-King, 2015, p. 444), while grounded theory seeks to “build a substantive theory about the phenomenon of interest”, and the final outcome of the study is “a theory that emerges from, or is ‘grounded’ in, the data” (Merriam, 2009, p. 31). After transcribing the interviews, I coded and categorised the interview data. Saldana (2011) notes that this process of coding functions as a way of organising data into categories for analysis. The coding I used was directed towards identifying themes in the data. The process involved reading through all the

transcripts one by one and several times over, during which I looked for word or phrases that stood out. Examples of the code words I used included “Te Tiriti”, “*Te Whāriki*”, “philosophy”, “te reo Māori”, “tikanga”, “cultural events”, “respectful relationships”, “language”, “biculturalism”.

I initially identified themes related to my research questions (i.e., focused on biculturalism and culturally and linguistically responsive pedagogy) as well as several sub-themes, among them the early childhood curriculum *Te Whariki*, te reo Māori, tikanga Māori, teaching philosophy, and commitment to Te Tiriti o Waitangi principles of protection, partnership and participation. However, I was also alert to other possible themes. As Given (2008) points out, during the initial rounds of coding, a variety of “categories and themes emerge as more salient, as central to integrating a number of key concepts, and/or as being of interest to a particular topic under study” (p. 87). While the primary themes that emerged from the interviews related mainly to culturally and linguistically responsive teaching, specifically relationships and biculturalism, I was able to streamline these on the basis of similarity. This process led to three broad main themes—relationships, biculturalism, and language.

I next developed the three themes into analytical memos, which helped me further refine the rich descriptive interview data (Bogdan & Biklen, 2007). Analytic memos “act as a record, a reminder, a focus, a conjecture, a tentative explanation and a suggestion for future steps to take in the research” (Cohen et al., 2018, p. 318). The analytic memos that I produced concerned not only relationships and biculturalism but also language, and it is these primary themes that informed the content of the results chapters in this thesis. After I had written the analytical memos and discussed them with my supervisors, I was able to see how they—those relating to biculturalism, for example—connected to the research questions and more specifically to culturally and linguistically responsive education. This experience also showed me that analytical memos enable researchers to connect their findings with findings in relevant literature (Mills & Morton, 2013).

Validity and reliability

To ensure the validity and reliability of this research, I used strategies that accord with qualitative research methodology, such as triangulation, member checks, and coding and categorising interview data (Bogdan & Biklen, 2007; Merriam, 2009; Saldana, 2011). During my analysis and review of the data, I sought feedback on my findings from the interview participants because this process of “member checks” or “respondent validation” is important for ensuring the internal

validity and reliability of the research (Merriam, 2009, p. 217). Some researchers, such as Maxwell (2005), suggest that respondent validation should be conducted throughout data analysis because it provides “the single most important way of ruling out the possibility of misinterpreting the meaning of what participants say and do” (p. 11). My use of interviews and recording of documents and artefacts as data sources helped me to triangulate my research findings, thus increasing the internal validity of the study (Merriam, 2009). According to Lodico et al. (2010), researchers use triangulation for data analysis when they compare different data sources with one another.

Ethical considerations

During this study, I adhered to the strict ethical guidelines developed by the University of Canterbury’s Educational Research Human Ethics Committee (ERHEC) as well as general ethical principles relevant to educational research. The specific set of ERHEC guidelines that I followed is “Human Ethics Policy: Research Involving Human Participants” (University of Canterbury, 2018). These guidelines state that research must have the informed consent of participants, guarantee confidentiality of data and individuals, avoid unnecessary deception, minimise risk to all participants and be consistent with Te Tiriti o Waitangi obligations. ERHEC guidelines state that “participation of a human subject in any research project, course work project, or teaching exercise must be voluntary and not obtained through coercion” and that adequate and appropriate information must be provided. As required by the ERHEC, I obtained centre and teacher consent in written form before I started my data-collection work (University of Canterbury, 2018, p. 3).

Among the ethical principles identified by researchers as necessary when working with human participants are respect for person, minimisation of harm in conducting research, respect for privacy and confidentiality, and social and cultural sensitivity (Falconer & Byrnes, 2003; Moyo, 2009). I paid heed to these principles during the planning, data collection and data analysis, and writing stages of my study. The authenticity and validity of the research are also integral to observation of professional ethical values during research (Cohen, Manion, & Morrison, 2007). While undertaking the research, I explained to the teachers that they were not obligated to participate in the research, that participation was voluntary and that they could withdraw from the study at any time. None of the participants withdrew from the research. I obtained the informed consent for the two centres to participate in the study from the managers

of the centres after explaining the nature of my study and my purpose in conducting it. I also obtained the informed consent of the teachers who were interviewed and used pseudonyms in lieu of the teachers' real names in the interview transcripts.

I was also conscious of the need to observe Māori cultural values of kaupapa Māori throughout my research process. I therefore referred to an ethical tikanga of kaupapa Māori framework (N. Williams et al., 2012) to guide me and was always mindful of the need to enhance the mana of the people involved in the research. I also followed through on the recommendation of ERHEC to consult with a kaiārahi (Māori advisor) prior to getting underway, so that I could be made aware of the protocols I would need to follow, where relevant, during data collection. My approaches to collecting data were also guided by kaupapa Māori practices, notably the following, outlined by Smith (1999, p. 120):

aroa ki te tangata (a respect for people)

kanohi kitea (the seen face; that is, present yourself to people face to face)

titiro, whakarongo ... korero (look, listen ... speak)

manaaki ki te tangata (share and host people, be generous)

kia tupato (be cautious)

kaua e takahia te mana o te tangata (do not trample over the mana of the people)

kaua e mahaki (do not flaunt your knowledge).

On receiving approval from the centres to carry out my study, I made appointments to visit the centres. I introduced myself to all teachers in the centres, knowing that their managers had already given them information about the study. I then gave those teachers who wanted to take part in the study and fitted my selection criteria information sheets about the research. The sheets explained the kind of information I would seek from them and provided information about privacy and confidentiality. To protect the identity of the teachers interviewed, I used the pseudonyms selected for them whenever I had to write about them or refer to their comments and observations.

Because the early childhood community in Christchurch is small, I was aware that I could not fully guarantee anonymity of some minor information that could identify the centres and/or the participating teachers. I discussed, as part of seeking informed consent, this possibility with the research participants and again assured them of the measures I would be taking to minimise publication of information that might help identify the teachers and the two ECE centres.

I also clearly described to managers and teachers the types of documents and artefacts I wanted to describe, record and view during the study and received their consent for me to do this.

I additionally briefed teachers about the research and sought their informed consent, especially in relation to my using material that identified children in their centres. I requested teachers to seek parents and whānau signed permission and assent from children to use children's learning stories, but because I received only one learning story, I decided not to include learning stories as part of my document analyses. I let everyone know that the data I collected would be kept in a secure place and that any data in digital format would be stored in a password-protected digital system.

I was conscious of how my own beliefs and values might bias my research. Researcher bias occurs when the researcher's "knowledge of the study affects his or her observations" (Lodico et al., 2010, p. 136). To minimise researcher bias, I used member checks, as noted earlier. Furthermore, as suggested by Merriam (2009), I was careful to minimise bias in the types of questions that I asked and how I framed them during the interviews. According to Merriam (2009), the types of questions that should be avoided, to minimise bias, include multiple-choice questions, leading questions, and yes-or-no questions. Given my background knowledge and experience in ECE, I consider that I had a good understanding of the types of questions that could lead to researcher bias during collection of data.

Summary

This chapter overviewed the methodological approach to my research study and the methods I used to collect and analyse the data. As a single case study, the primary method of qualitative data collection was semi-structured interviews with the teachers from the two ECE centres in Christchurch. The interview data were complemented by data obtained from reviewing centre documents and artefacts. The chapter also explained the ethical issues that needed to be addressed during the study and noted my adherence to informed consent, confidentiality and the ethical tikanga of kaupapa Māori frameworks, deemed especially important in a study of culturally and linguistically responsive pedagogy. The next two chapters, Chapters 4 and 5, present the findings that emerged from the collected data

Chapter 4: Ngā hononga: The role of relationships in culturally and linguistically responsive early childhood education

Mā roto i ngā piringa, i ngā whakahaere i waenganui o te mokopuna me te katoa, e whakatō te kaha ki roto i te mokopuna ki te ako (Ministry of Education, 2017e, p. 21).

It is through responsive and reciprocal relationships with people, places and things that children have opportunities to try out their ideas and refine their working theories.... Connections to past, present and future are integral to a Māori perspective of relationships. This includes relationships to tīpuna who have passed on and connections through whakapapa to, for example, maunga, awa, moana, whenua and marae. (Ministry of Education, 2017e, p. 21)

Introduction

As the above quotes from Aotearoa New Zealand’s early childhood curriculum, *Te Whāriki*, suggest, relationships that connect to the past, present and future and which, for Māori, link through various Māori-based perspectives, are vital to effective bicultural early childhood education. *Te Whāriki* is strongly embedded in sociocultural theories that emphasise the importance of how tamariki learn through their interactions with families, whānau and their hapori (communities). Relationships (ngā hononga) are at the heart of all four principles (kaupapa whakahaere) of *Te Whāriki*, and are therefore “the foundations of curriculum decision making and a guide for every aspect of pedagogy and practice” (Ministry of Education, 2017e, p. 17). Because kaiako, as culturally and linguistically responsive teachers, need to “work collaboratively, enabling children to enjoy the benefits of multiple relationships” (Ministry of Education, 2017e, p. 59), they must take into consideration the people children interact with, the places and communities where they grow up, and their cultural heritage. Aotearoa New Zealand’s new code of professional responsibility for teachers also calls on kaiako to be committed to whānau and the community by “engaging in relationships with families and whānau” and demonstrating their commitment to Tiriti o Waitangi (Education Council, 2018, p. 12).

In this chapter, I explore culturally and linguistically responsive teaching through the lens of the principles underpinning ngā hononga (relationships). I also discuss the role that relationships between kaiako and children and whānau play, from the perspective of teachers, in establishing culturally and linguistically responsive teaching. Some of the teachers I interviewed said they were working to establish these relationships and thereby support children's learning by enhancing language and culture. Other teachers said they were working on self-reviews and reflections to support the relationships. These approaches were contributing, in different ways, as discussed in this chapter, to building and strengthening ngā hononga. The chapter also shows that language, cultural practices and responsive relationships overlap with one another and are therefore interrelated and linked.

Responsive and reciprocal relationships

Te Whāriki and policy documents presenting standards for the teaching profession (Ministry of Education, 1998b, 2019c; Teaching Council, 2018) show the importance and benefits of relationships. Connecting with whānau and the community is significant for positive outcomes in ECE for children (L. Mitchell & Furness, 2015; Ritchie, 2010). *Te Whāriki* strongly reflects this value through both ngā hononga and whānau tangata (Ministry of Education, 2017c, p. 21). Ngā hononga with and between tamariki and their whānau and hāpori are an important way that each of these three groups and kaiako build and maintain those relationships. As *Te Whāriki* notes in relation to whānau tangata, “kaiako develop meaningful relationships with whānau and ... respect their aspirations for their children, along with those of hapū, iwi and the wider community” (Ministry of Education, 2017c, p. 20). As I outlined in Chapter 2, positive teacher–parent partnerships not only incorporate the type of cultural capital that is important in ECE (Rouse & O'Brien, 2017) but also pave the way for creating healthy and safe social and cultural environments for children. From a sociocultural perspective, as Vygotsky, Bronfenbrenner have pointed out, social relations and relationship among kaiako, tamariki and whānau are important for cognitive development of children (MacBlain, 2018).

Many researchers have confirmed that strong, responsive, reciprocal relationships with and between kaiako, children, whānau and communities have many positive outcomes for children's learning. One of the factors that contributes significantly to the wellbeing of children is positive relationships with others. Such relationships and associated interactions in the early years especially foster healthy development and learning that help to lay the foundations for future learning (Silva & Stanton, 1996). This understanding is embedded in *Te Whāriki*, which calls on

kaiako not only to support relationships with tamariki but also with the children's families and whānau. The important role of teacher–child relationships and teacher–family relationships has therefore long been established as a priority by teachers and researchers in early childhood (Birch & Ladd, 1997; Bronfenbrenner, 1986; Hamre & Pianta, 2001), while recent brain development research supports the understanding that positive relationships have positive outcomes for children (Lally & Mangione, 2017).

All the teachers I interviewed in the two early childhood centres that participated in my study were trying to put into practice the aspiration emphasised in the revised version of *Te Whāriki* (Ministry of Education, 2017b), which is that of supporting children from diverse cultures to become strong in their respective languages and cultural identities. This aspiration reflects societal change and associated shifts in pedagogy. While the teachers in my study were unanimous about the importance of this aspiration for positive learning outcomes for culturally and ethnically diverse children, they were having to find ways of meeting this aspiration alongside their commitment to biculturalism.

One of the main ways the teachers were supporting culturally and linguistically responsive teaching was through the development of strong relationships with tamariki and whānau. Kelly, who trained as an ECE teacher in the mid-1980s, said, “When I started teaching, it was all about Piaget. We never learned about Vygotsky. When I upgraded, what I really liked about it was the sociocultural approach. We just don't stand; we plan [for it].” She also said the key to establishing a connection is through respect, which “you show as soon as they [whānau] walk in from that gate”. According to her, teachers need time to build “authentic relationships”, which, she said, is “me taking responsibility to make sure that I work in partnership and I have a responsibility to make the connection with the iwi”.

Kelly also said that establishing relationships with tamariki and whānau is vital to ensuring children develop a sense of belonging in ECE centres. She furthermore observed that children can learn if they feel they belong because they are settled: “So, your key foundation whanaungatanga [positive and meaningful relationships] is the key to everything.... We have an input and we are learning with children and from them. We are learning from the parents, and they [the children] are bringing experiences from home. We are working for the best of the children together.”

Most of the teachers in the two centres considered that positive recognition of the children's home languages and cultures helped them develop meaningful relationships with these children and their whānau. Children from 13 different ethnic and cultural groups, mostly from the Asia Pacific region, were represented in the two centres (Table 6).

Table 6: Ethnic and cultural makeup of children in the two ECE centres

	Ethnicity	Green Grass Preschool	Blossom Preschool	Total
1	New Zealand European	31	2	33
2	Chinese	7	4	11
3	Māori	2	8	10
4	Indian	3	6	9
5	Samoan	1	5	6
6	Filipino	1	1	2
7	Tongan	2	0	2
8	Tuvaluan	0	2	2
9	Pakistani	1	0	1
10	Japanese	1	0	1
11	Czech	1	0	1
12	Vietnamese	0	1	1
13	Afghani	0	1	1

The ethnic diversity in both centres provided opportunities for the teachers to learn about other cultures and thus build relationships. Tracy and Grace, both from Blossom Preschool, said giving prominence to the home languages of children and whānau had helped them establish the desired relationships. In 2018, the children in their centre represented 10 cultures and languages (Māori, New Zealand European, Chinese, Samoan, Tuvaluan, Bangladeshi, Filipino, Indian, Vietnamese, and Afghani). As Tracy pointed out, her centre was especially diverse in terms of the cultural and ethnic makeup of the children. She advised that the “use of language and celebration of children’s culture and tradition in the centre” had brought tamariki and whānau, along with their communities, closer. Teachers in her centre who were competent in te reo and Mandarin had also facilitated this outcome.

Grace expressed views similar to Tracy’s. She commented that two of her key practices when endeavouring to establish authentic relationships with whānau was to listen to their stories and make other connections with them when opportunities arose. During one lunchtime, for example, she accepted an invitation from a parent to come to her home and share food. Grace, who is Blossom Preschool’s head teacher, saw accepting such invitations as an important means of establishing relationships with whānau. Taking time to be with a family, she said, showed her respect for that family. Grace and the other staff in the centre also encouraged family members to come to the centre. Sometimes family members brought food to the centre, such as on their

children's birthdays, festive occasions, or when there was some other reason to celebrate. The centre, Grace said, also recognised that many families have important cultural practices that they like to maintain and share. For the centre, acknowledging whānau cultural practices provided another way for families to establish stronger and authentic relationships with the centre, its kaiako and other parents.

Grace continued by explaining that, in her centre, the majority of families were immigrant families who had no other family in New Zealand. Centre whānau were therefore their whānau, and centre support provided a link between them and rest of the wider community. "There is a kind of attachment to the centre from some immigrant families," Grace said:

This may be partly because they also want to build relationships with other communities and learn more about the dominant cultures. Despite the language barriers, some families really put in an effort to engage with teachers. They meet with us after the school session ends. I think some families do not have relatives here [in New Zealand] and so they are seeking to form and build relationships with us and other parents.

According to Kelly, from Green Grass Preschool, when whānau were given time to get to know the centre and build a sense of belonging, they became ready to share their culture with the centre and to have family members contribute and participate in events at it. Anne, also from Green Grass Preschool, said that during a lunch at the centre to celebrate Matariki (the start of the new year for Māori), families shared the foods typical of their cultures as well as stories, and it was events such as this that were helping the centre build relationships. Kelly pointed out that interactions during times such as Matariki provided opportunities for teachers and whānau to learn about the bicultural heritage of Aotearoa New Zealand. That learning, she said, facilitated the building of stronger relationships.

Kelly also said that even when there were language barriers, actively showing families that she valued interacting with them and appreciated the effort families, especially grandparents, were making to establish relationships with the teachers in the centre, was another important way of forming and establishing strong relationships.

We have got a cultural mix. I am getting to know the grandparents now. We are all struggling with the languages. One of the grandparents was trying to teach me xi gong (goodbye). I have learned a few things; I hope I don't forget them if I don't use them ... A parent showed me a book one day with all the words he is learning and wants to learn in English. He had written them in Chinese and English, and he had all the Chinese

characters written next to the English words....You make an effort to get to know the people—to know more what their priorities are for their children and to know how you can work with them, so you can share information. So it is two-way learning and shows that their culture is important to you, [as is] having resources around that has everybody's shown in there [the centre].

The resources Kelly referred to here were the different cultural artefacts displayed in the centre. These included books, greetings and puzzles that represented the bicultural heritage of Aotearoa New Zealand as well as the multiethnic community of the centre.

Anne similarly noted that incorporating families' home languages in written communications (such as learning stories, newsletters, notices) acknowledged the diversity of centre whānau and their communities as well as the importance of relationships with them. One such positive outcome of forming this type of relationship with families had led, Anne said, to Chinese families translating books from Mandarin to English to help the centre build up its multilingual and multicultural resources. Anne explained:

Some Chinese families bring with them children's books written in their own language [Mandarin]. Some of the books have their legends and traditional stories. They believe that such books that show an aspect of their cultures could be useful for the centre. And they translate those stories into English. Such resources not only help teachers in understanding their cultures but also build relationships with the families.

As Anne advised, some relationships developed through such activities extend beyond the ECE centre. For example, one parent invited Anne and Sarah to a restaurant operated by the parent.

For Anne, respectful and polite interaction with families had enabled her to form relationships with whānau. According to Macfarlane (2019), polite interaction “using moderate language ... [that is] gentle in tone and pitch” with whānau is a crucial means by which teachers can develop, strengthen and maintain relationships (p. 38). Tracy from Blossom Preschool also favoured this approach. Respectfulness and politeness is a particularly valued aspect of Asian culture and is an especially “salient characteristic of the languages and cultures of the East Asian region” (Kádár & Mills, 2011, p. 1). As Anne observed, forming good relationships is easy when teachers use those values during that process.

These comments from the teachers indicate that forming stronger relationships with whānau in order to strengthen families' feelings of belonging to a centre helps empower teachers

to seek out positive outcomes for those families and their children. In part, this is because teachers working in active partnership with whānau gain insight about the children and their backgrounds, and they can use this information to support each child's specific learning and other needs. Within the broader framework of *Te Whāriki*, “community links need to be fostered with local iwi (tribal groups), Pacific groups, minority language speakers, migrant, and refugee communities” (Mutch & Collins, 2012, p. 171), because doing so fosters culturally and linguistically relevant pedagogy that leads to better learning outcomes and success for all children. The whanaungatanga value of the Education Council's new standards for the teaching profession also stresses the importance of “positive and collaborative relationships with our learners, their families and whānau, our colleagues and the wider community” (Education Council, 2018, p. 2).

Kelly, who believed it was her responsibility as an early childhood teacher to collaborate and form relationships with families and whānau, said that she had also been trying to connect with the broader community. She gave an example of this:

I am trying to make connections with the local iwi for our area. There are a few key people there. I have been to everything that I can go to and trying to make the connection. I have been invited to many things ... because one of the parents knew that I am very keen to know these.

The belief of the teachers in both centres that establishing strong relationships with families benefits children's learning is similar to the perspective of some early childhood teachers in Australia. An study in that country conducted by Rouse and O'Brien (2017) showed that the early childhood teachers who participated in it strongly agreed on the “importance of families and educators working together in a team ... [to] help the child feel secure and that it creates a consistent approach in the learning for the child.” These teachers were, according to the authors, central players in creating a better learning environment for the children because, in a diverse community, the teacher–parent partnership helps to incorporate the type of cultural capital that best supports children's learning in ECE settings. By working together in this way, teachers and parents create a shared understanding of a child's needs and work towards the common goal of supporting that child's learning by meeting those needs.

Tracy, one of the teachers from Blossom Preschool, where the children were from more than nine different ethnic and cultural backgrounds, noted how central recognition of important respective cultural values is to relationship building. Of Chinese ethnicity, Tracy highlighted the

importance of using Asian values of kindness to interact with children and families. She said that from the way she talks, she shows “kindness (manaakitanga)” to kaiako and whānau: “I am always very respectful because kindness and respect are very important in the Asian society and child’s life.” Here, by emphasising the importance of culturally valued learning, Tracy believed she had been able to form a respectful and more profound connection with whānau as part of her efforts to support children’s learning.

Grace, also from Blossom Preschool, noted that knowing whānau personally is to know them and what they value:

Inclusion and social justice and equity are strong underpinnings of my philosophy, so I am always seeking out ways to deepen my connection with whānau and to learn about people and to have a respectful connection to honour families and to support the children’s learning.

Like Tracy, she thought that this type of approach, underpinned by her principles of inclusion and social value, helped her reflect the families’ values when teaching their children.

The teachers’ views on working collaboratively with families and whānau reflected another Māori concept, that of “ako”, wherein teachers and parents partner with and therefore learn from each other. Ako is “grounded in the principle of reciprocity and also recognises that the learner and whānau cannot be separated”, and it emphasises the importance of incorporating acknowledgement of language and culture in the partnership (Ministry of Education, 2009, p. 20). Exploration of different cultural traditions and practices aids relationship-building. The knowledge transfer is from all directions, not necessarily from teachers to children and families. Responsive and reciprocal relationships are formed and maintained through the interplay of all key three stakeholders—kaiako, tamariki and their whānau. Both Sarah and Anne from Green Grass Preschool described several occasions when whānau shared their cultures and traditions with them. During this process, the teachers learned new things about the diversity in the community outside their centre. Another of Green Grass’s teachers, Kelly, learned about legends and folklore from several Asian families. This cultural exchange helped them and her share these cultures with the children in the centre and in this way provided the children with meaningful learning experiences.

Enhancing relationships through language

Language is an important facet of cultural identity for any community, and recognition of this is a crucial aspect of developing strong relationships within the context of early childhood education. Under Te Tiriti o Waitangi, te reo Māori has a special place within the bicultural emphasis of early childhood education, but that emphasis also points to the need for centres to acknowledge and use the home languages of children and their families and communities (Ministry of Education, 2017c). When ECE kaiako commit to bringing the languages of whānau and the community into their centres, they make the process of building and strengthening the type of relationships that are conducive to children’s learning ever more meaningful and easier. As the revised (2017) edition of *Te Whāriki* notes, “Children more readily become bi- or multilingual and bi- or multiliterate when language learning in the education setting builds on their home languages” (Ministry of Education, 2017c, p. 12).

Language is an important element in the relationship discourse in early childhood settings not only because it enhances and strengthens relationships but also because it gives children positive learning experiences. As I noted in Chapter 2, when ECE teachers use and interact with children in their languages, this has a very positive impact because children learn better when these settings relate to their lives and cultures (Lee et al., 2007). Researchers such as (Kea et al., 2006; Md-Yunus, 2009) have made the same claim for school settings. Using the home languages of children in ECE centres is one of the ways teachers can realise culturally and linguistically responsive teaching and “teachers need to be aware of and respect the languages, heritages and cultures of all ākongā/learners” (Ritchie et al., 2014, p. 47).

In Blossom Preschool, head teacher Grace asked a Mandarin-speaking Asian teacher, Tracy, to come to the centre once a week to support its teachers, children and whānau, as a large group of the centre’s children came from homes where Mandarin was the primary language. Tracy had worked as a relieving teacher in the centre the previous year but had then transferred to another centre. After she left, Grace and her colleague Cynthia found it more difficult to communicate and establish relationships with these families. Grace therefore strongly advocated on behalf of these families for Tracy to come back to the centre at least once a week.

Like Grace and Cynthia, Tracy firmly believed that when there is commonality of language and cultural values between centre and home, connections are forged and relationships strengthened. Tracy said that her presence in the centre saw Chinese families wanted to interact more:

The Chinese families stay there longer. They don't want to go, and at the end of the day they [four or five families] stay together, talking together. They have lots of things to talk to me about the children, their children's learning and their children's future learning.

Tracy also highlighted that Chinese families relate well to Chinese teachers. "I have built relationship with these families.... In the morning, I get lots of hugs from all the [Chinese] families. Because we speak Chinese, we have a much stronger relationship with each other."

Tracy's experience shows that when teachers speak the same language as the families associated with the educational settings, it helps to bring those families together and build relationships among these whānau, thus connecting kaiako to the community. Grace also said that having Tracy helped her and other centre staff get to know the families and their aspirations for their children, knowledge crucial to the development of ever stronger and more meaningful relationships with whānau. Language and culture are, as Cynthia found, the tools of relationships. As she worked to form relationships with whānau, she began integrating home languages and culturally valued learning into the children's assessment learning stories:

For families who are Māori or Samoan, I can reflect on integrating the language that's theirs into their [the children's learning] stories before actually submitting [them] into their [assessment portfolio] folders. I will talk to their families and say, 'Is that the right way of saying that particular word for that particular meaning?' And they will tell me yes or no or what is more appropriate. That's how I have done my stories, my assessment.

Cynthia's experience shows not only the importance of children's language for children's learning but also her commitment to working in partnership with whānau to secure culturally valued learning. Her consultation with whānau when writing assessments reflected the value she had placed on using families' languages and perspectives to help them understand their children's achievements and so become collaborators in their children's learning.

Because Aotearoa New Zealand is today a highly diverse country ethnically and culturally, with immigrants from many parts of the world living in it, a wide variety of languages are spoken in New Zealand homes (Office of Ethnic Communities, 2018). The ethnic makeup of the children in the two centres involved in my study signalled the likely diversity of languages spoken across their homes. However, the fact that New Zealand is still a predominantly English-speaking

country poses challenges and barriers for parents who have limited or no knowledge of English. Some of the teachers in my research noted the dilemma immigrant parents had over what language or languages they wanted their children to be proficient in. Teachers in both centres said that they sometimes had to accommodate the challenge of parents insisting that their children speak only the dominant language—English—in the centres.

According to Tracy, some parents do not see the importance of having their children use the home language.

From my experience most of the children are born here and they see themselves as little Kiwis. And they speak fluent English, and why do you want to speak their home language. In Te Whāriki, I know that they speak about cultural identity. Personally, I think some of the parents don't want to speak in their home language in here. They want them to learn English; having different cultural identity and speaking different languages is like not being included. They don't want their children to be special and different from other people. They want their children to work together; that is my understanding.

Anne's view of why some parents wanted their children to learn English instead of speaking their home language in the centre aligned with Tracy's:

I think it is that everybody wants to fit in. And it is not that they are giving up their culture or their language because they want to fit in and their children to fit in. Most of our families have strong cultures at home; they speak their languages at home.

Tracy's and Anne's thoughts reflect the tensions that can exist for migrant families with respect to their children speaking a society's dominant language, which is of course English in Aotearoa New Zealand. Members of these families in New Zealand have probably faced the challenges of not speaking English, and they do not want, as Anne and Tracy said, their children to "miss out" because of being different, not fitting in and not having opportunities to speak English language.

These concerns are not unique to New Zealand, as Chinese immigrant families have expressed similar sentiments in Australia. According to Hu, Torr, and Whiteman (2014), Chinese parents want their children to use English in ECE settings. Similar studies in other countries of immigrant families also show that parents prefer their children to be fluent in the dominant language (Dyson, 2001; Riches & Curdt-Christiansen, 2010). These studies affirm Tracy's comments about immigrant parents' desire for their children to learn English rather than their home languages at ECE centres.

While Tracy appeared to respect this preference of some immigrant families, other teachers still stressed the importance of using children's home languages in ECE settings. Anne, confident of the need to support children whose home language was not English, said that her centre "allowed [the children] to use their first language" and that she and colleague Sarah had taken steps to learn Mandarin:

She and I took Mandarin last year to try and support ourselves in using first language with the Chinese children [to help them] with their first language and to help us to understand as well. It has helped us a little bit; it has given us the basics. We[’ve] tried to use it when we can.

Anne's and Sarah's willingness to prepare and train themselves signalled their wish to deliver culturally and linguistically responsive teaching. Some New Zealand researchers, among them Ritchie et al., (2014), agree that ECE teachers able to speak the home language of children to some degree will enhance their ability to engage in culturally and linguistically responsive teaching.

Anne also commented that families show they value their cultures and languages when they speak their native language at home. She reiterated that the preference of some parents for their children to use the dominant language when attending ECE centres is a strategy to help them fit into the dominant culture. Anne said some parents insisted that their children not only speak solely English at the centre but also interact with children who were native speakers of English:

And it is a challenge sometimes. We have just lost a family; their priority was for their child to learn English, and because the child made a friend with a Chinese child, she [the parent] wasn't happy and withdrew the child and [has] gone to another centre where the child had non-Chinese-speaking friends.

Kelly brought another perspective to these considerations when she argued that linguistic diversity helps to form positive identities. "Language," she said, "reaffirms to everybody that your own identity is important, and we can all be together, and we can all do things with somebody who is speaking Chinese mixed with English and with te reo as well."

Enhancing relationships through traditions and cultural practices

Several culturally and linguistically responsive approaches used in the two ECE centres related to the traditional and cultural practices of tamariki and whānau. Because the children attending the centres came from a variety of ethnic, cultural and religious backgrounds, the teachers organised, with support from whānau, tamariki, and the community, many culturally relevant occasions. Teachers' efforts to create an environment for children that reflects their social and cultural backgrounds has an important functional relationship with the children's sociocultural development (Forman et al., 1996). Also, as I have already discussed in this chapter, ensuring children in ECE settings have opportunity to be immersed within their own culture facilitates successful learning experiences.

One popular cultural practice within ECE centres is that of celebrating the new year customs of the different cultures represented in the centres. In both centres in my study, celebrating Matariki (Māori New Year) and Chinese New Year, for example, helped to build ngā hononga because kaiako, tamariki and whānau had to interact with one another to organise the various activities. While the teachers initiated the activities and events that coincided with the different New Year customs, they asked whānau for support in the form of resources and insights into their traditions and cultures.

Māori New Year is marked by the appearance of Matariki (the Pleiades or Seven Sisters; a set of star clusters) in late Haratua (the month of May) or early Pipiri (June) and is also of cultural significance to peoples in West Polynesia. The beginning of certain agricultural and fishing activities also coincides with Matariki (Collier, 2009; J. Williams, 2013). According to the teachers in the two centres in my study, celebrating Matariki is an important annual practice because it helps whānau and tamariki not only interact and explore the meanings associated with this event but also become familiar with the bicultural heritage of Aotearoa New Zealand. Kelly said that in her centre, kaiako read books to the children about Matariki, sang songs with tamariki about the cluster of stars (the Seven Sisters) and organised shared kai with them and their whānau. Cynthia said that the children also sang a widely used waiata (song) celebrating Matariki (Waitī, Waitā, Waipunarangi, Tupu-ā-nuku, Tupu-ā-rangi), which helped them become familiar with its cultural significance. As Cynthia also said, the activities enabled "teachers, children and families to come together and build relations." Grace likewise observed that celebrating culturally relevant celebrations helped everyone associated with the centre to come together and build relationships through the sharing of traditions unique to the various cultures. Celebrating the cultural events of the centre's ethnic communities, she continued, had opened up more

communication and interactions with families, and helped to build relationships with them in a very natural way.

Like Māori, Chinese people also follow a lunar calendar, which is widely celebrated in South East Asia. The presence of children from Asian cultures in the two ECE centres meant that both centres celebrated Chinese New Year, providing activities that again facilitated relationship building. The centres invited families who marked and celebrated Chinese New Year to come along to the centres and share with everyone the activities they traditionally associated with the event. Tracy, who is of Chinese ethnicity, described children drawing lanterns because these have symbolic significance during Chinese New Year. Sarah said that because Chinese calendar years are associated with different animals (2018 was the year of the dog), her centre has the children draw the different animals corresponding to the different years. Anne noted that Chinese New Year and other such cultural events facilitated relationship building and strengthening:

We invite Chinese parents to share their cultures, such as what they do during the New Year in their celebrations. Many were willing to share with children and others. The activities in the centre itself were often celebratory, and the get-togethers help to form relationships, as parents, children and teachers come to know different cultures.

Another important activity common in both centres was reading Māori pūrākau (legends) and having tamariki act out, create art and use the language within the stories. The story of Māui, for example, tells of him catching the sun by using harakeke ropes. The teachers therefore asked the children to weave ropes using harakeke, and sometimes parents joined these sessions. Teachers noted the social significance of a setting in which tamariki and whānau together learn about Māori legends. For Sarah, activities centred on pūrākau also enhanced cross-cultural practices:

There are so many stories around pūrākau, and Māui is just one of them. Children are very fascinated by these stories. Children from immigrant families have shown curiosity about the stories. Even parents have also shown interest, giving feedback to us, noting that they have also legends in their cultures. Some similarities to Māui can be found in Pangu, a person in Chinese legends who is said to have created the universe.

Sarah emphasised that by organising important cultural events for the children and their families, she and the other teachers in her centre were meeting the *Te Whāriki* principles of ngā hononga and whānau tangata.

Enhancing relationships through teacher reflection and review processes

Another way the teachers in the two centres proactively enhanced their relationships with tamariki, whānau and hapori was through the centres' internal review processes. Most of the teachers I interviewed agreed that these processes promoted relationship building of the kind that brought about meaningful and positive changes to centre processes and practices. For example, Kelly, Sarah and Anne, all in the same team at Green Grass Preschool, described conducting an internal evaluation that included self-reviews and focused on how best to support their children's cultural identities. The teachers said that the outcomes of their review informed their teaching in a way that allowed them to strengthen the children's diverse cultures because of having built stronger relationships with families.

According to Sarah, the teachers' renewed commitment to valuing and acknowledging families' cultures saw the teachers "invit[ing] whānau to share cultural knowledge", which had the benefit of helping these kaiako build-up their centres' culturally appropriate resources. Sarah also said that this "sharing of cultures" had taken their relationships with whānau to a level that was different from (higher) what it was before this review. This outcome, in turn, had empowered her and her colleagues because they could see the positive outcomes of doing the review and then using the understandings from it to strengthen relationship building through cultural exchange: "So," she explained:

I found it quite empowering, quite moving, and to be honest because of the effects it had on me, it made me realise and aware [of the situation regarding relationship building with whānau]. We all knew it was important. However, now I know why it is important because of that journey.

To illustrate what she meant, Sarah described asking whānau for support so she and her colleagues could extend their knowledge of the children's home languages:

We would go to our families and ask for their support, too, to the guidelines when we were starting to learn their language. That gave us an opening for communication and to develop those relationships, and I think that's where I really realised. You always knew

Te Whāriki talks about the importance of having a sense of identity and culture, and we all know the importance of it. But I think, for me, I really knew how important it was from doing that self-review because for me it highlighted that when you are talking to those families ... you get this whole sense of community.

Reiterating that the relationships centre staff had with families were now better than before the self-review, Sarah said she and her colleagues were now able to support the children's learning more effectively because they had a better understanding of families' aspirations for their children.

Anne, meanwhile, said that the self-review had made her and the other staff in her centre more conscious of cultural sensitivities and, as a result, they had had taken steps, through professional development, to improve intercultural communication:

We've become more conscious and aware of cultural diversity and the needs of our families. While we were not unaware of it before, I think the self-reviews have made ourselves more mindful of it and more sensitive to it. I think professional development [programmes] helped us to make the extra effort.

She went on to say that while she and her colleagues had always tried to be welcoming to everybody before the review, since doing it, they were all making extra time to talk to parents and invite them to help and contribute to the centre. "We found that when we made the effort that they [whānau] found they developed a stronger sense of belonging and they contributed more." Anne concluded that the main advantage of the review process "was learning about reciprocal relationships which may not ... [have been] so strong before." Given that most of the children in Blossom Preschool were from immigrant families, the review process seemed to be an especially advantageous strategy in helping the teachers enhance their communication and thus relationship building with those families.

Summary

This chapter has illustrated how teachers were trying to make sense of how to support children's learning through a culturally and linguistically responsive approach. They are trying to work with the *Te Whāriki* principle of relationships to establish a framework that recognises the importance of ECE settings developing strong relationships with tamariki, whanau and hapori that are based

on the bicultural heritage of the country, and also from the ethnicities, cultures and languages represented among these children and their families within their communities. Teachers were informed about the importance of culturally and linguistically responsive teaching through the aspirations laid out in *Te Whāriki* and are working to form links with parents, whānau and community. The requirement for ECE teachers to work in partnership with families to achieve parents' aspirations does pose some complexity when it comes to supporting children's home language and when parents have different perspectives to teachers around using children's first language at the centre to support culturally and linguistically responsive teaching.

The two ECE centres that participated in this research used different approaches and experiences related to the cultures, traditions and languages of the children enrolled in the centres and sought the participation of whānau in these endeavours. These activities were seen not only as learning experiences for the children but also as opportunities to establish and strengthen relationships with families and communities. The next chapter focuses on the theme of biculturalism in culturally and linguistically responsive teaching in early childhood education.

Chapter 5: Biculturalism in culturally and linguistically responsive teaching in early childhood education

Te Whāriki has heralded a new era for ECE in Aotearoa New Zealand. It signals a generational shift, from a mainstream curriculum that treated biculturalism as mere window-dressing, to a model that validates Māori as experts, affirms their contributions, and supports their aspirations. Te Tiriti o Waitangi provides the foundation (te ruapapa) on which the whāriki of our curriculum can be woven and rewoven, as early childhood educators lead future generations of New Zealanders forward, modelling partnership and respect in an ongoing process of bicultural development. (Ritchie, 2003b, pp. 100-101)

Unique in its bicultural framing, *Te Whāriki* expresses our vision that all children grow up in New Zealand as competent and confident learners, strong in their identity, language and culture. It emphasises our bicultural foundation, our multicultural present and the shared future we are creating (Ministry of Education, 2017c, p. 2).

Introduction

As the above quotes suggest, the introduction of the early childhood curriculum *Te Whāriki* was a watershed moment in bicultural early childhood education (ECE) in Aotearoa New Zealand. To recap points made earlier in this thesis, the bicultural framework in *Te Whāriki*, which expects children to be competent and confident learners, strong in their identity, language and culture, is rooted in Te Tiriti o Waitangi. *Te Whāriki*, introduced in 1996 and revised in 2017, is the vision for bicultural early childhood development in Aotearoa New Zealand (Ministry of Education, 1996, 2017d). The cultural values of tangata whenua embedded in *Te Whāriki* emphasise the importance of culturally and linguistically responsive teaching (Farquhar & Gibbons, 2019) as well as adherence to the three main principles—protection, participation and partnership—of Te Tiriti o Waitangi. These principles, each of which overlaps with the other two (The Royal Commission, 1988, p. 49), are linked to various articles of Te Tiriti (Te Puni Kōkiri, 2001) were used as frameworks for ECE in acknowledgment of Te Tiriti rights of and obligations to Māori

(Bishop & Glynn, 1999). Incorporated in the bicultural curriculum *Te Whāriki*, they require ECE providers to establish and honour positive and culturally responsive relationships between key stakeholders in ECE, that is, whānau, caregivers, Māori organisations, the Crown, and policymakers (Bishop & Glynn, 1999; Macfarlane & Macfarlane, 2012; Ritchie & Rau, 2006).

As a member of the United Nations, and a signatory to the United Nations Declaration on the Rights of Indigenous Peoples, New Zealand is also bound by the resolution passed by this world body that states “Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning” (United Nations, 2007, p. 13). Aotearoa New Zealand therefore has both national and global obligations towards biculturalism. Because one of the main stakeholders required to uphold these obligations and turn them into a reality are teachers, identifying their beliefs, philosophies and practices with respect to those obligations is important. This chapter looks at how the teachers in the two ECE settings that featured in this study were responding to biculturally responsive teaching both philosophically and in practice, and the extent to which their responses appeared to be meeting the above-mentioned obligations.

Jalongo and Renck (2004) point out that effective teachers “have a clearly articulated philosophy and goals that value children, families, cultures, and communities” (p. 144). For ECE teachers in Aotearoa New Zealand, that philosophy must embrace the biculturally responsive teaching that honours the principles of Te Tiriti o Waitangi and the Declaration on the Rights of Indigenous Peoples and accords with the requirements of *Te Whāriki*. Early childhood curriculum settings therefore need to promote te reo Māori and ngā tikanga Māori, making them visible and affirming their values for Māori children and children from other cultural backgrounds.

As noted in Chapter 1 of this thesis, *Te Whāriki* gives equal status to the heritages of both Māori and Pākehā (Ministry of Education, 1996, 2017d). For the teachers who participated in this study, effort to make this commitment to biculturalism a reality in their ECE centres was proving to be an ongoing journey. All were continuing to find ways to make sense of what is meant by bicultural practice and how to implement it in their teaching approaches. They were more than willing to share and discuss not only their bicultural teaching philosophies but also what they were doing to make their teaching biculturally and linguistically responsive.

This chapter is organised under two main topics. The first covers the teachers’ bicultural teaching philosophies. The second describes and analyses the teachers’ bicultural practices in terms of the three key principles of Te Tiriti, that is protection, partnership, and participation.

The section on protection has several subsections focussed on tikanga Māori, te reo Māori, and te reo Māori.

Bicultural teaching philosophy

Although questions have been raised recently about the merits of bicultural ECE in an increasingly ethnically and culturally diverse Aotearoa New Zealand, studies show that the “bicultural model of practice” is an important component of ECE (Macfarlane & Macfarlane, 2016; N. Williams et al., 2012). Noting that “biculturalism in Aotearoa New Zealand involves a commitment to Māori language and culture, te reo Māori me ōna tikanga”, Williams et al (2012) suggests that more needs to be done as “the early childhood curriculum goal of integrating Māori ways of knowing and being within early childhood settings has not been attained universally in mainstream services (p 3, 4).

However, while *Te Whāriki* is central to the ethos of bicultural ECE in this country, some commentators and researchers, such as Skerrett (2018), claim that some aspects of bicultural ECE are tokenistic. Another criticism is that early childhood centres are far from being bicultural in their practice (Gordon-Burns & Campbell, 2014, p. 23). The views of the teachers interviewed for this Masters research showed that most were endeavouring to shape their bicultural teaching philosophy in line with *Te Whāriki* and other professional guidelines and requirements (Education Council, 2017; Ministry of Education, 2011).

All the teachers were asked about their bicultural teaching philosophy in order to gain an insight into the views underpinning their teaching practice and their beliefs about and values relating to biculturalism. Teaching philosophy not only reflects teachers’ beliefs and what they value but also gives a sense of how they will translate this thinking into their everyday teaching practice. It also highlights the direction the teachers want or hope to move in with relation to their practice. Green Grass Preschool’s Anne, who had been an early childhood teacher for about 20 years, said that her bicultural teaching philosophy “developed over time” as she “learn[ed] more and more about what it means to have a bicultural philosophy.” She continued by saying, “I have to make sure to prioritise bicultural over multiculturalism. New Zealand is a bicultural country.” Here, Anne likened her growing philosophy to a journey. She also said that previously her centre had not had any Māori families, and that it was “only recently ... [that] families ... [were] identifying with their iwi”. Anne explained that she was now grounding her teaching in te ao Māori, and was therefore bringing the Māori values of manakitanga, kotahitanga and rangatiratanga to her teaching. She said she freely considered values such as these when

developing learning programmes for tamariki and that she was now able to use some te reo Māori when teaching the children.

Kate, whose career as an early childhood teacher spanned 25 years, said that she considered acknowledging both bicultural partners (Māori and Pākehā) to be very important. She said she was very proud that *Te Whāriki* had been created from a bicultural focus. As a personal goal, Kate said she was working on gaining understanding of place for Māori and their cultural narratives of place so that she could ground her teaching in place-based learning. Place-based education, she said, is a highly valued way of learning for Māori because it connects their learning to their local area and as a consequence supports their sense of belonging and strengthens their identity. Kate emphasised her commitment to both place-based education and tikanga Māori by saying that “If we lose this part of New Zealand, if we let that die, that is a big loss. Nowhere else in the world has it, and they are not going to care about it. It is our job to promote it and it is our land history.” Kate also said she wanted to know more about te reo Māori and that learning the language was something she would continue to work on. Kate’s comments highlighted her belief in the importance of preserving and carrying forward the bicultural heritage of Aotearoa New Zealand, and she was acting on that belief by working towards bicultural teaching that would support children’s learning in ways that capture the spirit of *Te Whāriki*. As a teacher, she was committed to the idea that the unique culture of tangata whenua needed to survive.

Kate and Anne exemplified the teachers in the study who had been teaching for at least 20 years and who had been on the journey of working to understand, appreciate and put into practice bicultural teaching. But also like all the teachers in the study, they were continuing to struggle with learning te reo Māori so as to fully embrace their commitment to bicultural teaching.

When asked about her bicultural teaching philosophy, Sara, also from Green Grass Preschool and another of the teachers with over 20 years of experience in ECE, brought to light another struggle. She agreed bicultural education is important, but said:

My philosophy is different from everybody else’s, because I struggle. When I first started at Teachers College, it was all about bicultural ... and I get it ... but when you start working and you see the changes, your mind is going, we’re in a multicultural society. We’re no longer bi, we’re more multi, and we have to start thinking about multi. Education has been a little bit slow to pick up on all that. And I struggle with that ... I want to be multicultural because our community has changed. Our society has changed incredibly, and we have so many nationalities. Let’s incorporate all that ... we are more multicultural. All of New Zealand is multicultural.

Sara's words emphasised the tension she was experiencing. Although she agreed that "Yes, it's important to have your biculturalism," the increasing multicultural community within her centre meant she was re-reasoning her philosophy to suit the change. Reconciling the rationale of implementing bicultural teaching with the need to support the learning of children from diverse cultural backgrounds in New Zealand schools (Education Review Office, 2016a, 2016b) and early childhood centres (Shuker & Cherrington, 2016) has become an important issue for many teachers. It also highlights the extent to which teachers fully understand Te Tiriti and *Te Whāriki* obligations to implement bicultural teaching.

From a social justice and inclusive approach to teaching, it is indeed important for teachers to find ways to support the learning of all children through culturally responsive teaching. However, Aotearoa New Zealand's treaty obligations and the strong emphasis in *Te Whāriki* on providing a bicultural curriculum gives primacy to bicultural teaching. Anne said that, for her, the bicultural emphasis provided the platform from which she supported all the children in her centre.

For me, personally, that is something in my mind. You're aware of it, so you're aware of ensuring that you are meeting those principles and guidelines. And that you're incorporating bicultural practices in your teaching. So it is something that I keep in the back of my mind. Just make sure that I am using te reo or [that I] incorporate te reo within our practice and our programmes with families and children.

For Blossom Preschool's Tracy, with seven years of experience teaching in the ECE sector in New Zealand, being a role model was one way of practising bicultural teaching and supporting children's bicultural learning:

Myself is the role model, so [it is] the way I talk and show my kindness, manakitanga, to the children and to the family and the way I speak and I treat people. I have always been very respectful, because kindness and respect are very important in ... [Māori] society and a child's life. ... I am not very good at speaking te reo Māori. I am trying to learn [it]. Apart from learning the language, I think learning the values are very important. And learning about how they [Māori] view the world and learning about the Māori world is very important. How they see things and how they do things—thinking, learning from other people.

While Tracy felt comfortable as a role model with respect to bicultural teaching, she too acknowledged her lack of te reo Māori speaking skills. All the teachers, from both early childhood centres, considered te reo Māori to be an important tool that teachers need to learn when enacting bicultural ECE. Grace, an early childhood teacher for 23 years who had worked in many other roles in ECE and was now at Blossom Preschool, said that she remained committed to learning te reo Māori so that she would have a better understanding of Māori values and principles.

I always had a commitment to learning and developing my own understanding around te ao Māori and pedagogy. I've got a commitment to upholding the values of Tiriti o Waitangi, partnership protection and participation. So I seek out learnings around te ao Māori and particularly around core principles—manaakitanga, whanaungatanga and aroha, tua kana teina. That feels like a lifelong learning for me.

Cynthia, another of the Blossom Preschool teachers and with two years of teaching experience since graduating from her preservice training, also emphasised the importance of te reo Māori when asked about her bicultural philosophy: “It is important to know that language [te reo], so is learning about tikanga Māori and their language as well as the Treaty.” Noting that her early childhood career was a year-on-year learning journey about teaching, she described that process as “just scaffolding”, a process that allowed her to continue to learn from her teaching practice and apply that learning in a way that enhanced her ongoing practice.

Across both preschools, most teachers said when describing and discussing their bicultural philosophy they that they were committed to biculturalism. However, they were all at different stages in their effort to understand just what bicultural education means and how to apply it in their teaching practice. Most teachers were also continuing to grapple with the changes in the ethnic and cultural make-up of their centres and how those changes fitted in with the need to practise bicultural education. Figures 1 and 2 give a clearer sense of the cultural diversity in the two centres.

In the Blossom Preschool setting, the majority of the children were from minority cultures and accounted for just over 93 percent of the children enrolled (Figure 1). Most of these children were Māori (27%), followed by Samoan (17%), Indian (20%), Chinese (13%), and Tuvaluan (3.3%). New Zealand European accounted for only 7% of the roll, whereas in the Green Grass Preschool they accounted for 41% (Figure 3).

The next largest ethnic group in Green Grass Preschool was Chinese (14%). Māori accounted for 13% of the enrolled children, followed by Indian (11%). Children from Pacific Island nations (Tuvalu, Tonga, Samoa) accounted for 13% of the total, a percentage that was quite low compared to Blossom Preschool, where children from Samoa and Tuvalu made up 23% of the enrollees.

Figure 3: Children attending Blossom Preschool by ethnicity (by %)

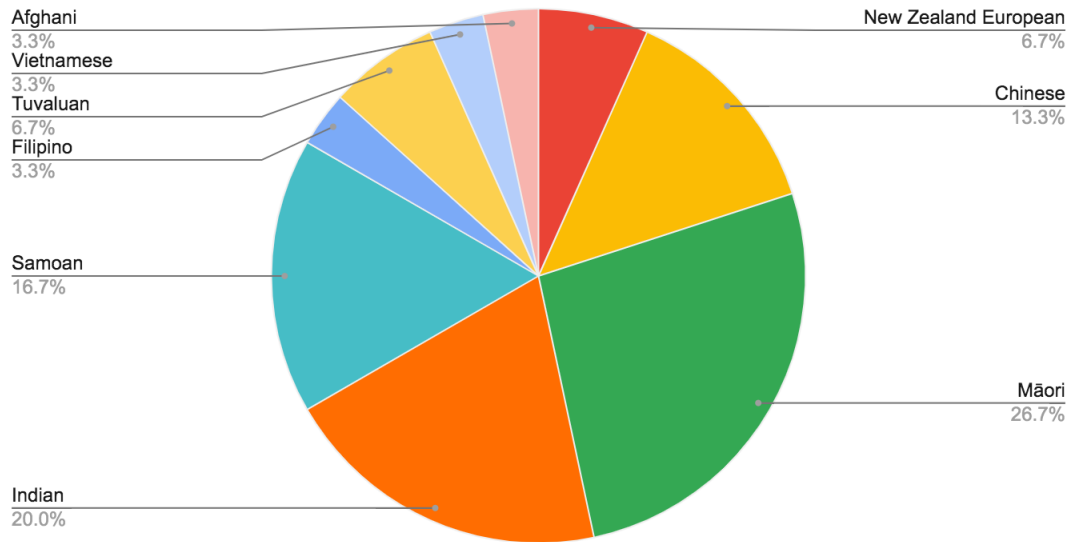
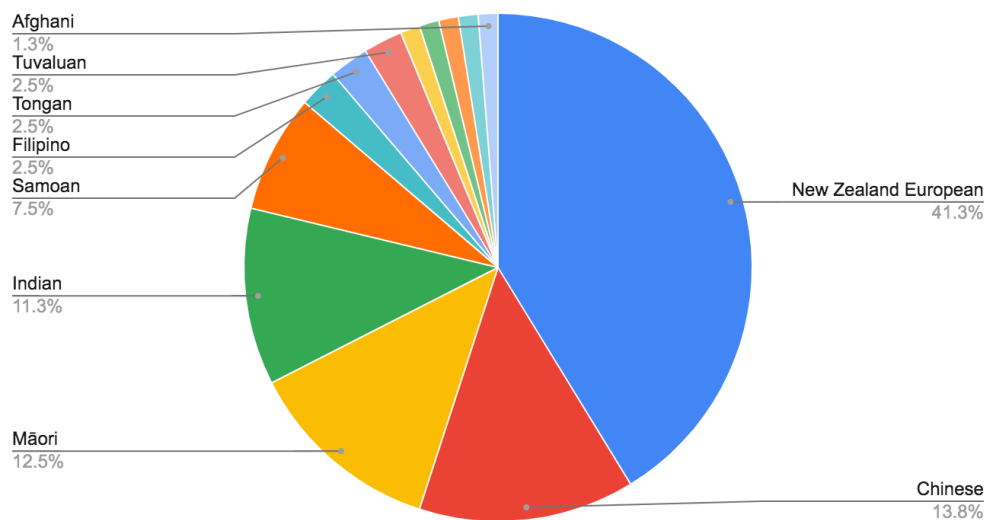


Figure 4: Children attending Green Grass Preschool by ethnicity (by %)



Examination of the cultural artefacts in each preschool showed strong evidence of the teachers bringing their commitment to biculturalism into the centres. However, the artefacts also showed an honouring of the cultural backgrounds of the other ethnicities represented in the centres. In Blossom Preschool, a great many of the posters and other artefacts on display or in use reflected the cultures and heritages of Māori and Pasifika communities. Together, these ethnicities accounted for nearly 47% of the children in the centre. Although New Zealand European and Chinese children made up 55% of the enrollees at Green Grass Preschool, the display and use of items relating to tangata whenua and the Pacific were particularly prominent (Figure 4).

In addition, while Māori children were only 27% of the total number of children enrolled in this centre, and despite the diversity of other ethnicities in it, the comments from Blossom Preschool's Tracy, Grace and Cynthia about their bicultural teaching philosophy emphasised the importance they ascribed to understanding and learning te reo Māori and having Māori principles reflected in their daily work. While these three teachers might have struggled with finding an accommodation between bicultural and multicultural teaching practice, they recognised their primary commitment to biculturalism and therefore the need to align their teaching philosophies and practice to their Te Tiriti obligations and the requirements set out in *Te Whāriki*.

Biculturalism and the three principles of Te Tiriti o Waitangi

As noted in Chapter 1, the concept of bicultural in Aotearoa New Zealand is derived from the three principles of participation, partnership and protection that are signalled in Te Tiriti o Waitangi. Despite some differences in the English and Māori versions, Te Tiriti o Waitangi guarantees Māori people “te tino rangatiratanga” or the unqualified exercise of their chieftainship over their lands, villages and all their property and treasures (Ministry for Culture and Heritage, 2012). For example, the Māori version of Te Tiriti notes “me o ratou taonga katoa” (and all their treasured things) belonging to Māori. One of the key words that sets the three principles in context is “taonga”, which “embraces all things treasured by their [Māori] ancestors” (Waitangi Tribunal, 1983, p. 50). Rangatiratanga also means Māori are “to be protected not only in the possession of their fishing grounds, but in the mana to control them and then in accordance with their own customs and having regard to their own cultural preferences” (Waitangi Tribunal, 1983, p. 51). In 1987, Aotearoa New Zealand's Court of Appeal ruled that the rights guaranteed to Māori under Te Tiriti o Waitangi encompassed the three key operating principles of partnership, participation and protection (Te Puni Kōkiri, 2001).

A strong feeling among most of the teachers who were interviewed for this research was that because they were bound by Te Tiriti-based obligations, they needed to actively promote these three principles as part of their commitment to bicultural ECE. As highlighted in Chapter 1, the government of Aotearoa New Zealand is required to work with iwi, hapū, whānau and Māori communities to develop strategies for Māori education, to protect Māori knowledge, interests, values, and other taonga and to guarantee Māori involvement in policymaking (Clements, 2016; Gordon-Burns & Campbell, 2014).

Protection

Protection, as one of Te Tiriti o Waitangi principles, refers to protecting Māori knowledge, language, identity, tikanga and all other taonga that Māori value. The teachers in the study showed various ways of protecting knowledge and taonga by using te reo Māori and tikanga principles in their everyday practice. Although the teachers from both centres could not communicate well in te reo Māori, they were committed to normalising the language. All of the teachers used simple te reo phrases and waiata (see for example, Appendix K4) in their everyday interactions with the children. They also had the children use poi and rākau when dancing.

The teaching resources used by kaiako and the visual displays and presentations in both Blossom and Green Grass Preschools showed evidence of these taonga (see Appendices J and K). Each centre had a poster about Te Tiriti o Waitangi on the wall, while the planning boards showed tikanga that reflected the current interests in the centre programmes as well as what was planned for future programmes. Both preschools displayed karakia used for kai on the walls; whakataukī also featured on the walls. Teachers from both centres said they used pakiwaitara, that is, Māori legends (Appendices K1 and K3), in their daily programme to engage children and help them gain te ao Māori—Māori worldviews. Many artefacts representing Māori culture and values, such as korowai (Appendix L1), were also in evidence.

Practices and activities such as these served to validate biculturalism. Kelly, from Green Grass Preschool, shared one of her bicultural teaching moments from a day when the wind came up while the children were in the playground. She said she and the children talked about Tāwhirimātea, the god of weather, causing havoc in the playground. “And when it’s raining,” she said, “We talk about Ranginui crying for Papatūānuku.” These references to Māori lore kept that lore alive and living for the children and allowed them to bring to mind Ranginui, the Sky Father, and Papatūānuku, the Earth Mother, when referring to the sky and to Earth.

During the data collection stage of this Masters study, Green Grass Preschool conducted, as part of their teachers' professional development, an internal evaluation inquiry designed to gain and deepen the teachers' knowledge of Māori tikanga principles, in general, and in relation to assessment, in particular. Anne said that this review helped her and her colleagues really understand how they could enact tikanga values in their teaching and in their programme planning. This bicultural lens, she explained, had given all of them more confidence to use these values in their assessment documentation.

When teachers, in their teaching practice, value, validate and use tikanga and normalise the use of te reo Māori, they are acting on their obligation to protect Māori knowledge and taonga. Tracy, who described her teaching philosophy as one based on Māori beliefs such as showing respect for Papatūānuku and Ranginui, saw use of te reo through waiata and karakia as a strong part of bicultural teaching practice in ECE. She also considered the Māori teaching and learning practices of ako and tuakana-teina especially valuable. For her, learning te ao Māori views and using them in her practice showed the children customary Māori practices and gave them understanding of how Māori think and how they learn from one another and from other people. Tracy advised that she commonly used te whatu pōkeka to support her bicultural approach to assessing learning outcomes:

We're using a bicultural lens in our programme planning. We do use lots of Māori values, dispositions, in our programme planning and assessment. We've tried to understand each of the values, so we use lots of these in our assessments. We're using Māori values and dispositions in our daily conversations with the children, like manaakitanga, tuakana-teina.

Like Tracy, Anne was also trying to add Māori perspectives to learning topics and to incorporate tikanga and Māori into her teaching so that she could be as compliant as possible with the broader Te Tiriti principles and the requirements of the early childhood curriculum. She said she used waiata, te reo Māori and reference to Maori lore as much as she could. But she still felt her efforts were tokenistic and that she needed to use more comprehensive bicultural teaching strategies. Her concern aligns with Ritchie and Rau's (2006) finding that teachers' implementation of the bicultural aspirations contained in *Te Whāriki* tend to be limited and sometime tokenistic. Ann said that in an effort to address this concern, her centre had conducted an internal review of its bicultural practice with respect to programme planning and had based their inquiry on tikanga principles:

We became more familiar with the tikanga framework that Ngaroma Williams has developed. It was useful for us, as we were using the values and incorporating them into our everyday language with the children and within our learning stories and as displays on the walls for parents to recognise ... [what] might demonstrate those values, and [we were] using and trying to increase our usage of te reo. Explaining the tikanga to the children, not just doing them, and making sure they [children] were understanding why we were doing it.

Tracy's experience shows that by basing inquiry into centre practice on Māori-based learning, teachers can find ways to improve their bicultural teaching competency with the aim of bringing better bicultural learning outcomes for children.

Grace, who was working at the same centre as Tracy's, also took a bicultural approach to her teaching practice. She said her approach was rooted in te Tiriti rights given to tangata whenua and that she had always been committed to learning and developing her own understanding of te ao Māori and pedagogy.

I [have] got a commitment to upholding the values of Te Tiriti o Waitangi, partnership, protection and participation. So I seek out learnings around te ao Māori and particularly around core principles—manaakitanga, whānaungatanga and aroha, tuakana-teina and the core principles. ... Inclusion and social justice and equity are strong underpinnings of my philosophy so I'm always seeking out ways to deepen my connection with whānau and to learn about people and to have respectful connections to honour families and support the children's learning.

Grace's dedication to meeting Te Tiriti principles, upholding kaupapa Māori and practising Te Tiriti-based pedagogy showed her respect for the bicultural nature of *Te Whāriki* and its principles and strands.

Grace's colleague Cynthia considered that in order to practise bicultural teaching, teachers need to know te reo Māori to enhance their learning about tikanga and to fully understand the articles of Te Tiriti. To enhance Aotearoa New Zealand's bicultural heritage in her teaching, Cynthia had been developing pepeha for the children to support their cultural identities. She was working with the children's families and whānau to gather information about their whakapapa:

What really helps [Māori learners] is the pepeha. It has not only informed me of their whakapapa, where the family comes from, but also practising with them at mat time, we

invite children to come up to say their pepeha and so have been practising the language and also learning about where they [the children] are coming from.

Cynthia, like her colleagues, was trying to implement place-based learning in the centre's programmes by emphasising children's cultural backgrounds and identities. She said that where children "come from" is what counts in bicultural teaching, because this recognition values who students are. It also allows teachers to build on what the children "bring with them" to the centre. For her, culturally and linguistically relevant education meant putting a bicultural teaching framework at the forefront of early years teaching and learning. She and her team at the centre strongly valued the core principles of manaakitanga, whanaungatanga, tuakana-teina and aroha, all of which acknowledge and incorporate Māori tikanga principles and community values. In addition to the Te Tiriti o Waitangi document and tikanga principles pinned on the wall at Grace's early childhood centre, a large display gave further confirmation of the centre's affirmation of Māori culture and values (see Appendices K and L). This display included posters on *Te Whāriki*, te ao Māori and tikanga principles and cultural artefacts. Such displays amplify the importance of Māori values and show that a centre—its teachers, managers and children—value and want to protect Māori ways of being. They also show that the teachers are committed to bicultural ECE.

Tracy noted that in the centre where she worked, teachers use *Tātaiako* and *Te Whatu Pōkeka* extensively in programme planning and assessment, as well as in their daily conversations with children. She attributed this emphasis to her team leader, who had a very strong belief in the value of bicultural teaching practice. This leading from the top by a team leader who was well aware of the need to bring the three Te Tiriti principles, including, of course, protection, into pedagogical practice, was helping to facilitate a centre-wide commitment to biculturalism.

The teachers at both Blossom and Green Grass Preschools were all playing their part in protecting Māori values. The Crown, as Te Tiriti partner, is obligated to protect Māori taonga, and this obligation can be seen in the regulations and policy guidelines the government issues, revises and updates. One recent such guideline, The Crown's Strategy for Māori Language Revitalisation 2019–2023, states that "The protection and promotion of te reo me ngā tikanga Māori as taonga is key to the success of a New Zealand that embraces its diversity and the partnership created through Te Tiriti o Waitangi" (Ministry of Māori Development, 2019, p. 3). Within the context of ECE, achieving the aim implicit in this guideline calls on centres to ensure the active involvement of the Māori community in centre programmes. This involvement is central to the spirit of successful partnership and continued progress in meeting other Te Tiriti

principles. One important way the teachers in the two centres were demonstrating the principle of protection was their use of a bicultural lens during internal evaluations of their teaching programmes and the children’s learning outcomes. Another way was place-based education, which was helping to strengthen centre connections with whānau and local iwi, thus enabling the children to be immersed in their local heritage and culture (Jahnke, 2012).

Tikanga Māori

One of the key capabilities that early childhood kaiako need to develop, according to *Te Whāriki*, is cultural competency, which means gaining increasing proficiency in the use of tikanga Māori and te reo Māori and weaving both into the everyday curriculum (Ministry of Education, 2017e). In order to protect and promote biculturalism, teachers need to apply tikanga Māori in their practice. All of the teachers at the two preschools were using tikanga Māori, that is, Māori ways of doing things—their practices, customs and rituals, including legends and other cultural values—in their teaching. When sharing her views on bicultural teaching, Kelly noted the importance of not only actively acknowledging the Te Tiriti partners but also of using tikanga in her pedagogical practice. She said: “I feel that it is very important to acknowledge both sides on the Treaty ... [and] to bring tikanga [into it]. Not only that but also legends and cultural values and using the stories to incorporate them”.

Kelly’s words stressed her belief in the importance of protecting and preserving tikanga principles, legends and stories. Legends, for example, are an important part of the knowledge contained in whakapapa (Marsden, 2003). According to Paki (2007), “the construction of myths, legends, customs, metaphors” is what enables the discovery of knowledge (p. 60). As discussed in Chapter 2, use of legends and stories, such as those featuring Tāne and Tangaro, is an effective way of capturing children’s interest and instigating conversations that help them understand tikanga concepts and values reflecting the cultural heritage of Aotearoa New Zealand (Barker, 2010; Ritchie, 2012b). In one of her many studies into bicultural ECE in New Zealand, Ritchie (2003a) found that use of Māori legends in a centre led to positive feedback from parents, who requested more information about the legends. “[W]hen implemented effectively,” wrote Ritchie (2003a), “bicultural development within ECE settings ... can be seen to be a powerful and positive process of social change involving validation and affirmation of Māori language and culture” (p. 15).

Kelly voiced not only her clear understanding of her obligation to protect Māori culture, but also her pride in Aotearoa New Zealand’s bicultural ECE curriculum *Te Whāriki*. She readily

acknowledged the equal status of the two Treaty partners and understood that the emphasis on biculturalism in education resides firmly in Treaty-based perspectives and principles. “Let everybody,” she said:

All the children learn the history of this land and who they are and show them the mana that they deserve [as tangata whenua of] this land, and so when you are making decisions you are always thinking how biculturally you can do this and how you can highlight both sides, so that it [each Treaty partner] has as much significance and we are not having a European culture as the main one.

Kelly’s comment regarding European culture raises a very important matter relating to decision-making in education in Aotearoa New Zealand. Dominant European cultural values tend to be the ones represented in education at the expense of indigenous cultural values, a situation that has had many detrimental effects for Māori learners (Macfarlane & Macfarlane, 2012; N. Williams et al., 2012). It is therefore important that Māori values and Pākehā values are equally represented during decision-making. Māori values and tikanga are treasures (taonga), and educators need to protect them by ensuring they are applied and feature in teaching and learning.

Te Ao Māori pedagogy

Te ao Māori—the Māori worldview—is another important aspect of implementing and thus protecting tikanga Maori within bicultural ECE. *Te Whāriki* requires “all tamariki [to] experience, learn about, and connect with te ao Māori” (Ministry of Education, 2017b, para 2), while “understanding the significance of whakapapa as a taonga in te ao Māori brings responsibilities and obligations for all kaiako” (Ministry of Education, 2017b, para 7).

Grace and Cynthia, both from Blossom Preschool and both strongly committed to a bicultural teaching philosophy, stressed the importance of practising te ao Māori pedagogy as part of their Te Tiriti o Waitangi obligations. Grace said she was endeavouring to uphold Te Tiriti values by building her understanding of te ao Māori and incorporating it in her teaching. Cynthia expressed similar views, again referring to her learning in this regard as a journey:

Throughout my learning journey of teaching every year ... [I am] scaffolding a bit more; I am able to learn from it ... and also taking a lot of information from teachers as well, so learning what they do and enhancing my practice.

In her third year of teaching, Cynthia was scaffolding her learning from the other teachers in her team, and especially from Grace, who had been teaching for over 20 years. In emphasising the importance of teachers continuing to learn about Te Tiriti o Waitangi and her own need to keep learning about te ao Māori, Grace emphasised for Cynthia and others in the centre that such learning is an ongoing journey.

Te reo Māori skills

Language is an important mirror of the cultural capital of societies that, when nurtured and protected, helps to create linguistically and culturally responsive societies. The 1996 version of *Te Whāriki* as well as the most recent 2017 update unequivocally state the importance of te reo Māori in early childhood settings, with the expectation that early childhood teachers use te reo Māori in their teaching. As outlined in Chapter 1 of this thesis, *Te Whāriki* states that the “curriculum in early childhood settings should promote te reo and ngā tikanga Māori, making them visible and affirming their value for children from all cultural backgrounds” (Ministry of Education, 1996, p. 42). The curriculum also states that “All children should be able to access te reo Māori in their ECE setting, as kaiako weave te reo Māori and tikanga Māori into the everyday curriculum” (Ministry of Education, 2017c, p. 12).

The data collected for Green Grass Preschool’s Kelly showed her to be a very passionate teacher who understood the bicultural nature of *Te Whāriki*, its Te Tiriti underpinnings, and the obligations it places on early childhood educators. However, Kelly, like most of the other teachers in this study, acknowledged that she could not speak te reo Māori. Studies show that the majority of teachers working in the early childhood sector in Aotearoa New Zealand do not have the reo Māori skills they need to support curriculum obligations in a way that truly reflects Te Tiriti partnership (Gordon-Burns & Campbell, 2014; Ritchie, 2009). Ritchie (2009), for example, found that teachers’ use of te reo Māori in ECE settings was generally confined to “commands”, counting and naming colours, and using single Māori nouns within some of their regular English sentences, a telling example of which was “Turn on your taringa, zip up your waha” (Ritchie, 2009, p. 2).

Despite their limited te reo Māori proficiency, all of the teachers were incorporating the language in their daily practice. Anne, from Green Grass Preschool, said that she and her colleagues were “using and trying to increase our usage of te reo” when explaining tikanga to the children. She pointed out that the centre also used te reo to emphasise the value of the language for the children, and English to further elaborate on that value. Sarah, from the same centre as

Anne, said that she worked to ensure she used te reo Māori and that the language was incorporated within “our practice and our programmes with families and children”. Grace, from Blossom Preschool, noted that “having te reo in the environment and seeing te reo and hearing te reo greetings” helped children value the indigenous language of Aotearoa New Zealand. The teachers were also using te reo Māori in diverse ways, including simple phrases during routine times (such as eating kai), waiata for singing and dancing, karakia, and books written in te reo Māori. Both centres had posters and other written visual materials in te reo Māori on display, and all of their teachers said they were working on improving their own use of te reo and meeting te reo Māori standards (Appendices K and L).

Overall, though, the teachers’ lack of proficiency in te reo Māori was limiting their ability to fully implement bicultural teaching practices. All the teachers who were interviewed, except one, had more than 10 or more than 20 years of teaching experience in the early childhood sector, yet were unable to speak te reo Māori competently. Limited te reo Māori skills limit the abilities of kaiako to “weave te reo Māori into the everyday curriculum” (Ministry of Education, 2017c, p. 12), and makes their use of the language tokenistic or symbolic (Education Review Office, 2012; Gordon-Burns & Campbell, 2014).

Partnership

In the context of Te Tiriti o Waitangi and Māori rights, partnership for ECE centres means working with the broader Māori community. This community includes but is not limited to iwi, hapū, and whānau. From the perspective of bicultural ECE, partnership with tangata whenua means ensuring they are able to actively participate in developing educational strategies. Partnership with the Māori community is, as Macfarlane (2004, p. 173) has emphasised, highly important because, without it, the other principles of protection and participation cannot be realised.

One teacher from each preschool had been working on strengthening partnerships with their Māori communities and with the broader public. Green Grass Preschool’s Kelly, for example, said she had been trying to make connections with local iwi and to learn about different cultural narratives. Stressing her commitment to biculturalism and partnership, Kelly went on to say that she was “taking responsibility to make sure that I work in partnership, and I have a responsibility to make the connection with the iwi”. She had contacted the local marae to establish a relationship that would enable Green Grass’s teachers and children to learn the history

of the people of this marae and the history of the land and to learn from them their local history so that they could use it.

The approaches taken by Kelly, Cynthia and Grace to building partnership through connection aligns with the spirit of *Te Whāriki* and bicultural ECE because, as discussed in Chapter 2, developing links with local iwi, marae and their communities helps to facilitate culturally and linguistically relevant pedagogy (Mutch & Collins, 2012). Place-based learning is a form of learning valued by Māori, so early childhood centres that strive to establish links with tangata whenua are well on the way to establishing strong authentic partnerships in which centre and local Māori work together to develop centre programmes built on common goals (Jahnke, 2012; Macfarlane et al., 2007).

Unlike Kelly, Sarah who was in the same team, said she found reaching out to the Māori community challenging because her centre didn't have many Māori children. The area served by the centre, she explained, did not have many Māori people. This dilemma for Sarah reflects the tension associated with rationalising the purpose of or need for bicultural practice. Teachers in centres with no or only few Māori children may struggle with the Te Tiriti obligation to implement bicultural teaching. This likelihood suggests that some teachers may still be unsure of their commitment to Te Tiriti obligations.

In Blossom Preschool, Cynthia, convinced of the importance of partnership with whānau, said she was leading a project to collect information about the whānau associated with the centre: "My project here has been developing a pepeha, so I have taken the leadership of that. I am working with whānau, specifically with Māori families, to gather information about their whakapapa." Reaching out in this way, she claimed, would really help the children develop their own identity, and she had found pepeha a very useful means of facilitating this process.

Tracy, also well aware of Te Tiriti obligations and the need for partnership, said she understood the importance of partnership between the indigenous people of New Zealand and the peoples who had come after them. Māori, she said, held a special place among the peoples of Aotearoa New Zealand. Because partnership for her was an important principle underlying the provision of ECE in this country, she said she was trying her best to support the Māori children in the centre, with that support including connection with the children's community. However, like Anne at Green Grass Preschool, Tracy was finding forming a partnership with Blossom's Māori community a challenge. This was because the Māori community was small (the centre had eight Māori children at the time of data collection). That difficulty, she continued, had made it hard for to provide specific support for the Māori learners in the centre, especially the type of support that would help the children develop and enhance their cultural identity. Grace, however,

with more than 20 years of experience as an early childhood teacher, strongly believed that even in centres with few or no Māori children, teachers could successfully realise the principle of partnership if they were competent in te ao Māori and in their understanding and practice of core principles such as manaakitanga, whānaungatanga, aroha and tuakana-teina.

The challenge, mentioned by Grace, that competency in te ao Māori presents for some teachers is one noted by many researchers, including the government (Education Review Office, 2012; Gordon-Burns & Campbell, 2014). For ECE centres, a culturally responsive partnership with Māori relies on centre managers and educators listening to whānau Māori, recognising and respecting their diverse and unique perspectives and involving whānau Māori in all aspects of centre management, programme planning, implementation and evaluation (Education Review Office, 2012).

Participation

Participation is closely related to partnership because both imply “interactions, commitment, honour, faith, respect towards each other and sharing of rights between both parties of the treaty” (D’Cunha, 2017, p. 9). Participation with respect to education means the active involvement of the Māori community in all levels of education (see Chapter 1). That involvement encompasses mauri ora, whānaungatanga, whakarite mana and rangatiratanga. Māori whānau need to participate in the planning and decision-making processes in early childhood centres, thus ensuring they are involved—have a voice in—the education of their tamariki and can contribute what matters to them.

To meet the principle of participation, as prescribed by Te Tiriti o Waitangi, legislation and regulations, Tiriti partners must “recognise each other as full Treaty partners . . . in which all cultures are valued for the contributions they bring” (Ministry of Education, 2012, p. 2). Through this partnership process, schools can “collaborate with Māori and non-Māori to develop, implement, and review policies, practices, and procedures” (Ministry of Education, 2012, p. 2). Although the Ministry of Education statement refers to schools, the same policy can be applied to early childhood centres.

As discussed in Chapter 2, parents, whānau, and communities need to play an active role in ECE in order to achieve positive learning outcomes for their children (Loveridge et al., 2012; Mutch & Collins, 2012). The principle of partnership benefits all learners irrespective of their cultural heritage, which means partnership for education providers, including early childhood

centres, involves collaborating with Māori and non-Māori (Ministry of Education, 2012, 2013a). Ongoing participation by Māori communities, whānau and non-Māori in their local ECE centres not only strengthens their relationships with those centres but also encourages the wider community to participate in all aspects of ECE. By accommodating and welcoming Māori cultural values and tikanga principles, iwi and stakeholders, centres strengthen partnerships with their communities that grow and endure.

The majority of the teachers at Blossom and Green Grass Preschools had been trying, to varying degrees, to build relationships with and seek participation of the Māori community in their programmes and activities. Kelly, for example, had actively sought to involve whānau by having them help her incorporate Māori culture and values in her teaching. “Unless,” she said, “that participation and connection is actively sought, there may be a disconnection between the early childhood centres and the community.” Cynthia considered it very important for teachers to “get to know the people—to know what is important and have conversations with whānau” so that their participation would be forthcoming. One of the strategies Tracy used as a first “reaching out” step was to ask whānau to complete a “Getting to Know You” form that sought information about their cultural values among other matters. She also asked whānau questions “along the way” so that she could gain a more comprehensive picture of the culture and values of the children in the centre and of their whānau. This approach, according to Cynthia, worked because it led to whānau participating in various centre activities. She was confident that this involvement made whānau feel they were part of the centre and that centre teachers and managers valued their views and ideas.

Participation is not only an important principle linked to Te Tiriti but also a key component of culturally and linguistically responsive teaching. Participation by whānau and the wider communities that ECE centres serve promotes meaningful learning experiences for tamariki in ECE centres.

Artefacts and documents as representation of biculturalism

In the two centres I have seen many different kinds of artefacts, that represent mainly Māori culture. Items such as poi, korowai, harakeke baskets and Kōwhaiwhai are some of the cultural artefacts that were used as teaching resources (Table 7). Posters of Te Tiriti o Waitangi and *Te Whāriki* principles were displayed on centre walls too.

Table 7: List of artefacts, posters found in the two ECE centres

	Artefacts, visual images	Related theme
1	Poi	Māori culture
2	Te Tiriti o Waitangi posters	Biculturalism
3	Te Whāriki posters	Biculturalism
4	Māori story books	Biculturalism, te reo Māori
5	Harakeke weaving (baskets)	Biculturalism
6	Shells, driftwood stones	Biculturalism
7	Illustration of Māori guardians (kaitiaki, ngā atua)	Biculturalism
8	Māori phrases (poster)	te reo Māori, biculturalism
9	Korowai (Māori cloak)	Biculturalism
10	Kōwhaiwhai poster (Māori art, pattern)	Biculturalism, culture
11	Waiata and whakataukī (posters)	Biculturalism
12	Posters of people of different races	Culture
13	Flags of different countries (children’s connection to their origin)	Culture, language
14	Programme planning (posters)	Biculturalism, multiculturalism
15	Chinese words, songs (posters)	Culture
16	Chinese songs (posters)	Culture, language
17	Samoan tapa (tablecloth)	Culture
18	Samoan greetings (posters)	Culture, language

As discussed in Chapter 2 cultural artefacts are used in culturally responsive teaching and studies show that children are very engaged when artefacts are used in teaching and learning (McDonald et al., 2005; Podmore, Hedges, Keegan, & Harvey, 2015; White et al., 2009). Cultural tools such as which include a broad range of things from languages to signs and symbols, according to Vygotsky’s theory central to children’s development (Bodrova & Leong, 2007).

Summary

The findings of the study discussed in this chapter show that most of the teachers in the two ECE centres had a bicultural philosophy and were using visual presentations in the centres to validate their commitment to biculturalism. How teachers were melding biculturalism into their culturally and linguistically responsive teaching was examined through reference to the three Tiriti o Waitangi principles of participation, partnership and protection.

The strong bicultural educational framework emanating from Te Tiriti o Waitangi and *Te Whāriki* meant the teachers were well aware of their obligations to that framework and were trying, with varying degrees of success, to make sense of how biculturalism should underpin

ECE pedagogical practice in Aotearoa New Zealand. One of the key ways the teachers were trying to make sense of biculturally responsive teaching involved exploration of tikanga Māori principles such as manaakitanga, kotahitanga and rangatiratanga. Their understanding of these principles were evident in their pedagogical practice and captured in the posters and cultural artefacts they displayed in their centres. Teachers were also using the principles to explain their bicultural teaching philosophies. The philosophies of the teachers at Green Grass Preschool had led to them endeavouring to bring place-based teaching and learning to the centre by making connections with local iwi in order to learn about the history of their communities. Blossom Preschool was creating pepeha to affirm children's cultural identity through their whakapapa.

All of the teachers understood that te reo Māori and tikanga Māori are integral parts of this country's heritage and are key to the identity of all New Zealanders. Most teachers regarded biculturalism as a very important facet of ECE and recognised and understood their Te Tiriti obligation to protect and promote the culture and language of tangata whenua. In both centres, the main challenge for the teachers working to enact their commitment to biculturalism was their limited proficiency of te reo Māori, which is intrinsic to culturally and linguistically responsive bicultural ECE. The findings also highlighted tension and confusion among the teachers because of their difficulty understanding the prominence and place of bicultural ECE in a country with increasing cultural diversity. In the next chapter, I will discuss the findings in relation to biculturalism, Te Tiriti o Waitangi principles and *Te Whariki*.

Chapter 6: Discussion

New Zealand is increasingly multicultural. Te Tiriti ... is seen to be inclusive of all immigrants to New Zealand, whose welcome comes in the context of this partnership. Those working in ECE respond to the changing demographic landscape by valuing and supporting the different cultures represented in their settings (Ministry of Education, 2017c, p. 3).

Introduction

What has transpired from the previous two chapters, which explored the findings of this research in relation to relationships and biculturalism, is that childhood education (ECE) teachers have a great responsibility and a role to play in providing culturally and linguistically responsive teaching. As noted in Aotearoa New Zealand's early childhood curriculum *Te Whāriki*, teachers can be an important player in “enabling children to enjoy the benefits of multiple relationships” (Ministry of Education, 2017c, p. 59) by using teaching practices that support children's cultural identities in line with the commitments of Te Tiriti o Waitangi and *Te Whāriki*. This chapter revisits the key findings of my research and discusses them in the context of previous studies and the obligation of ECE teachers to meet the principles of protection, participation and partnership as requirements for culturally and linguistically responsive pedagogy.

As outlined in Chapter 1, the objective of the study was to document how kaiako in two ECE centres understood culturally and linguistically responsive teaching and how they were applying, through their pedagogical practice, culturally and linguistically responsive teaching strategies. The overarching research questions were:

1. What strategies do teachers in the selected early childhood centres use to implement culturally and linguistically responsive teaching?
2. How do these teachers use culturally and linguistically responsive teaching practices to create learning environments that support children’s cultural identities?

In the previous two chapters I elaborated in detail the results of the research findings and linked them with different themes and topics of relevance to culturally and linguistically responsive pedagogy. For example, in Chapter 4, I explored the role of ngā hononga and how kaiako in the centres were using different strategies and practices to enhance relationships with tamariki and whānau. In Chapter 5, I examined the bicultural teaching practices of kaiako, including how they were applying the Te Tiriti principles of protection, participation and partnership through tikanga Māori, te ao Māori pedagogy and te reo Māori skills. In this final chapter, I revisit and discuss the key findings of the research in relation to the research questions and within the context of relevant literature. Most importantly, I discuss how important is responsive and reciprocal relationship, the role language and culture in fostering this relationship, and the tensions that are emerging with increasing superdiversity.

Responsive relationships

The kaiako in this study considered building positive trusting relationships with whānau a very important means of supporting children’s learning. For them, partnership with whānau was an integral part of supporting and extending the learning of tamariki. Kaiako in the study understood that because young children’s learning is situated within the social and cultural context of whānau and communities, they needed to support children’s learning by ensuring their ECE centre reflected those contexts and thus helped the children feel they belonged to the centre. As noted in Chapter 2, many researchers have emphasised that strong, responsive, reciprocal relationships with and between kaiako, tamariki, whānau and communities have positive outcomes for children’s learning and their sense of belonging (Gay, 2010; Habib et al., 2013; Ritchie, 2003a, 2013).

Te Whāriki stresses the need for kaiako to “work collaboratively” because it is this approach that enables children to enjoy the “benefits of multiple relationships” (Ministry of Education, 2017e, p. 59). The New Zealand Education Council’s code of professional responsibility for teachers reinforces this collaborative bicultural approach to ECE pedagogy because it requires kaiako to be committed to whānau and the community by “engaging in

relationships with families and whānau” and demonstrating their commitment to Tiriti o Waitangi (Education Council, 2018, p. 12).

As the findings of the study also show, all kaiako who featured in it were well informed about the importance of responsive reciprocal relationships with whānau and were striving in various ways to develop these. All kaiako stated that these relationships helped children develop the sense of belonging to their ECE centres and homes articulated in *Te Whāriki*. In this regard, one of the approaches that Kelly, who started as an ECE teacher in the 1980s, used was adherence to the principle of whanaungatanga. For example Kelly made sure that she approaches new families, including extended family members, and takes time to talk to them to build relationships to learn about tamariki and invites them when they are ready to participate and contribute to centre activities like going to the library and sharing their culture.

This adherence allowed Kelly to establish respectful connections with whānau and from there build meaningful relationships not only with them but also the wider iwi. This process, she believed, resulted in kaiako “learning from the parents, and they [the children] ... bringing experiences from home. We are working for the best of the children together.” Kelly acknowledged that tamariki and their whānau come to ECE centres with funds of knowledge, and that it is only through strong relationships with whānau that kaiako can build on that knowledge in ways that make tamariki feel “at home” in the centre and thus aid their learning. The approach Kelly and other kaiako were taking to building teacher–parent partnerships receives support from Rouse and O’Brien (2017), who champion the formation of supportive partnerships between centre and home. These partnerships, according to Silva and Shanton (1996), help to foster young children’s healthy development and learning, which, in turn, lays the foundations of their future learning

Because ECE centres typically reflect the dominant cultural ways of being and communicating, diverse families can feel reluctant to share their experiences from home because their language and social practices differ from those of the dominant culture (Chan & Ritchie, 2016). They may also feel that the centre their child is attending does not value their language and culture. As described in Chapter 4, Tracy found that using the children’s language and celebrating their cultures and traditions in the centre enabled her and her colleagues to readily bring tamariki and whānau, along with their communities, into the process of building strong relationships. Grace likewise was encouraging her centre to establish authentic relationships with tamariki and whānau by observing their cultural and festive occasions. She noted that many families have important cultural practices that they like to maintain and share. Giving them the

opportunity to do just that, she said, had been a proven way of establishing stronger authentic relationships between kaiako and whānau, as well as among the centre's families.

The research made clear that the participating kaiako also understood that they needed to support the diverse needs of immigrant families too. In recent years, Aotearoa New Zealand has become increasingly diverse culturally and linguistically because of strong immigration. Kaiako realised they could not use a one-size-fits-all approach to meeting families' diverse needs. Rather, they needed to use approaches responsive to each family's needs. Grace from Blossom Preschool recalled visiting the home of an immigrant family. The child's family invited her to do this because they wanted her to know and understand the family and their cultural background. The visit helped Grace see that ECE centres can support immigrant families by creating opportunities for them to connect with the wider community.

Grace also said that she thought some immigrant families formed strong attachments to the centre because it helped provide the bridge that allowed them to connect with and "build relationships with other communities and learn more about the dominant culture." Thus, the building of relationships benefitted not only kaiako in their efforts to develop meaningful relationships with whānau, but also whānau, especially immigrant families. The latter could capitalise on the opportunities arising in the ECE centres to form connections with other whānau and the wider community and develop their sense of belonging. Grace also explained that Blossom Preschool took on the responsibility of holding celebrations that were important to the centre's families such as birthdays. She considered this practice particularly important for those families who did not have any other family members in New Zealand. Celebrating such events in the centre, she said, helped make the centre these families' whānau.

Different cultural celebrations in the centres gave whānau time to meet, interact and learn from one another about the different cultures represented in the centres. For example, during a Matariki celebration, the Green Grass Preschool families shared kai typical of their cultures as well as stories. As one kaiako noted, events and gatherings such as this also facilitated learning opportunities for them as well as whānau. The events furthermore provided opportunities for families to learn about the bicultural heritage of Aotearoa New Zealand.

The majority of the kaiako interviewed for this study stressed the importance of centres using children's home languages wherever possible. They said displays of greetings in families' languages, led to families being more forthcoming in building relationships with kaiako and the centres. According to Macfarlane (2019, p. 38), polite interactions with whānau also help kaiako build and maintain relationships. Several kaiako said they worked to ensure their communication with whānau reflected culturally accepted ways of communicating, such as those observed by

immigrant Asian families. All kaiako said they were using the Māori value of manaakitanga in their interactions with whānau. Such interactions also reflect the Māori concept of ako, which is “grounded in the principle of reciprocity” (Ministry of Education, 2009, p. 20), wherein kaiako and tamariki are partners in a valued and positive relationship from which the former learns from the latter. Ako also incorporates the respective languages, identities and cultures of students. Consequently, when students, whānau, iwi and kaiako share knowledge, the results are especially positive in terms of students’ sense of belonging and their learning (Ministry of Education, 2009).

In summary, ECE centres that strive to build positive relationships with tamariki and whānau in the teaching and learning environment, and beyond (as both centres did by, for example, celebrating different cultural events) are exhibiting culturally and linguistically relevant pedagogy. The whanaungatanga value of “positive and collaborative relationships with our learners, their families and whānau, our colleagues and the wider community” (Education Council, 2018, p. 2) is thus integral to building responsive and reciprocal relationships. Not only do positive relationships bring positive outcomes for children (Lally & Mangione, 2017) but also, as many researchers have found (Birch & Ladd, 1997; Bronfenbrenner, 1986; Hamre & Pianta, 2001), these confirm the centrality of teacher–child relationships and teacher–family relationships to effective early childhood education.

The role of language and cultural practices in building relationships

The kaiako in the two centres considered that positive recognition of the children’s home languages and cultures and cultural celebrations helped them develop meaningful relationships with children and their whānau. The early childhood curriculum *Te Whāriki* acknowledges that children benefit “when language learning in the education setting builds on their home languages” (Ministry of Education, 2017c, p. 12). Studies show that kaiako who use children’s home languages have a positive impact on the children because that use links their learning environments to their lives and cultures (Lee et al., 2007). Studies in school settings have also shown that use of home languages has positive outcomes for children (Kea et al., 2006; Md-Yunus, 2009). The authors of a New Zealand study noted that “responsive early childhood care and education is best achieved when the educator speaks the home language of the child(ren)” (Ritchie et al., 2014, p. 43).

This research into culturally and linguistically responsive education also shows that social theories of Vygotsky, Bronfenbrenner as discussed in Chapter 2 underpin the teaching practices

in the two ECE centres. The settings in the centres and the relationships kaiako are developing shows that they consider much like Vygotsky, Bronfenbrenner that social and cultural context are important to children's learning and development.

Kaiako in the two centres in my study were using the children's home languages as a means of helping them foster and build relationships with tamariki and whānau. For example, Tracy and Grace from Blossom Preschool, with its large number of students from minority cultures (representing 10 different languages and cultures), were giving prominence to the children's home languages as part of their strategy to establish stronger relationships with the children's families. At Green Grass Preschool, kaiako were learning Mandarin because of the many Chinese-speaking children in the centre. The teachers not only wanted to support these children by learning the children's language but also asked the children's Chinese families to support them in their (the teachers) learning journey. By role modelling use of diverse languages, kaiako help children and families feel affirmed with respect to their culture and identity. As Ritchie et al (2014) state, "... in an increasingly multi-cultural Aotearoa New Zealand, teachers need to be aware of and respect the languages, heritages and cultures of all akonga/learners" (p. 8).

At Blossom Preschool the head teacher was transformative in her approach to eliminating the barriers immigrant families were facing because of their lack of understanding of the dominant language. She advocated on behalf of the families whose home language was Mandarin to have a Mandarin-speaking teacher work once a week at the centre. This teacher's presence helped parents communicate with kaiako, which in turn helped the teachers know the families' aspirations for their children. Her presence also led to greater participation by families in centre activities. The information kaiako gained from these families helped them further support and extend the children's learning in positive ways.

Cynthia from Blossom Preschool used children's home languages in assessment and in learning stories. She collaborated with whānau, asking for their input by sharing learning stories with them to make sure that what she was writing was culturally relevant and valued and correct in terms of the children's language use. Her consultation with Māori whānau and immigrant families affirmed whānau as the experts and also emphasised to them that family input, culture and language were important facets of their children's learning. However, this approach produced one challenge for some kaiako and families, as Cynthia explained. She said that some immigrant families in her centre insisted on their children speaking only English at the centre, something that was also experienced at the other centre. However, as Anne from Green Grass Preschool pointed out, this attitude was not one of families giving up their language but rather an effort to have their children fit into the dominant culture.

Research in other countries shows that Cynthia's experience in this regard was not particular to her centre. A number of studies show that various immigrant families prefer their children to be fluent in the language dominant in the countries where they now reside (Dyson, 2001; Riches & Curdt-Christiansen, 2010). Within the context of early childhood education, an Australian study (Hu et al., 2014) showed Chinese parents wanting their children to use English rather than their native Chinese dialects in ECE settings. In Aotearoa New Zealand, kaiako need to be sensitive to parents' perspectives but at the same time challenge the dominant language discourse that privileges English and marginalises minority languages.

Although *Te Whāriki* emphasises the importance of children being supported through acknowledgement of their first language and culture (Ministry of Education, 2017c), Cynthia's experience highlights the challenges that kaiako can face when trying to accommodate this requirement with parents' desire to have their children focus on English and interact with children who are native speakers of English. Perhaps this parental wish reflects a deficit positioning among non-dominant cultures and languages, where children from those cultures are seen as deficient in the cultural values of the dominant culture (Long, 2007, p. 243). In these instances, parents see, hear and feel the deficit way their language and culture is seen and reinforced within the dominant society and community at large and act accordingly (Flores, Cousin, & Diaz, 1991; Gutiérrez & Rogoff, 2003). Despite such challenges, Cynthia and her colleagues remained committed to using children's home languages to build relationships between centre and whānau.

As previously mentioned, celebrating the cultural practices of tamariki and whānau in ECE centres provides opportunities for kaiako to build relationships with them. Some of the major cultural events observed in the two ECE centres featured in my study included Matariki (the Māori New Year) and Chinese New Year. Celebrating Matariki in the two ECE settings not only promoted the bicultural heritage of Aotearoa New Zealand but also helped kaiako, whānau and tamariki interact with one another as they explored the cultural significance of the event. Kaiako, for example, read books to tamariki on Matariki and joined them in singing waiata such as "Waitī, Waitā, Waipunarangi, Tupu-ā-nuku, Tupu-ā-rangi".

Māori pūrākau are an important manifestation of Māori culture. One such is the story of Māui. In both centres, kaiako read the story to tamariki and then helped them act it out by using harakeke rope to slow the sun's journey across the sky. Some immigrant parents, after learning about Māui, for example, said that their cultures had similar legends. Māori legends are commonly used in ECE in Aotearoa New Zealand to build children's curiosity about our country's cultural heritage (Barker, 2010; Ritchie, 2012b). One study found that whānau gave positive feedback on the use of Māori legends in educational settings. The researchers concluded

that this type of validation is “a powerful and positive process of social change involving validation and affirmation of Māori language and culture” (Ritchie, 2003a, p. 15).

Celebrating the Chinese New Year through activities such as drawing lanterns and different animals corresponding to the different Chinese years saw many of the two centres’ whānau joining their tamariki in the centres. These events also provided learning opportunities for others, including kaiako, when the Chinese parents came to the centres and shared aspects of their cultures. Like the activities focused on Māori language and culture, these activities were collaborative ones involving whānau, tamariki and kaiako, the corollary of which was the development and enhancement of relationships among all these individuals.

Biculturalism in the ECE centres

As discussed earlier in the thesis, *Te Whāriki* presents the vision for bicultural early childhood development in Aotearoa New Zealand (Ministry of Education, 1996, 2017d). As also noted earlier, the curriculum requires ECE centres, kaiako and other stakeholders to provide culturally responsive teaching in line with the principles of Te Tiriti of Waitangi (Bishop & Glynn, 1999; Macfarlane & Macfarlane, 2012; Ritchie & Rau, 2006). Māori cultural values such as manaakitanga, rangatiratanga, whakapapa, whanaungatanga and kotahitanga are some of the many tikanga principles that are taonga to tangata whenua. And it is through the full and comprehensive use of *Te Whāriki* that these treasured values guide pedagogical practice in bicultural early childhood education.

The bicultural practices exhibited by kaiako in the two centres were informed by *Te Whāriki* and Te Tiriti. The use of tikanga Māori and te ao Māori pedagogy showed kaiako putting in genuine effort to meet the bicultural aspiration of *Te Whāriki*. They were also aware that they were protecting Māori knowledge and other taonga that tangata whenua value. The resources reflecting everyday Māori culture evident throughout the centres, such as artefacts and documents (among them korowai, poi, harakeke mats, karakia, and whakatauki posters), provided evidence of efforts by kaiako to normalise Māori culture and language and thus biculturalism. Arthur et al., (Arthur, Beecher, Death, Dockett, & Farmer, 2015) confirm, ECE settings that provide for and relate to children’s cultures bring positive learning outcomes because they help children develop knowledge about and feel comfortable in these learning environments. Teachers’ use of cultural artefacts also increases children’s engagement in learning during their time in early childhood settings (Carr, 2001; D’Cunha, 2017). For example, D’Cunha (2017) found that when kaiako introduced poi, tamariki were quickly intrigued by this artefact and

therefore interested in learning its whakapapa, mana and significance. The cultural and linguistic artefacts and documents in Blossom and Green Grass Preschools were evidence of the high value that the centres' kaiako placed on them as a means of facilitating bicultural and culturally and linguistically responsive teaching.

All six teachers interviewed for my study were unanimous that they needed to apply tikanga Māori and te ao Māori pedagogy in their practice so that they could provide culturally and linguistically relevant pedagogy. Their use of Māori practices, customs, rituals and legends and reference to other cultural values were enabling them not only to meet Te Tiriti o Waitangi principle of protecting these taonga of tangata whenua but also to facilitate participation and partnership with whānau as part of this process. In regard to preserving tikanga principles, Kelly from Green Grass Preschool was one of the kaiako who explicitly said that using Māori legends (such as those relating to Tāne and Tangaro) is a valuable feature of bicultural pedagogical practice. Research literature concurs. Marsden (2003), for example, states that legends are an important part of whakapapa, while Paki (2007) says they enable quest for knowledge. Some other researchers as well have noted that legends as a very effective means of helping children understand tikanga concepts (Barker, 2010; Ritchie, 2012b).

Te Whāriki requires “all tamariki [to] experience, learn about, and connect with te ao Māori” (Ministry of Education, 2017b, para 2), while “understanding the significance of whakapapa as a taonga in te ao Māori brings responsibilities and obligations for all kaiako” (Ministry of Education, 2017b, para 7). Implementing te ao Māori is therefore an important part of any bicultural ECE strategy directed towards protecting tikanga Māori, one of the important principles of Te Tiriti o Waitangi. Grace and Cynthia, both from Blossom Preschool, were committed to practising te ao Māori pedagogy and said that, for them, learning about te ao Māori and how to reflect it in their pedagogy was an ongoing journey.

In stressing the importance of te reo Māori, *Te Whāriki* states that te reo and ngā tikanga Māori are important parts of the curriculum and that “All children should be able to access te reo Māori in their ECE setting, as kaiako weave te reo Māori and tikanga Māori into the everyday curriculum” (Ministry of Education, 2017c, p. 12). My research shows that the ECE teachers who participated in it strongly agreed that te reo Māori is an essential part of bicultural pedagogy in ECE. They also agreed with the view from outside that early childhood educators who are fluent in te reo Māori benefit tamariki and are best able to implement bicultural pedagogy (D’Cunha, 2017).

Te Whāriki acknowledges that to “weave te reo Māori into the everyday curriculum” requires a high level of te reo Māori skills (Ministry of Education, 2017c, p. 12). These, however,

were lacking among the kaiako in my study. Nearly all of them stated that their te reo Māori proficiency was limited and therefore posed a challenge for them. They said they could not speak te reo Māori to the level they wanted but were trying to increase their use of the language. As Sarah from Green Grass Preschool said, she and her colleagues were doing their best to incorporate te reo Māori into “our practice and our programmes with families and children.” Kaiako in both centres were using te reo Māori in simple phrases during routine times, and were using waiata, karakia and storybooks written in te reo Māori.

That most of the kaiako admitted they needed to improve their te reo skills points to the difficulty of implementing bicultural pedagogy in early childhood sector to the extent envisaged by *Te Whāriki*. The kaiako in my study were nearly all experienced ECE kaiako, with between 15 to 20 years of experience in ECE settings, yet they were still struggling to integrate te reo Māori meaningfully into their programmes. This finding is consistent with other studies which show that limited te reo Māori proficiency is a major issue facing kaiako in the ECE sector and what use there is tends to be tokenistic (Gordon-Burns & Campbell, 2014; Ritchie, 2009). The need to look into how teacher training and professional development can mitigate this problem is evident.

The need to go beyond tokenism

As I documented in Chapters 4 and 5, kaiako in both centres were genuinely trying their best to implement biculturalism, being well aware of their responsibility to uphold Te Tiriti o Waitangi principles and therefore practise bicultural pedagogy mandated through regulations, *Te Whāriki*, and *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (Ministry of Education, 2011). New Zealand studies show, however, that bicultural practices in ECE centres tend to be limited and tokenistic (Ritchie & Rau, 2006; N. Williams et al., 2012). As N. Williams et al (2012) note, the challenge for ECE providers is “to reduce opportunities for superficial and tokenistic implementation of te reo Māori me ōna tikanga”, and that this challenge needs to be overcome through professional development programmes or bicultural mentoring; if not, kaiako are in danger of sliding into “bicultural tokenism” (p. 62).

Blossom Preschool’s Tracy and Green Grass’s Anne both mentioned this challenge. They said that despite their efforts to incorporate te Ao Māori and tikanga principles in their practice, more needed to be done, as they felt their biculturalism practices were often tokenistic. Tracy had a good understanding of what bicultural teaching practice involved, stating that she knew it was important for her pedagogy to make strong use of te reo, and not just through waiata and

karakia, for example. She said she also needed to ensure her teaching was underpinned by the tikanga principles of manaakitanga, tuakana-teina and te ao Māori views, including showing respect for Papatūānuku and Ranginui. Although kaiako have early childhood initial teacher training and are aware of their commitment and obligation to Te Tiriti and *Te Whāriki*, the finding from my study suggests there is always the need for ongoing professional development to help kaiako teach local tikanga and kawa.

Williams et al. (2012) stress the need for “supportive professional development to enable the early childhood sector to become biculturally competent” (p. 45) and remind us that “ongoing professional development [serves] to consolidate [educators’] bicultural goals and knowledge” (p. 62). The Education Review Office (2010) likewise argues for ongoing professional development for ECE managers and kaiako because it is “shown to have a positive influence on managers’ and educators’ practice” (p. 12). Essentially, ongoing professional development programmes for kaiako will help them better understand Māori tikanga principles and apply them in their practice. Kaiako from Green Grass Preschool described an internal evaluation of tikanga principles they conducted in the centre. They said this evaluation and reflection helped them gain deeper understanding of the principles and gave them confidence to use those values in their teaching, assessment and documentations.

Tātaiako: Cultural Competencies for Teachers of Māori Learners (Ministry of Education, 2011) provides orientation for ongoing professional development in bicultural pedagogy. The document encompasses a range of activities that include capitalising on the rich cultural capital of Māori children and their whānau and the funds of knowledge both bring to centres. Gillon and Macfarlane (2017) point out, kaiako who are biculturally competent create a “positive sense of cultural identity” for tamariki by drawing on their cultural context (p. 165). *Tātaiako* offers many guidelines for effective bicultural pedagogy, including those associated with providing culturally responsive and engaging contexts for learning; building partnerships with whānau and drawing on their knowledge of local tikanga, history and language to enhance the learning programme; actively seeking Māori perspectives on the local community to meet the expectations of that community; using Māori language and culture to enhance learning for all children; setting clear expectations for staff about bicultural practice; and providing kaiako with ongoing support during their own learning (Ministry of Education, 2011). These values and competencies were among those that the kaiako in the centre said they wanted to enhance through professional development.

Tension over biculturalism

The majority of kaiako in the two centres were well informed about their obligations to biculturalism and believed that biculturalism should be given priority in ECE in Aotearoa New Zealand. However, they were still grappling with making full sense of bicultural teaching. In addition, they were facing an additional layer of complexity and challenge because of New Zealand's increasing multicultural and linguistic diversity.

Sara, who was teaching with Kelly and Anne in the same ECE centre, Green Grass Preschool, admitted that she wanted to see a move away from a teaching philosophy focussed on biculturalism to one focussed on multiculturalism given that New Zealand is now a multicultural society. “[W]e have to start thinking about multi[culturalism],” she said, “and education has been a little bit slow to pick up on all that. ... I want to be multicultural because our community has changed. Our society has changed incredibly, and we have so many nationalities. Let's incorporate all that.” Although Sarah's perspective on multiculturalism was unique among the teachers who participated in this study, discussion on the issue she raised is evident in ECE literature in Aotearoa New Zealand (Chan, 2019; Chan & Ritchie, 2019; M. Chen, 2015). Questions about the value and “future of inclusive diversity and multiculturalism” in Aotearoa New Zealand have also arisen because of growing stratification of migrants into categories such as “precarious migrants, permanent residents and the super-diverse” (Simon-Kumar, 2020, p. 43). These questions also have relevance for debate on bicultural and multicultural pedagogical principles and practices in ECE.

The extent of the debate makes it likely that other ECE kaiako in Aotearoa have the type of reservation Sarah expressed. If so, it may be that these kaiako are still not clear of their bicultural obligations under Te Tiriti o Waitangi and its accordance of rights to Māori, the tangata whenua of Aotearoa New Zealand. These rights, as mentioned before in this thesis, fall under the principles of partnership, protection and participation. Despite their need to protect and promote te reo and te ao Māori within ECE centres, kaiako can still be inclusive of other cultures and languages. For example, although *Te Whariki* is a bicultural curriculum, it acknowledges multiculturalism and the need to be inclusive of all immigrants and for kaiako to explicitly value those cultures in ECE settings (Ministry of Education, 2017c, p. 3).

Perspectives on how Te Tiriti is understood with respect to biculturalism doubtless differ among kaiako, and it was indeed evident in the study data. Anne's teaching philosophy contrasted with Sara's views on biculturalism versus multiculturalism. Anne considered that ECE centres and their staff need to give preference to biculturalism. “I don't necessarily have an immigrant

eye,” she said, “even though I am an immigrant. But I have got a Kiwi eye. So [I am] kind of trying to maintain both of them and also trying to make sure that biculturalism is prioritised over multiculturalism.” She stressed, though, the importance of everyone in ECE centres feeling included and welcomed, which meant centre kaiako and managers needed to actively acknowledge cultural uniqueness and family traditions, cultural differences, and parenting styles. Grace’s (Blossom Preschool) views with respect to biculturalism were similar to Anne’s. Grace said that her primary commitment was to Māori teaching philosophy and the valuing of Te Tiriti principles: “I always had a commitment to learning and developing my own understanding around te ao Māori pedagogy.”

These different views capture the tension that some kaiako were experiencing as they observed the increasingly diverse demographic and cultural makeup of Aotearoa, which some commentators and researchers have recently labelled a “superdiverse” country because of its recent waves of migration and the challenges these have brought (Chan, 2019; Chan & Ritchie, 2019; M. Chen, 2015). The emphasis in the revised *Te Whāriki* on the importance of supporting all children’s cultural identity may have added to confusion for kaiako. It states that ECE teachers need to “respond to the changing demographic landscape by valuing and supporting the different cultures represented in their settings” (Ministry of Education, 2017c, p. 3). However, *Te Whāriki* remains a document primarily grounded in bicultural pedagogy. The confusion over biculturalism versus multiculturalism is likely to be most evident among kaiako who have an insufficient understanding of their obligation to Māori children, and their obligation to help other children understand the cultural heritage of Aotearoa New Zealand. As noted earlier, bicultural ECE is an obligation and not a choice for ECE kaiako because “the principles and practice of biculturalism are foregrounded in ... Te Tiriti o Waitangi (Māori version of the Treaty of Waitangi), and mandated in many policy documents and legislation” (Gordon-Burns & Campbell, 2014, p. 23). Kaiako must therefore continue to give primacy to bicultural ECE pedagogy. During initial teacher training and practice and academic discourse, considerations relating to multiculturalism and critical multiculturalism will inevitably arise, but key stakeholders need to ensure that Te Tiriti o Waitangi rights are safeguarded and the Crown’s responsibility for ensuring adherence to the principles of protection, participation and partnership are honoured.

Having, in ECE settings, a strong team leader who is passionate about Māori perspectives can make a difference in supporting the centre’s team move forward with bicultural practice. Tracy, the immigrant teacher quoted above, acknowledged that she had little in-depth knowledge about bicultural practices when she started teaching. In endeavouring to explain this lack, she

referred to her centre's use of pepeha. Initially, she could not understand why this use was so important and why she needed to use them, but because she had come to a team led by a head teacher with strong bicultural pedagogical knowledge, she received the mentoring and support she needed. She said that "My head teacher has a very strong belief in bicultural practice. So we focused on place-based learning, including bicultural practice. It really helped me to understand and guide my practice." She also said her now in-depth understanding of place-based learning and its relevance in bicultural teaching had become an important part of her pedagogical practice.

As New Zealand becomes an increasingly ethnically, culturally and linguistically diverse country, questions will continue to be raised about how the early childhood curriculum "responds to complex and multifarious diversities" (Chan, 2019, p. 1). And with this diversity comes also, as some argue, the need for critical discourse on multiculturalism so that "teachers can utilise this pedagogy to support the diverse cultural needs of children" (Kendall, 2015, p. 33). However, as tangata whenua and party to Te Tiriti o Waitangi, Māori people have the right to have their culture, values, language and way of life receive primacy in the educational process. As *Te Whāriki* (2017, p. 6) states, "Māori as tangata whenua assumes a shared obligation for protecting Māori language and culture, and [for] ensur[ing] that Māori are able to enjoy educational success as Māori."

Limitations of the research

One of the limitations of this study is that the research took place in only two early childhood centres located in Christchurch. Because there are different ECE services in Aotearoa New Zealand with different practices, the findings of this study are limited to the perspectives and practices evident in the two centres. Resourcing and time constraints meant I was able to conduct the research in only the one geographic location. Including different ECE centres from different locations across Aotearoa New Zealand would have produced a more diverse set of data.

The primary data source for this research was the interviews with the six kaiako from the two ECE centres. These data were complemented by information drawn from analysis of culturally and linguistically responsive artefacts and documents in the centres. Observing teachers' practices would have strengthened the reliability and validity of the data. Given that ngā hononga is an important dimension of culturally and linguistically responsive pedagogy, interviews with whānau could have elicited important information about the nature and extent of both bicultural practice and culturally and linguistically responsive teaching in the centres. Another limitation of the research is that most of the kaiako were Pākehā. Views on biculturalism

and on culturally and linguistically responsive pedagogy may differ among kaiako of different ethnicity. However, within these limitations, this case study has allowed useful exploration of how, why and to what extent kaiako in the centres were practising culturally and linguistically responsive pedagogy.

Opportunities for future research

This research has been a great learning experience for me. My knowledge and understanding of biculturalism in ECE and the Te Tiriti o Waitangi principles of partnership, protection and participation have increased. The findings of my research have also allowed me to identify areas for academic inquiry directed towards examining broader bicultural practices and culturally and linguistically responsive pedagogy in ECE in Aotearoa New Zealand. The areas that I consider ripe for research are these:

- An exploration of how whānau and the community support kaiako and ECE centres to practise culturally and linguistically responsive education.
- A comparative study of ECE centres across the country to look at teaching practices related to culturally and linguistically responsive pedagogy.
- An investigation of how Te Tiriti o Waitangi informs teachers' implementation of biculturalism in early childhood education.

Besides the above areas there are also issue-oriented topics such as how globalisation and increasing immigration is affecting or threatening the indigenous Māori people, their language and culture.

Conclusion

All teachers in Aotearoa New Zealand are required to have knowledge of the country's founding document, Te Tiriti o Waitangi, which gives special status to the country's tangata whenua, Māori. In accordance with Te Tiriti, educational policies and regulations require kaiako to use tikanga to honour the Te Tiriti o Waitangi's foundational principles of protection, participation and partnership. These principles are among those informing the bicultural aspirations of Aotearoa New Zealand's early childhood curriculum *Te Whāriki*. In keeping with those aspirations, early childhood kaiako are expected to implement biculturally responsive pedagogy.

The teachers in my study had all implemented culturally responsive teaching, and their bicultural practices were informed by *Te Whāriki* and the Te Tiriti principles of protection, participation and partnership. They were also using practices drawn from Māori pedagogy in their efforts to be biculturally responsive. All kaiako were familiar with and committed to tikanga principles and to te ao Māori worldviews and referred to them when describing and explaining their teaching philosophies. Many artefacts and documents in the centres provided evidence of the teachers' commitment. Some kaiako were using children's whakapapa to strengthen children's cultural identity and were working to establish placed-based learning by connecting with their local iwi. For most of the kaiako, however, te reo Māori use was limited to simple phrases and therefore tokenistic, providing a particular challenge to full implementation of biculturalism in the centres. Kaiako recognised this challenge and said they needed to advance their te reo Māori learning.

Another challenge evident in the findings from my study related to the difficulty some kaiako were experiencing in determining how the obligation to practise bicultural pedagogy fitted with New Aotearoa Zealand's multicultural society of today. As Aotearoa New Zealand has become an increasingly multicultural nation, the social context of culturally and linguistically responsive teaching has become an ever more important consideration for kaiako endeavouring to support the learning of tamariki from diverse communities. Aotearoa New Zealand is now, according to some commentators, a "superdiverse" nation (Chan, 2019; Chan & Ritchie, 2019), where Māori account for only 16.5 percent of the country's total population (Statistics New Zealand, 2019). If, in the face of multiculturalism, kaiako become confused about their primary commitment to Te Tiriti's bicultural emphasis, they could begin to undermine the emphasis in *Te Whāriki* on biculturalism in early childhood education, and thus risk Māori becoming marginalised by multiculturalism.

An important point for kaiako to remember is that while *Te Whāriki* is the guiding framework for bicultural ECE in Aotearoa New Zealand, it also responds to multicultural and multilingual diversity in ECE settings because it has the "capacity to establish strong and durable foundations for every culture in Aotearoa New Zealand, and in the world" (Ministry of Education, 2017c, p. 15). By drawing on the guidance provided in *Te Whāriki*, kaiako have a platform from which to practise bicultural pedagogy while simultaneously responding to the increasing cultural and linguistic diversity evident in ECE centres in ways that help all tamariki become competent, confident learners.

Another important point that ECE providers and their staff need to recognise is that Te Tiriti obligations are binding on them and that a high level of partnership is required to ensure

greater involvement and participation in ECE by the Māori community. Early childhood educators have *Tātaiako* as a starting point from which to develop culturally appropriate and responsive practice, including working in partnership with whānau Māori. Involving the broader community of tangata whenua, giving them a voice within a responsive and reciprocal process of communication, should also lead to better and productive participation.

As highlighted in Chapter 1 of this thesis, 60 percent of early childhood teachers in Aotearoa New Zealand are from the dominant ethnic group identified as Pākehā while Māori account for only 8 percent (Ministry of Education, 2019f). The low number of teachers of Māori descent working as kaiako in the ECE sector adds to the challenge of bringing Māori language, customs and knowledge (Jenkin, 2020) to ECE settings. Attracting more Māori teachers knowledgeable in te reo Maori, Māori culture and customs to ECE teaching would positively contribute to richer bicultural early childhood education.

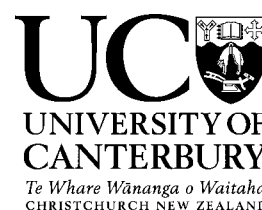
The study showed that through their efforts to build meaningful relationships with whānau, kaiako in the centres confirmed the important role ECE centres can play in supporting immigrant families connect not only with the centre but also its wider community. Place-based pedagogy has relevance here. Kaiako can also support such families and strengthen their children's cultural identity by normalising their home languages, being open to different cultural ways of doing things, and acknowledging that whānau have funds of knowledge that contribute to children's wellbeing and learning outcomes.

The findings of my research suggest that kaiako are keen to learn about and apply biculturalism in their teaching, but there needs to be greater sector-wide, government-wide commitment to help them implement biculturalism in ECE to the extent that *Te Whāriki* envisions. Kaiako have to go beyond tokenism by fully implementing bicultural pedagogical practices, as well as accommodating Aotearoa New Zealand's growing ethnic diversity. Professional development can help ECE centres broaden their application and use of the competencies covered in *Tātaiako*, that is, wānanga, whanaungatanga, manaakitanga, tangata whenuatanga, and ako (Ministry of Education, 2011, p. 17). At the same time, with the new reality of globalisation and increasing ethnic and cultural diversity, kaiako also need to be aware of the multilayered complexity that diversity is bringing to early childhood education. Given that "Te Tiriti ... is seen to be inclusive of all immigrants to New Zealand, whose welcome comes in the context of this partnership" (Ministry of Education, 2017c, p. 3), the outlook of biculturalism and culturally and linguistically responsive pedagogy will broaden. Meanwhile, kaiako need to remain aware that the framework of *Te Whāriki* and other policies and guidelines provide a best practice approach for supporting culturally and linguistically diverse children. Accommodating

diverse learners through bicultural teaching practices, cross-cultural communication, ongoing learning and reflective practices means ensuring professional development is maintained and constantly enhanced in our nation's emerging multicultural landscape as well. However, at the same time, kaiako must always remember the special position tangata whenua hold as the indigenous people of Aotearoa New Zealand and Tiriti o Waitangi partners. They therefore need to ensure that this place is honoured through the implementation of biculturalism in early childhood education, and that it provides the platform for all other culturally and linguistically responsive education in early childhood settings.

Appendices

Appendix A: Information sheet for centre manager/supervisor



Shabana Shareef
Email: shaba.shareef@pg.canterbury.ac.nz
Telephone: +64 0211717686
Date:

Supporting young children's learning through culturally and linguistically responsive teaching

Information sheet for centre manager/ supervisor

My name is Shabana Shareef. I am studying towards my Master of Education degree at the College of Education, Health and Human Development, University of Canterbury. As part of the qualification I am completing a thesis. I am interested in understanding how early childhood teachers in New Zealand use bicultural practices and children's language and culture to support children's learning.

I would like to invite your early childhood centre and the teachers from your centre to participate in this study. As part of this study I would like to carry out interviews with teachers from your centre. I would also like to examine the visual displays, programme planning, artefacts and children's learning stories as part of the study. Participating in this study would not interrupt your day-to-day programme.

If consent is given for this study to take place at your centre I will:

- Approach teachers to invite them to participate in the study.
- Conduct a semi-structured interview with each teacher. The interviews will be conducted at a place of the participant's choice. This is to maintain privacy and confidentiality of the teachers and the centre. My estimation is that each interview may last between 45 and 60 minutes. Interviews will be conducted with each teacher individually and once.

- Make an audio record of each interview and this will be transcribed by me.
- Seek parents/guardians/whānau's consent to use children's learning stories. If consent is given then I will request that they seek assent from their children.
- Make photocopies of children's learning stories and the programme planning. This would include any documents that are related to the programme plan.
- Take notes and photos of artefacts and visual presentations around the centre.

Please note participation is voluntary. If you give consent for your early childhood centre to participate, you have the right to withdraw the centre from the study at any time without any disadvantage. I will remove all the information relating to your centre. However, once analysis of raw data starts in March 2018, it will become increasingly difficult to remove the influence of the data on the results.

How will the early childhood centre's privacy be protected and information from the study be used?

I will ensure the confidentiality of all the data gathered for this study. All data will be stored in a password-protected external hard drive with a backup kept on password-protected cloud storage. Physical data will be kept within a locked cabinet at the University of Canterbury campus. Although all reasonable precautions will be taken to protect data transmitted by email, the security of this information cannot be guaranteed. Data will be kept for five years following the study and it will be destroyed after that. My research supervisors, Dr. Nicola Surtees and Dr. Rachel Martin, will also have access to parts of the data to support me throughout the study.

The identity of the centre, teachers and children will not be made public. To protect anonymity of the centre and participant's identity pseudonyms will be used. However as excerpts from the learning stories will be used in the write-ups for the study, it will not be possible to ensure complete anonymity. It is possible that the inclusion of learning story extracts in the thesis, publications and presentations may enable you, and other teachers, to ascertain who wrote these. Furthermore, the relatively small size of the early childhood community may have a likely chance of identifying the setting and potentially the participants within the community.

At the completion of the study, the findings will be written up as a thesis. The results of this project may also be used in research publications and presentations in conferences. A thesis is a public document and will be available through the University of Canterbury Library. All participants will be given a summary of results of the study upon request.

You may contact me at any time throughout the study if you have any questions.

You can also contact my supervisors Dr. Nicola Surtees (nicola.surtees@canterbury.ac.nz) and Dr. Rachel Martin (rachel.martin@canterbury.ac.nz).

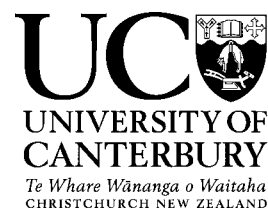
This project has received the ethical approval of the University of Canterbury Educational Research Human Ethics Committee. If you have any complaints about the study, you can address it to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch, (human-ethics@canterbury.ac.nz).

If you agree to give permission for your centre to participate in the study, please complete the attached consent form and return it to me in the envelope provided by (date).

Thank you for considering this invitation for your centre to participate in the study.

Shabana Shareef

Appendix B: Consent form for centre manager/supervisor



Shabana Shareef

Email: shaba.shareef@pg.canterbury.ac.nz

Telephone: +64 0211717686

Date:

Supporting young children's learning through culturally and linguistically responsive teaching

Consent form for centre manager/ supervisor

I have been given a full explanation of the project. I have also been given the opportunity to ask questions, and all questions have been answered to my satisfaction. I understand that I am able to ask for more information at any time.

I understand that:

- I can decline to give consent for this study to be conducted in the centre.
- Participation of the centre in the study is voluntary and I can withdraw the centre from the study at any time without any disadvantage to the centre.
- Withdrawal of participation will also include the withdrawal of any information obtained from the centre, should this remain practically achievable.
- What is required of me is to give permission, if I wish the study to be carried out in the centre, so that Shabana Shareef can approach teachers to invite them to participate in the study, and approach parents to seek consent to use children's learning stories.
- My permission for the early childhood centre to take part in the study does not oblige teachers to participate in the study or give access to children's learning stories.
- Teachers need to give consent themselves to be in the study.
- To use children's learning stories in the study, consent need to be gained from parents and assent from children.
- Participation of the teachers in the research is voluntary and they may withdraw at any time without penalty. Withdrawal of participation will also include the withdrawal of any information that they have provided should this remain practically achievable

- The information about the centre and teachers will be kept confidential to the researcher and her supervisors.
- Photos of visual displays, artefacts and photocopies of learning stories will be taken.
- Excerpts from the interviews and from relevant documents that will be used in the thesis may also be used in publications and presentations.
- Information about the centre and individuals will be kept confidential, complete anonymity may not be guaranteed. It may be possible that the inclusion of learning story extracts in the thesis, publications and presentations will enable you, and other teachers, to ascertain who wrote these. Furthermore, the relatively small size of the early childhood community may lead to identification of the setting and participants.
- The risk associated with taking part in the study and that the centre and the participants might be identified by others and that risk cannot be completely eliminated.
- All data collected for the study will be kept in locked and secure facilities and/or in password-protected electronic form and will be destroyed five years after publication of the thesis.
- All reasonable precautions will be taken to protect data but security of electronic data cannot be guaranteed.
- A thesis is a public document and will be available through the University of Canterbury Library.
- I will receive a summary of results of the study upon request at the conclusion of the research project.
- I can contact Shabana Shareef (shaba.shareef@pg.canterbury.ac.nz) or her supervisors Dr. Nicola Surtees (nicola.surtees@canterbury.ac.nz) and Dr. Rachel Martin (rachel.martin@canterbury.ac.nz) for further information.
- If I have any complaints, I can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

By signing below, I agree to give permission to the researcher, Shabana Shareef, to conduct the study in this centre

Name: _____ Signed _____

Date: _____

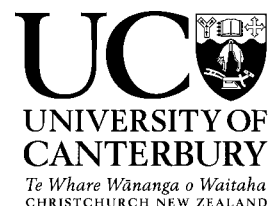
Email address (*For summary of the study at completion*):

Please return this completed consent form to Shabana Shareef in the envelope provided by (date)

Thank you

Shabana Shareef

Appendix C: Information sheet for teacher



Shabana Shareef

Email: shaba.shareef@pg.canterbury.ac.nz

Telephone: +64 0211717686

Date:

Supporting young children's learning through culturally and linguistically responsive teaching

Information sheet for teachers

My name is Shabana Shareef. I am studying towards a Master of Education degree at the College of Education, Health and Human Development, University of Canterbury. As part of the qualification I am completing a thesis. I am interested in understanding how early childhood teachers in New Zealand use bicultural practices and children's language and culture to support children's learning. I have been given permission by your manager/ supervisor to do the study at your early childhood centre.

I would like to invite you to participate in this study. Participating in this study would not interrupt your day-to-day programme.

If you agree to participate I will be:

- Conduct a semi-structured interview with you about how you support children's learning through bicultural practices, and also how you use children's culture and language. The interview may last between 45 and 60 minutes. It will be conducted at a place of your choice and at your convenience.
- Make an audio recording of the interview and this will be transcribed by me.
- Take photocopies of children's learning stories (after gaining consent from

parents/guardians/whanau and assent from children)

- Take photocopies of programme planning and other related documents to it.
- Take notes and photos of artefacts and visual presentations around the centre.

Your involvement will be:

- Participating in a semi-structured individual interview that might last from 45 to 60 minutes.
- Sharing learning stories that you have written for children.
- Helping me to approach parents/guardians/whānau to seek consent to use their children's learning stories for the study and if they give consent, to ask them to seek children's assent as well to use their learning stories.
- Sharing programme plans and other related documents to this.

Please note that participation is voluntary. If you do participate, you have the right to withdraw from the study at any time without any disadvantage. Withdrawal of participation will also include the withdrawal of any information you may have provided should this remain practically achievable.

However, once analysis of raw data starts in March 2018, it will become increasingly difficult to remove the influence of your data on the results.

How will my privacy be protected and the information from the study be used?

I will ensure the confidentiality of all the data gathered for this study. All data will be stored in password-protected external hard drive with backup kept on password-protected cloud storage. Physical data will be kept within a locked cabinet at the University of Canterbury campus. Although all reasonable precautions will be taken to protect data transmitted by email, the security of this information cannot be guaranteed. Data will be kept for five years following the study and it will be destroyed after that. My research supervisors Dr. Nicola Surtees and Dr. Rachel Martin will also have access to parts of the data to support me throughout the study.

The identity of the centre, teachers and children will not be made public. To protect anonymity of the centre and participant's identity pseudonyms will be used. However as excerpts from the learning stories will be used in the write ups for the study it will not be possible to ensure complete anonymity. It is possible that the inclusion of learning story extracts in the thesis, publications and presentations may enable you, other teachers and centre manager/supervisor to ascertain who wrote these. Furthermore, the relatively small size of early childhood community within Christchurch may lead to identification of the setting and potentially participants within the community.

At the completion of the study, the findings will be written up as a thesis. The results of the project may also be used in research publications and presentations in conferences. A thesis is a public document and will be available through the University of Canterbury Library. All participants will be given a summary of results of the study upon request.

You may contact me at any time throughout the study if you have any questions.

You can also contact my supervisors Dr. Nicola Surtees (nicola.surtees@canterbury.ac.nz) and Dr. Rachel Martin (rachel.martin@canterbury.ac.nz).

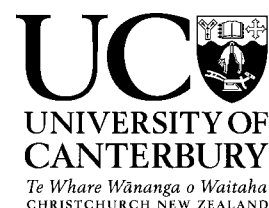
This project has received ethical approval from the University of Canterbury Educational Research Human Ethics Committee. If you have any complaints about the study, You can address it to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch, (human-ethics@canterbury.ac.nz).

If you agree to participate in the study, please complete the attached consent form and return it to me in the envelope provided by (date).

Thank you for considering this invitation to participate in the study.

Shabana Shareef

Appendix D: Consent form for teachers



Shabana Shareef
Email: shaba.shareef@pg.canterbury.ac.nz
Telephone: +64 0211717686
Date:

Supporting young children's learning through culturally and linguistically responsive teaching

Consent Form for teachers

I have been given a full explanation of this research project. And I have also been given the opportunity to ask questions, and all questions have been answered to my satisfaction. In addition to the information given in the information sheet I can ask for more information at any time.

I understand:

- I do not have to participate in this study.
- The project involves interviewing me and other teachers.
- You will be looking at children's learning stories that I have written after you have received consent from parents and assent from children.
- You will be photocopying learning stories and programme plans.
- You will be taking down notes and photos of the visual displays and artefacts in the centre.
- Participation in the study is voluntary and I may withdraw at any time without any disadvantage. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable.
- During the interview I can ask the recording of the interviews to be stopped temporarily or permanently at any point if I feel hesitant or uncomfortable. I can decline to answer any questions and may withdraw from the project without any disadvantage.
- Excerpts from the interviews and from relevant documents will be used in the thesis and may also be used in publications and presentations.
- Information about the centre and individuals will be kept confidential but I understand complete anonymity may not to be guaranteed.

- It may be possible that the inclusion of learning story extracts in the thesis, publications and presentations may enable me, other teachers and managers/supervisors to ascertain who wrote these. Furthermore, the relatively small size of the early childhood community may lead to identification of the setting and participants.
- The risks associated with taking part in the study and how they will be managed.
- All data collected for the study will be kept in locked and secure facilities and/or in password-protected electronic form and will be destroyed five years after the thesis has been published.
- All reasonable precaution will be taken to protect data but security of electronic data cannot be guaranteed.
- A thesis is a public document and will be available through the University of Canterbury Library.
- I will receive a summary of results of the study upon request at the conclusion of the research project.
- I can contact Shabana Shareef (shaba.shareef@pg.canterbury.ac.nz) or her supervisors Dr. Nicola Surtees (nicola.surtees@canterbury.ac.nz) and Dr. Rachel Martin (rachel.martin@canterbury.ac.nz) for further information.
- If I have any complaints, I can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

By signing below, I agree to participate in the study

Name: _____ Signed _____

Date: _____

Email address (*For summary of the study at completion*):

Please return this completed consent form to Shabana Shareef in the envelope provided by
(date)

Thank you

Shabana Shareef

Appendix E: Information sheet for parents/guardians/whānau



Shabana Shareef
Email: shaba.shareef@pg.canterbury.ac.nz
Telephone: +64 0211717686
Date:

Supporting young children's learning through culturally and linguistically responsive teaching

Information sheet for parents/guardians/whānau

My name is Shabana Shareef. I am studying towards a Master of Education degree at the College of Education, Health and Human Development, University of Canterbury. As part of the qualification I am completing a thesis. I am interested in understanding how early childhood teachers use bicultural practices and children's language and culture to support children's learning. The focus of this study is on teachers.

I am seeking consent to look at and use your child/children's learning stories and look at other documents that teachers use to support their learning.

If you agree to give consent:

- I will be requesting you to seek your child's assent to use their learning stories in the study.
- I will be looking at children's learning stories in their profile books.
- I will be taking photocopies of children's learning stories.

Your involvement will be:

- Agreeing to let me look through your child/children's learning stories.
- Agreeing to let me take photocopies of the learning stories and other relevant documents.

Please note that this study is focusing on how teachers support children's learning through bicultural practices and culture and language. It is not aimed at assessing or evaluating your child's learning or development.

Giving consent to use child's learning story is voluntary. If you do not want me to use your child's learning stories you can decline to give me consent.

Even if you have given consent you have the right to withdraw your child/children's learning stories from the study at any time. If you withdraw, I will remove any information relating to your child/children provided this was practically achievable.

How will the privacy of my child be protected and the information from the study be used?

I will ensure the confidentiality of all the data gathered for this study. All data will be stored in password-protected external hard drive with backup kept on password-protected cloud storage. Physical data will be kept within a locked cabinet at the University of Canterbury campus. Although all reasonable precautions will be taken to protect data transmitted by email, the security of this information cannot be guaranteed. Data will be kept for five years following the study and it will be destroyed after that. My research supervisors Dr. Nicola Surtees and Dr. Rachel Martin will also have access to parts of the data to support me throughout the study.

The identity of the children, centre and teachers will not be made public. To protect anonymity of the centre and participant's identity pseudonyms will be used. However as excerpts from the learning stories will be used in the write ups for the study it will not be possible to ensure complete anonymity. It is possible that the inclusion of learning story extracts in the thesis, publications and presentations may enable teachers and centre manager/supervisor to ascertain who wrote these. Furthermore, the relatively small size of early childhood community within Christchurch may lead to identification of the setting and potentially participants within the community.

At the completion of the study the findings will be written up as a thesis. The results of the project may also be used in research publications and presentations in conferences. A thesis is a public document and will be available through the University of Canterbury Library. All participants will be given a summary of results of the study upon request.

You may contact me at any time throughout the study if you have any questions.

You can also contact my supervisors Dr. Nicola Surtees (nicola.surtees@canterbury.ac.nz) and Dr. Rachel Martin (rachel.martin@canterbury.ac.nz).

This project has received ethical approval of the University of Canterbury Educational Research Human Ethics Committee. If you have any complaints about the study, You can address it to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch, (human-ethics@canterbury.ac.nz).

If you agree to give consent to use your child/children's learning stories in the study, please complete the attached consent form and return it to me in the envelope provided by (date).

Thank you for considering this invitation

Shabana Shareef

Appendix F: Consent form for parents/guardians/whānau



Shabana Shareef
Email: shaba.shareef@pg.canterbury.ac.nz
Telephone: +64 0211717686
Date:

Supporting young children's learning through culturally and linguistically responsive teaching

Consent Form for parents/guardians/whānau

I have been given a full explanation of the study. And I have also been given the opportunity to ask questions, and all questions have been answered to my satisfaction. In addition to the information given in the information sheet I can ask for more information at any time.

I understand:

- I do not have to give consent to use my child's learning stories for the study.
- Giving consent is voluntary and I may withdraw my consent to use my child's learning stories at any time without any disadvantage to my child. Withdrawal of consent will also include the withdrawal of any information gained from the learning stories, should this remain practically achievable.
- To protect my child's identity pseudonyms will be used and you will also take care to ensure anonymity in publication of the findings.
- Excerpts from the learning stories will be used in the thesis and may also be used in publications and presentations.
- Children's name and photos will not be used in the learning stories but I understand complete anonymity may not to be guaranteed.
- It may be possible that the inclusion of learning story extracts in the thesis, publications and presentations may enable me, and other teachers and managers/supervisors to

ascertain whose story it is and wrote these. Furthermore, the relatively small size of early childhood community within Christchurch may lead to identification of the setting and potentially participants within the community.

- All data collected for the study will be kept in locked and secure facilities and/or in password-protected electronic form and will be destroyed five years after the thesis has been published.
- All reasonable precaution will be taken to protect data but security of electronic data cannot be guaranteed.
- A thesis is a public document and will be available through the University of Canterbury Library.
- I will receive a summary of results of the study upon request at the conclusion of the research project.
- I can contact Shabana Shareef (shaba.shareef@pg.canterbury.ac.nz) or her supervisors Dr. Nicola Surtees (nicola.surtees@canterbury.ac.nz) and Dr. Rachel Martin (rachel.martin@canterbury.ac.nz) for further information.
- If I have any complaints, I can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

By signing below, I agree to give consent to use my child's learning stories in the study

Child's Name: _____

Parent's Name: _____

Signed: _____

Date: _____

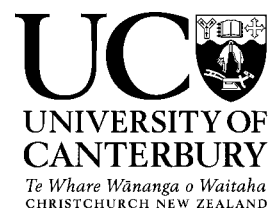
Email address (*for report of findings*):

Please complete this consent form and return to Shabana Shareef in the envelope provided by (date).

Thank you

Shabana Shareef

Appendix G: Information sheet for children



Shabana Shareef
Email: shaba.shareef@pg.canterbury.ac.nz
Telephone: +64 0211717686
Date:

How teachers write learning stories about you and what you are learning **Information sheet for children** **(for a family/whānau/guardian to read to the child)**

Shabana is a teacher learning at University. It is a school for grown ups. She is studying how other teachers write learning stories about what children at centres are learning.

She would like to look at your profile book and read your learning stories.

She would like to photocopy some of your learning stories.

She would keep the photocopies of your stories in a safe place where other people can't get it.

She would write a long story from what she learns. In this story she may use some words from your learning stories.

When she writes the long story she would not use your name or photos.

She would share her long story with lots of people.

If you ever change your mind about letting Shabana look at your learning stories, all you have to do is tell your family or teachers and she will not use them.

Thank you for listening and thinking about it.

Shabana Shareef

Appendix H: Assent form for children



Shabana Shareef
Email: shaba.shareef@pg.canterbury.ac.nz
Telephone: +64 0211717686
Date:

How teachers write learning stories about you and what you are learning

Assent Form for child

My family has told me about Shabana's study at the University which is a school for grown ups

I am happy for Shabana to look at the stories in my profile book and make photocopies of my learning stories.

I know that Shabana is going to write a long story to share with lots people.
She may use some words from my learning story in her long story
Shabana will not use my real name or photos. My family can get Shabana's story if we ask her.

I know I can tell my family if I change my mind and ask Shabana not to use my learning stories if I don't want her to use them.

I know that if I have any questions I can ask my family.

Child's Name: _____

Date: _____

Child's signature or mark: _____

Please complete this form and return to Shabana Shareef in the envelope provided by (date).

Appendix I: Te Tiriti o Waitangi (Māori version)

THE TREATY OF WAITANGI, MĀORI VERSION

Ko Wikitoria te Kuini o Ingarani tana mahara atawai ki nga Rangatira me nga Hapu o Nu , Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira - hei kai wakarite ki nga Tangata Māori o Nu Tirani - kia wakaaetia e nga Rangatira Māori te Kawanatanga o te Kuini ki nga wahikatoa o te wenua nei me nga motu - na te mea hoki he tokomaha ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kua ai nga kino e puta mai ki te tangata Māori ki te Pākehā e noho ture kore ana.

Na kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga warn katoa o Nu Tirani e tukua mallei amua atu ki te Kuini, e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei - ture ka korerotia nei.

Ko te tuatahi

Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i urn ki taua wakaminenga ka tuku rawa atu ki te Kuini o mgarani ake tonu atu - te Kawanatanga katoa o o ratou wenua.

Ko te tua rua

Ko te Kuini o mgarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu - ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Oilia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua - ki te ritenga o te urn e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mana.

Ko te tuatoru

Hei wakaritenga mai hoki tenei mo te wakaaetaiiga ki te Kawanatanga o te Kuini - Ka tiakina e te Kuini o mgarani nga tangata Māori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o mgarani.

[signed] W. Hobson Consul & Lieutenant Governor

Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o NuTirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu. Ka tangohia ka wakaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano, e warn rau e wa te kau o to tatou Ariki.

Appendix J: The Treaty of Waitangi (English version)

THE TREATY OF WAITANGI (ENGLISH VERSION)

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favor the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those islands - Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the first

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely - and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf

Article the third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

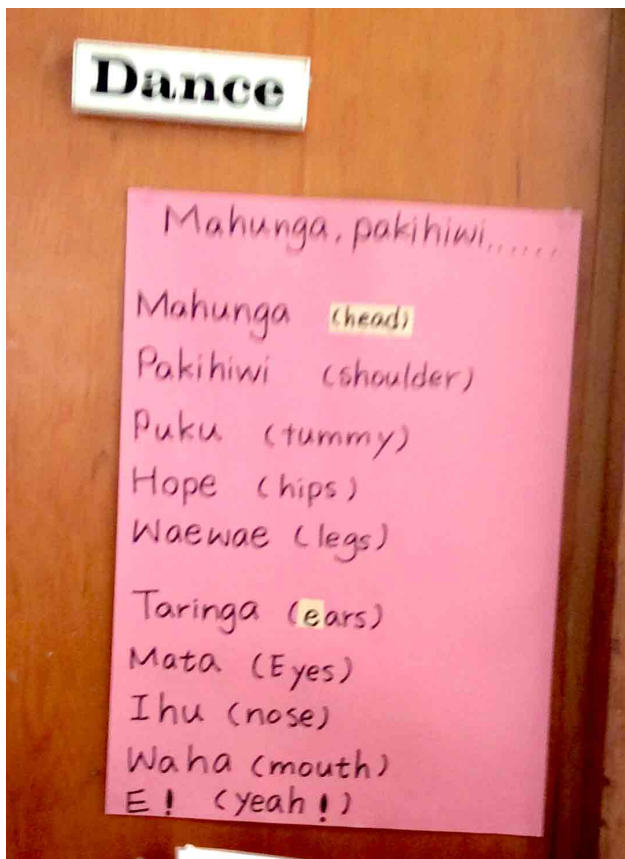
[signed] W. Hobson Lieutenant Governor

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and - Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

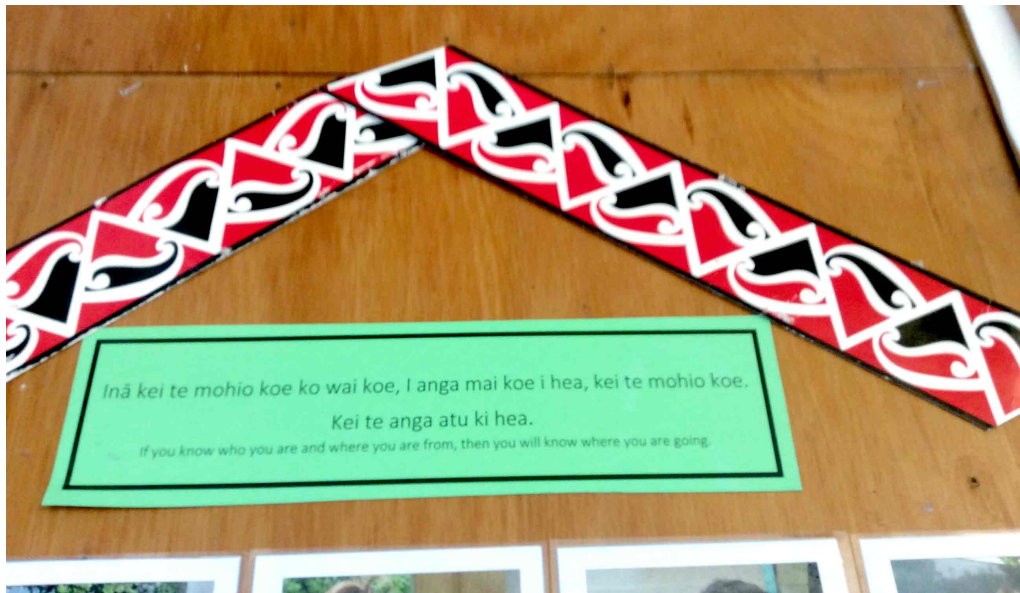
Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty.



K3: Māori books on legends



K4: Waiata



K5: Māori art (kōwhaiwhai)



K6: Cultural artefacts in the environment



K7: Cultural artefacts in the environment



K8: Pacifica cultural artefacts

Appendix L: Displays at Green Grass Preschool



L1: Programme Planning Board



L2: Māori art



L3: Korowai



L4: Karakia



L5: Chinese umbrella



L6: National anthem of Aotearoa New Zealand in te re Māori and English

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