

**Teachers' perspectives of the impact of Government initiatives and
strategies on their teaching of Māori and Pasifika Learners**

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Table of Contents

Table of Contents	2
Acknowledgements	6
Abstract.....	7
List of Figures.....	10
Chapter 1: Introduction	11
1.0 Chapter Introduction	11
1.1 Research Rationale and Background	11
1.1.1 Research Rationale	11
1.1.2 The Rationale for Māori Focus	12
1.1.3 Rationale Pasifika Focus	13
1.2 Historical Context	14
1.2.1 Educational Challenges for Māori and Pasifika.....	14
1.2.2 Educational Challenges: The Gap.....	16
1.2.3 The Māori Education Strategy	17
1.2.4 The Pasifika Education Strategy	19
1.3 The Research.....	20
1.3.1 The Research Direction	20
1.3.2 The Research Endeavours	21
1.4 Overarching Research Questions.....	21
1.5 Thesis Outline	22
Chapter 2: Review of Literature, Policies and Initiatives	24
2.0 Chapter Introduction	24
2.1 Challenging the Deficit Discourse in Aotearoa Education	25
2.1.1 Eurocentrism.....	25
2.1.2 Theories and Epistemological Approaches.....	27
2.1.2.1 <i>Kaupapa</i> Māori Theories.....	29
2.1.2.2 Māori Knowledge in Education.....	29
2.1.3 Pasifika Education Struggle	30
2.1.4 Priority Learners: Māori and Pasifika Learners.....	31
2.1.5 Wellbeing Implications	33
2.1.6 Societal Implications.....	34
2.2 Government Strategies and Initiatives	36
2.2.1 Māori Education Strategy – <i>Ka Hikitia</i>	37
2.2.1.1 <i>Ka Hikitia</i> : The Treaty of <i>Waitangi</i>	37
2.2.1.2 <i>Ka Hikitia</i> : Māori Potential Approach	39
2.2.1.3 <i>Ka Hikitia</i> : <i>Ako</i>	40
2.2.1.4 <i>Ka Hikitia</i> : Identity, Language, and Culture	41
2.2.1.5 <i>Ka Hikitia</i> : Productive Partnerships	42
2.2.1.6 <i>Ka Hikitia</i> : Critical Factors	43
2.2.2 <i>Tātaiako</i>	44
2.2.2.1 <i>Tātaiako</i> : Cultural Competencies.....	46
2.2.3 <i>He Kākano</i>	47
2.2.3.1 <i>He Kākano</i> : Elements	48
2.2.3.2 <i>He Kākano</i> : Project Evaluation	49
2.2.4 <i>Te Kotahitanga</i>	50
2.2.5 <i>Kia Eke Panuku</i>	52
2.2.5.1 <i>Kia Eke Panuku</i> : Dimensions of Change	52
2.2.6 Pasifika Education Plan	53
2.3 Teaching Pedagogy to Support Māori and Pasifika Learners.....	55
2.3.1 Ethnocentrism.....	55

2.3.2 Sociocultural Theory	56
2.3.3 Cultural Responsiveness and Consciousness	58
2.3.4 Relationships and Cultural Background	59
2.3.5 Culturally Responsive Curricular and Delivery	61
2.3.6 Cultural Competence, Proficiency and Predisposition	62
2.4 Policies and Legislation	63
2.4.2 The National Education Guidelines (NEGs).....	64
2.4.3 The National Education Goals	64
2.4.4 The New Zealand Curriculum (NZC)	65
2.4.5 Teaching Criteria	66
2.5 Educational Leadership and Development.....	68
2.5.1 Professional Development	68
2.5.2 Best Evidence Synthesis Iteration.....	69
2.5.3 Transformational Professional Development (Learning).....	71
Chapter 3: Methodology.....	73
3.0 Chapter Introduction	73
3.1 Research Design and Plan	73
3.1.1 Case Study	77
3.2 Research Methodology.....	77
3.2.1 Quantitative and Qualitative Research	77
3.3 Theoretical Influences	78
3.3.1 Social Constructionism.....	78
3.3.2 Critical Theory	79
3.3.3 <i>Kaupapa Māori Theory</i>	80
3.3.3.1 <i>Whanaungatanga</i>	81
3.3.3.2 <i>Ahi kā</i>	81
3.3.3.3 <i>Kanohi kit e kanohi</i>	81
3.3.3.4 <i>Kanohi kitea</i>	82
3.4 Research Participants	82
3.4.1 Participant Recruitment.....	82
3.5 Research Questions and Data Collection Tools	84
3.5.1 Research Questions	84
3.6 Research Phases	85
3.6.1 Phase 1: Survey	85
3.6.1.1 Phase 1: Questionnaire Layout.....	86
3.6.2 Phase 2: Semi-Structured Interviews	88
3.7 Research Analysis	90
3.7.1 Phase 1 Data Analysis	90
3.7.2 Phase 2 Data Analysis	91
3.8 Ethical and Positionality Considerations	94
3.8.1 Ethics	94
3.8.2 Credibility and Trustworthiness	95
3.8.3 Positionality and Reflexivity.....	96
Chapter 4: Phase 1 Data Analysis and Discussion.....	99
4.0 Chapter Introduction	99
4.1 Research Questions	99
4.1.1 Subsequent Research Questions and Questionnaire	100
4.2 Questionnaire Respondents.....	100
4.2.1 Respondent Sample and Gender	101
4.2.2 Respondent Ethnic Identification	102
4.2.3 Respondents' Teaching Experience.....	102
4.2.4 Respondents' Teaching Experience in Aotearoa	103
4.2.5 Respondent Country of Teacher Training.....	105
4.3 Strategies and Initiatives Exposure.....	106

4.3.1 Exposure: Strategies and Initiatives.....	107
4.3.1.1 Respondents: Maximum and Minimum Exposure	109
4.3.2 Exposure: <i>Ka Hikitia</i> and <i>Tātaiako</i>	110
4.3.3 Exposure: <i>Kia Eke Panuku</i> , <i>He Kākano</i> , and <i>Te Kotahitanga</i>	111
4.3.3.1 <i>Kia Eke Panuku</i>	112
4.3.3.2 <i>He Kākano</i>	112
4.3.3.3 <i>Te Kotahitanga</i>	113
4.3.4 The Pasifika Education Strategy	114
4.3.5 Summary: Professional Development or Experience	114
4.3.5.1 Holistic Summary: Professional Development or Experience	115
4.3.6 Exposure: Discussion	116
4.4 The Māori Education Strategy: Implemented Elements and Aspects	120
4.4.1 Theme One: Treaty of <i>Waitangi</i>	120
4.4.2 Theme Two: Māori Potential.....	122
4.4.3 Theme Three: <i>Ako</i>	123
4.4.4 Theme Four: Identity, Language and Culture	124
4.4.5 Theme Five: Productive Partnerships	126
4.4.6 In Summary: Emergent Themes <i>Ka Hikitia</i> and Initiatives.....	128
4.5 Pasifika Education Strategy: Implemented Aspects and Elements	129
4.5.1 Theme One: Relational Teaching.....	129
4.5.2 Theme Two: Building Connections	132
4.5.3 Theme Three: Targeted Teaching and Learning.....	133
4.5.4 Theme Four: Language, Culture, and Identity.....	134
4.5.5 In Summary: Emergent Themes Pasifika Education Plan.....	135
4.6 Key Findings Strategies and Initiatives: Exposure.....	136
4.7 Key Findings: Strategies and Initiatives Implemented Aspects and Elements	136
4.8 Overall Summary.....	137
Chapter 5: Phase 2 Data Analysis and Discussion.....	139
5.0 Chapter Introduction	139
5.1 Phase 2: Face-to-Face Interviews	139
5.2 Narratives	140
5.2.1 Participant 1.....	140
5.2.2 Participant 2.....	146
5.2.3 Participant 3.....	150
5.2.4 Participant 4.....	158
5.3 Emerging Narrated Commonalities	162
5.3.1 Personal.....	163
5.3.1.1 Personal: Cultural Predisposition and Competence	163
5.3.1.1 Personal: Strategies and Initiatives Engagement	166
5.3.2 Professional Development.....	167
5.3.2.1 Professional Development: Experience.....	167
5.3.2.2 Professional Development: Management and Improvements	169
5.3.3 Pedagogical Change.....	173
5.3.3.1 Pedagogical Change: Motivation and Willingness to modify practice	173
5.3.3.2 Pedagogical Change: Perceived Effectiveness.....	175
5.4 In Summary: Emerging Narrated Commonalities	176
5.4.1 In Summary: Personal.....	177
5.4.2 In Summary: Professional Development	178
5.4.3 In Summary: Pedagogical Change.....	179
Chapter 6: Conclusion.....	181
6.0 Chapter Introduction	181
6.1 The Research Purpose	181
6.2 Summary of Findings	182
6.2.1 Phase 1 Key Findings	183

6.2.2 Phase 2 Key Findings	183
6.3 Research Strengths and Limitations	185
6.4 Recommendations and Implications for Future Research.....	186
Definitions.....	188
Glossary of Terms	190
References.....	192
Appendices.....	200

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Abstract

The educational achievement of Māori (the indigenous people of Aotearoa) and Pasifika (Pasifika peoples in Aotearoa, who identify with the Pacific Islands through heritage, ancestry or migration) learners compared to non-Māori (Pākehā) and non-Pasifika learners in Aotearoa New Zealand (Aotearoa) has been a longstanding problem. The ongoing legislative and policy development attempts of the Government have produced some gains but at a slow rate. These attempts in the last two decades have consisted of strategies and initiatives being developed for educators from evidence-based findings.

The aim of this study was to investigate, from teachers' perspectives, how they perceive the education strategies and initiatives developed to improve educational experiences and outcomes for Māori and Pasifika learners have affected their pedagogy. The Government strategies and initiatives of interest for this research project are *Ka Hikitia, Tātaiako: Cultural Competencies for Teachers of Māori Learners (Tātaiako)*, *Te Kotahitanga:: Improving the educational achievement of Māori students in mainstream schools (Te Kotahitanga)*, *He Kāhano, Kia Eke Panuku: Building on Success (Kia Eke Panuku)*, and the *Pasifika Education Plan*. This thesis contends that there is a disconnect between these documents and teachers' awareness of them to inform their practice from a teachers' perspective.

To address the overarching research question, the exposure to the strategies and initiatives was investigated as well as the elements and aspects of the strategies and initiatives that teachers have embedded into their practice. Phase 1 collected this data from a questionnaire through administering a survey within a small cluster of schools. Phase 2 of this research inquiry consisted of four individual face-to-face interviews with volunteers from phase 1.

Phase 1 findings revealed moderate exposure to the strategies and initiatives that this research centres on; however, where teachers had modified their practice there was encouraging evidence of perceived pedagogical change. Those who had embedded elements and aspects of the strategies and initiatives into their practice revealed a breadth of understanding. The phase 2 narratives from four face-to-face interviews produced data and information that enabled an in-depth understanding of factors that are related to pedagogical change. In summary, the three areas that emerged were factors relating to the personal cultural predisposition of teachers, professional development factors, and perceived levers for pedagogical change.

List of Tables

Table 2.1: Government Strategies and Initiatives Duration

Table 3.1: Participating Schools

Table 3.2: Data Collection and Research Questions

Table 4.1: Sample Gender

Table 4.2: Respondent Ethnic Profile

Table 4.3: Respondents' Teaching Experience

Table 4.4: Teaching Experience in Aotearoa Statistics

Table 4.5: Country of Teacher Training

Table 4.6: Code Descriptor for Table 4.7

Table 4.7: Respondents' Exposure

Table 4.8: Professional Development or Experience Exposure Breakdown

Table 4.9: Professional Development or Experience Exposure

List of Figures

Figure 2.1: Literature Review Structure

Figure 2.2: *Tātaiako*: Cultural Competencies for Teachers of Māori Learners

Figure 2.3: 2010 Model of *He Kākano* Culturally Responsive Leadership

Figure 2.4: Compass for Pasifika Success

Figure 3.1: Research Plan

Figure 4.1: Participants' Aotearoa Teaching Experience in Years

Figure 4.2: Participants' Aotearoa Teaching Experience in Years

Figure 4.3: *Ka Hikitia* Respondent Exposure

Figure 4.4: *Tātaiako* Respondent Exposure

Figure 4.5: *Kia Eke Panuku* Respondent Exposure

Figure 4.6: *He Kākano* Respondent Exposure

Figure 4.7: *Te Kotahitanga* Respondent Exposure

Figure 4.8: Pasifika Education Plan Respondent Exposure

Figure 5.1: Phase 2 Emergent Themes

Chapter 1: Introduction

1.0 Chapter Introduction

This chapter introduces the research project, providing the rationale, background, and historical context to substantiate the project's systematic investigation. In this chapter I also outline the research focus, endeavours, and questions, and provide an outline of the structure of this thesis.

1.1 Research Rationale and Background

The purpose of this research is to investigate how teachers think that their pedagogy has been affected by specific Government and Ministry of Education (MoE) strategies and initiatives developed for teachers of Māori and Pasifika learners. A range of strategies and initiatives have been developed by the Government to address the educational underachievement of Māori and Pasifika learners. The Government strategies and initiatives of interest for this research project are: *Ka Hikitia, Tātaiako: Cultural Competencies for Teachers of Māori Learners (Tātaiako)*, *Te Kotahitanga:: Improving the educational achievement of Māori students in mainstream schools (Te Kotahitanga)*, *He Kākano, Kia Eke Panuku: Building on Success (Kia Eke Panuku)*, and the *Pasifika Education Plan*.

1.1.1 Research Rationale

The rationale for this research is to understand how teachers perceive the ways in which their pedagogy has, or has not, developed as a result of engaging with, and implementing aspects and elements of the strategies and initiatives into their teaching. From a teacher's perspective, the following question is pondered: "How has my pedagogy been influenced by the development of a host of initiatives and strategies introduced by the Government in an attempt to narrow the education achievement gap between Māori and Pasifika, and non-Māori and non-Pasifika learners?"

The evidence-based strategies and initiatives that are developed for teachers of Māori and Pasifika learners, and administered by the Government, consist of pedagogical elements and aspects that are proven to be effective levers for improving, and facilitating, successful educational outcomes (Alton-Lee, 2015; Durie, 2006; Education Counts, 2010; Goren, 2009; Ministry of Education, 2015c; Pere, 1994; Te Mangoroa, 2011). However, the anticipated outcomes of the Government developed and funded strategies and initiatives have not been as successful as intended. Progress reports on the strategies for Māori and Pasifika learners suggest a patchy uptake of policies (Controller and Auditor-General, 2013; Goren, 2009; Ministry of Education, 2015b). This thesis argues that there is a disconnect between the guiding documents of focus in this research inquiry and teachers' awareness of these to inform their practice from a teachers' perspective.

1.1.2 The Rationale for Māori Focus

The rationale for including the Māori education strategy and four supporting initiatives is that there is a legal obligation on all Aotearoa certified teachers under the Education Act (1989) to honour the principles of *Te Tiriti o Waitangi 1840* - The Treaty of Waitangi (henceforth referred to as the Treaty) (Education Council, 2006). The Treaty is Aotearoa's founding document and provides the context for the Government ensuring that Māori experience educational success. As a consequence, the Māori education strategy and initiatives for Māori learners have been developed to assist schools with responding to the needs of Māori learners in an attempt to honour the Treaty principles.

Conjoined with this is that to deliver the *New Zealand Curriculum* (NZC) and work within the *Code of Ethics* (Education Council, 2015a) for certified teachers in Aotearoa, teachers are required to adhere to four fundamental principles: autonomy, justice, responsible

care, and truth. In addition, the *Code of Ethics* states “teachers [must] honour the Treaty by paying particular attention to the rights and aspirations of Māori as *tangata whenua* [people of the land, emphasis added]” (Education Council, 2015a, p. 1) and the NZC acknowledges the “principles of the Treaty of Waitangi, and the bicultural foundations of Aotearoa. All students have the opportunity to acquire knowledge of *te reo* Māori [the Māori language] *me ōna tikanga* [Māori cultural customs]” (Ministry of Education, 2007, p. 9).

The rights and aspirations of Māori are encapsulated in all aspects of compulsory education in Aotearoa. As a result, these commitments are also reflected in the *Practising Teacher Criteria* (PTC), through which practicing teachers are required to demonstrate how they meet these criteria every three years (Education Council, 2017c). Furthermore, the revised *Code of Ethics* and PTC, the *Code of Professional Responsibility and Standards for the Teaching Profession* (Education Council, 2017b) (effective from 2018), mirror and enhance this requirement. The education strategy and initiatives for Māori learners are intended to assist teachers with meeting these requirements. In addition to teachers adhering to the *Code of Ethics*, NZC, and the PTC in order to hold a practising certificate, there are school policy statements that need to be enacted by school governance, management, and teachers that align with the Education Act (1989) and the principles of the Treaty.

1.1.3 Rationale Pasifika Focus

Decades of policy based decisions and educational approaches perpetuated inappropriate practices for Māori and other minority cultures, mirroring similar underachievement for Pasifika learners. Therefore, another policy that is a focus for this research is the education strategy for Pasifika learners in Aotearoa known as the *Pasifika Education Plan*. The *Pasifika Education Plan* was born out of concern that Pasifika learners who, like Māori learners, were, and still are, disproportionately represented in statistics of

educational underachievement (Education Review Series, 2012; New Zealand Institute of Economic Research, 2016). It has been included in this research project because historically Pasifika learners have also experienced similar non-responsive educational approaches that have contributed to Pasifika educational underachievement (Alton-Lee, 2003; Hill & Hawk, 2000).

Although 16 Pacific Island groups are included in the definition of Pasifika peoples in Aotearoa (Education Counts, 2015) there are seven major groups: Samoan, Tongan, Nuiean, Cook Island, Tokelauan, Tuvalan and Fijian. The term Pasifika includes people who identify with the Pacific Islands because of heritage or ancestry, or who have migrated from the Pacific Islands (Education Counts, 2015; Ministry of Health, 2008). This term implies homogeneity across the different Pasifika groups, but it is important to note the national and ethnic differences this term encompasses (Ministry of Health, 2008).

1.2 Historical Context

The historical context of this research project assists with interpreting and understanding the rationale for investigating how effective teachers perceive the Government developed education strategies and initiatives for Māori and Pasifika learners have been for their pedagogy.

1.2.1 Educational Challenges for Māori and Pasifika

The educational challenges faced by Māori have existed for over 100 years (Alton-Lee, 2003; Biddulph, Biddulph, & Biddulph, 2003; Bishop, 2003; Controller and Auditor-General, 2016). The historical struggle of Māori to gain autonomy over the way they are educated and what they are educated on has been ongoing. Patara (2012) asserts that, if you are a teacher in Aotearoa, it is “imperative to know about the struggle of Māori to legitimise their language,

culture and most of all exert their sovereignty” (p. 50). Where Māori have sought to have their practices, knowledge, philosophies, and values, visible and embedded into the Aotearoa education system, the “hegemonic domination” (Bishop, Berryman, Tiakiwai, & Richardson, 2003, p. 5) in place has prevailed.

Educators, in most cases, were well-intentioned assuming their educational approaches and organisation were the best, unfortunately the best meant assimilating Māori into the dominant culture’s way of doing things (A. Macfarlane, 2015b). The aspirations of Māori were undermined by approaches that were patronising and demeaning of *te ao* Māori [the Māori world] (Walker, 1996). The development of policies for Māori educational success was eminently associated with requiring Western influence and ways of being and knowing (Bishop, 2003; A. Macfarlane, Macfarlane, & Webber, 2015). The marginalisation of Māori in an education setting continued for several decades along with the implementation of legislation and policies about Māori, for Māori by Pākehā [non-Māori] (A. Macfarlane, 2015b; Penetito, 2010). The Government decision makers for education in Aotearoa, historically, attributed Māori experiencing educational success as Pākehā, as an approach to minimise the educational disparities between Māori and Pākehā (Bishop et al., 2003; A. Macfarlane, 2015b). Essentially, it was deemed necessary to “bring Māori into modern society” (S. Macfarlane, 2012, p. 30) by means of racial integration through assimilation of Māori.

The start of 1960s saw great social change for Aotearoa; urban migration was at its peak followed by the late 1960s to 1970s vast migration of Pasifika peoples to Aotearoa. This migration was in response to the growing labour shortage (Brown, Devine, Leslie, Paiti, & Sila’ila’i, 2007; Siope, 2010). The social change presented further challenges to the Government within the education sector. The migration of Pasifika people to Aotearoa peaked in the mid-1970s with the Pasifika population in Aotearoa reaching around 78,000 (Education Counts,

2017b). The population of Pasifika people living in Aotearoa has continued to grow. The 250,000 Pasifika people who reside in Aotearoa make up 7.8% of the total population, and like Māori, are over represented at the bottom end of all social economic indicators across the board (City of Manukau Education Trust, 2012; New Zealand Institute of Economic Research, 2016).

1.2.2 Educational Challenges: The Gap

With overwhelming evidence of educational underachievement and an extensive body of research, the underperformance of Māori, and the cumulative effect, compelled the Government to act. Within the education sector, legislative and policy developments became a focus in attempt to narrow the gap between Pākehā and Māori educational achievement. The propulsion of rhetoric regarding the underachievement of Māori gathered momentum; however, by the late 1990s evidence reported in the *Closing the Gaps* report that educational advancement of Māori was not improving (Levy, 1999; A. Macfarlane, 2015b).

The identified educational achievement deficit of Māori gave rise to Pākehā theorising over the cause of the gap attributing it to cultural deficiencies (S. Macfarlane, 2012; Walker, 1996). With the migration of Pasifika peoples, the educational gap now also existed between Pasifika and non-Pasifika. According to Bishop and Glyn (1999), cultural hegemony and Pākehā dominance was evident through the commissioning of a research group by Pākehā to examine and find the underlying cause of the disparity between Māori and Pākehā across sectors (Bishop & Glynn, 1999). In 1999, the MoE and *Te Puni Kōkiri* [Ministry of Māori Development] developed the first Māori education strategy with Māori, and for Māori (Controller and Auditor-General, 2012).

It has been a long journey for the education sector and the Government to accept, and take responsibility for the inequalities existing within the Aotearoa education system for Māori

and Pasifika learners. The outcomes of monocultural approaches were identified as contributing to the underachievement of culturally diverse learners (Amituanai-Tolosa, Ministry of Education, & Auckland Uniservices, 2009). The Government were challenged to look for ways of enacting policy, and statements of intent that were developed to address the deficiencies within the education system for culturally diverse learners. In the late 1980s, in a move away from focusing solely on the educational needs of Māori (May, 2002) the Government started to look to multicultural approaches in an attempt to meet the needs of both Māori and Pasifika learners. This presented new challenges in relation to Māori education and the particular needs of Māori learners, “Multicultural education was a way of addressing cultural difference; however, although students were taught about cultural diversity, the teaching practices used and values taught were not necessarily applicable to Māori students” (A. Macfarlane, 2015b, p. 180).

With little apparent change to educational outcomes and experiences for Māori and Pasifika learners, the Government’s approach for Māori education changed following the multicultural approaches. Following years of Western epistemology dominating education for Māori, a Māori education strategy was developed that involved consultation with Māori. This strategy had three main goals underpinning it: to raise the quality of mainstream education for Māori, to support the growth of high-quality *kaupapa* Māori [Māori approach, topic, customary practice, principles, ideology incorporating the knowledge, skills, attitudes and values of Māori society] education, to support greater Māori involvement and authority in education (Ministry of Education, 2015a).

1.2.3 The Māori Education Strategy

The 1998 Māori education strategy saw the MoE taking responsibility for Māori experiencing educational success. During 1998 the MoE and *Te Puni Kōkiri* developed the first

education strategy for Māori (Controller and Auditor-General, 2012). This allowed for the development of wide range of approaches and schemes to meet the strategy's goals (Controller and Auditor-General, 2012; Ministry of Education, 2015a; Royal, 2010). These included Māori medium school [state schools that adhere to the philosophy, principles and practices of *Te Aho Mātua* also known as *Kura Kaupapa* schools] support initiative, Māori resource teaching, engagement initiatives and national appointment of *pouwhakataki* [Māori community liaison officers].

In 2001 the Government refocused on the needs of Māori, a series of *hui* [meetings / gatherings] took place between 2001 to 2005 to review the Māori education strategy, with key people who were both Māori and Pākehā. The involvement of Māori in the Māori education strategy development brought about change. The redevelopment involved the Māori Potential Approach policy developed by *Te Puni Kōkiri* which led to it being republished in 2005 (Controller and Auditor-General, 2012; Ministry of Education, 2015a; Royal, 2010). The Māori potential approach embodies the potential of every Māori student to contribute positively to *whānau*, the community and Aotearoa through social, cultural and economic involvement. The Māori potential approach is an approach that recognises and celebrates the potential of Māori working counter to deficit theorising.

Further improvements were made on the 2005 strategy and in 2008 the strategy redevelopment accentuated the potential of Māori. The strategy was developed to enhance the education system performance for Māori (Ministry of Education, 2015a). The Māori education strategy was titled *Ka Hikitia – Managing for Success; 2008-2012*. A range of initiatives were introduced and funded by the Government to assist with meeting the targets developed in the strategy. This research includes the following initiatives developed to support Māori learners

and the goals set out in the strategy: *Te Kotahitanga*, *He Kākano*, *Kia Eke Panuku* and *Tātaiako*.

1.2.4 The Pasifika Education Strategy

The Government also responded to identified educational needs of Pasifika learners and launched the first education strategy for Pasifika learners in Aotearoa in 2001; it was named the *Pasifika Education Plan* (Education Counts, 2017b). Thus, there were parallel attempts to focus on Māori and Pasifika learners' needs through separate but related policy developments and plans. This *Pasifika Education Plan* enabled the MoE to establish a direction and strategic plan on how to improve educational achievement and experiences for Pasifika learners in Aotearoa. This initial plan assisted in increasing the educational participation of Pasifika peoples but it was not successful at improving educational achievement at sufficient levels to meet the Government's set targets (Amituanai-Tolosa et al., 2009; Education Counts, 2017b; Ministry of Education, n.d.).

Subsequent *Pasifika Education Plans* released for the periods 2006 to 2010, and 2008 to 2012 were revised versions that focused on the key areas that proved to be a challenge from the preceding plan (Education Counts, 2017b). The areas identified by the Government as requiring additional focus and effort signalled to the Government what was of high priority for the next phase. Like Māori, the underachievement of Pasifika in Aotearoa schools, has now been a longstanding issue for educators, and more recently a confronting issue where school governance, management and teachers are increasingly made accountable (Education Counts, 2017b).

1.3 The Research

This research is conducted within a cluster of schools that share a common mission and values as Roman Catholic schools. The Catholic character in Aotearoa Catholic schools is grounded in the mission and gospel of Jesus Christ, where all school members are encouraged to live by faith. The Catholic schools' focus is on evangelisation and living lives that contribute to creating a better world for all to live in (Catholic Education Office, 2016). The Catholic schools in Aotearoa promote and give recognition to the significance and importance of the Treaty, which is formally and practically expressed within Catholic schools' policy and procedures (Catholic Education Office, 2016). Moreover, the New Zealand Catholic Education Office Strategic Plan includes and refers to Catholic education focusing on the principles of the Treaty. The specific nature of the cluster that this research inquiry sits within is characterised in Chapter Three.

1.3.1 The Research Direction

The progress of Māori and Pasifika learners at the secondary (Y7 to 13: Students aged 11 to 13 years old) school level is usually researched and reported on in terms of achievement statistics or league tables, where teachers and schools may be judged in relation to quantitative indicators of student performance (Education Counts, 2010). Notably, the educational underachievement of Māori and Pasifika has been extensively researched with a host of researchers ascertaining evidence of a vast number of failed, and unsuccessful educational practices and approaches (Alton-Lee, 2015; Biddulph et al., 2003; Bishop, 2003; Controller and Auditor-General, 2012; Durie, 2006; Glynn, 2015; A. Macfarlane, Glynn, Cavanagh, & Bateman, 2007; Walker, 1996).

This research harnesses an alternative approach to a majority of the education specific research and reporting. It synchronously investigates the Government's educational strategies

for Māori and Pasifika learners, and the four major initiatives for Māori learners from 2001 to-date through a teacher's lens. This research is a systematic investigation into teachers' perspectives of how different Government strategies and initiatives for Māori and Pasifika learners have an impact on their pedagogy through a bounded, exploratory case study that is based in a Secondary Catholic Schools cluster in Aotearoa.

1.3.2 The Research Endeavours

Government policy may be contested; however, this research is not a critique of the policy schemes per se, rather it focusses on teacher engagement with initiatives. Among educators and researcher there is broad support of the intent of the strategies and initiatives and the value of them is acknowledged. This research is not positioned to defend the strategies and initiatives; but rather, it is to examine how teachers have engaged with them, and whether and how these may have influenced their practice.

Ultimately, the aim of this research was to look at a selection of evidence-based initiatives and strategies that were developed or funded by the Government, for teachers within Aotearoa, to improve educational experiences and outcomes for Māori and Pasifika learners (Education Counts, 2017a). Moreover, the focus of the research was to assess the impact of identified initiatives and strategies on teachers' pedagogy as reported from their perspective. Ideally, the findings would assist with providing insight into why some teachers may embed these strategies and initiatives into their pedagogy, and why others may not. In addition, this research sought to investigate what teachers would find helpful with this process.

1.4 Overarching Research Questions

The overarching research question and subsequent research questions are addressed through a mixed methodologies approach that involves two phases.

Overarching research question:

From teachers' perspectives, how do education initiatives and strategies for Māori and Pasifika learners' have an impact on their teaching?

Subsequent Questions:

- *SQ1*: What Māori and Pasifika education initiatives and strategies have teachers encountered or experienced?
- *SQ2*: What elements or aspects specific to these, have they implemented; How, and to what degree?
- *SQ3*: How have teachers implemented particular aspects of the strategies and initiatives?
- *SQ4*: What motivates teachers to embed these education initiatives and strategies into their practice?
- *SQ5*: What are the implications of the research findings?

1.5 Thesis Outline

This thesis consists of six chapters. In addition, to assist the reader and to act as reference points, a list of Definitions and Glossary of Terms are provided at the back of the thesis.

In Chapter 1: The research project rationale, background, and historical context that forms the backdrop for this inquiry is provided as well as the aims and the research questions.

Chapter 2 reports on the three strands of literature used to inform this research project: literature challenging the deficit discourse in Aotearoa, the Government strategies and initiatives this research focuses on, and teaching pedagogy to support Māori and Pasifika learners.

Chapter 3 Methodology sets out the methodology and theoretical influences. This includes details of the research design and framework that was constructed, the data collection tools used, processes for data analysis, and the ethical considerations undertaken. The demarcation between Phase 1 and Phase 2 of the research is explained.

Chapter 4 and Chapter 5 provide the research findings chapters. The data collected in phase 1 and phase 2, respectively, are reported, analysed, and discussed. Chapter 5 sets out four narratives and then provides a narrative analysis that reports on the common threads across narratives.

Chapter 6 provides a summary of the research findings, the strengths and limitations of this research, and concludes with recommendations for further lines of inquiry.

Chapter 2: Review of Literature, Policies and Initiatives

2.0 Chapter Introduction

The purpose of Chapter 2 is to review literature that has informed, underpinned, and contributed to this research. Figure 2.1 provides a visual representation of the researcher's rationale for the sections of this literature review. The Treaty provides the backdrop to this research (Figure 2.1); however, it has been policies and legislation, or the lack thereof, that have shaped much of the educational outcomes in Aotearoa. The education discourse in Aotearoa has resulted in the need for strategies, initiatives, appropriate teaching pedagogical approaches, as well as educational leadership and development to create learning environments that will allow Māori and Pasifika learners, and indeed all learners, to experience educational success.

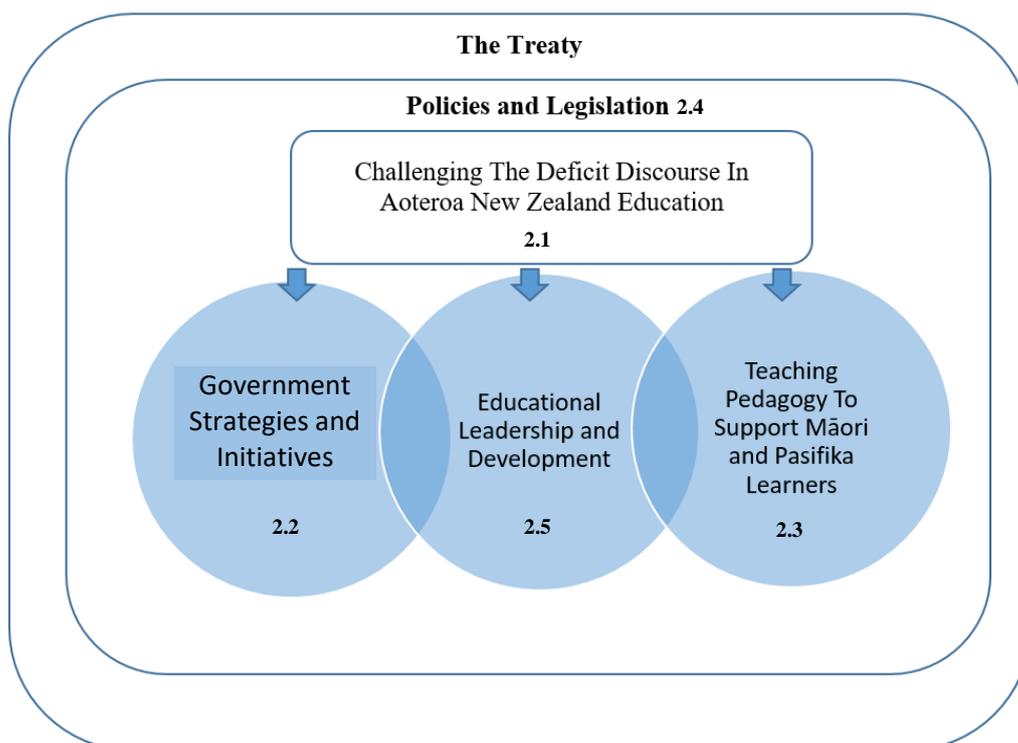


Figure 2.1: Literature Review

The first section of this chapter explores literature pertaining to the Māori and Pasifika education discourse in Aotearoa. In this section Eurocentric influences, theories and

epistemological approaches for Māori and Pasifika learners within education are explored. The second and third sections present details of the Government initiatives and strategies this research centres on and pedagogical approaches that support Māori and Pasifika learners. The fourth section of this chapter assesses policies and legislation relevant to this research inquiry. The final section of this literature review examines the administration and delivery of professional development and the required leadership within schools for this learning to be transformative.

2.1 Challenging the Deficit Discourse in Aotearoa Education

This section of Chapter 2 examines the discourse of education in Aotearoa for Māori and Pasifika learners and explores the literature for how Eurocentric, epistemological, and theoretical approaches have influenced education for Māori and Pasifika learners.

2.1.1 Eurocentrism

Since the 19th century Māori, have experienced Eurocentric approaches and organisation of educational practices (Bishop, 2003; Glynn, 2015; A. Macfarlane, 2015b). This dominant culture has prevailed in Aotearoa education system and given rise to Eurocentric educational practices at the expense of Māori educational approaches and ways of being resulting in the marginalisation of Māori epistemology (Bishop & Glynn, 1999; Bishop, 1999; A. Macfarlane, 2015b; Walker, 1996). Macfarlane (2015b) asserts “Eurocentrism has tended to describe and organise ‘other’ communities according to the notion that there is one central and ideal form of society that predetermines the direction that progress should take” (p. 1). Glynn (2015) contends that “history has progressed through armed struggle, biased legislation and successive educational policies and initiatives that have imposed English language and Western European knowledge” (p. 104).

A heightened awareness started to emerge in the early 1960s of the condition of Māori economic, education, social, cultural, and political development. (Victoria University of Wellington, 2016). A Government commissioned report attempted to quantify a growing perception that Māori were disproportionality represented in the Courts, as well as the lack of economic and social advancement by Māori (Victoria University of Wellington, 2016). The *Report on Department of Māori Affairs: with statistical supplement* was ordered by the Prime Minister Walter Nash and written by Jack Hunn in 1961. It is widely known as *The Hunn Report* (Williams, 2000).

The Hunn Report highlighted disparities between Māori and Pākehā across many sectors; within the education sector the educational disparity between Māori and Pākehā was quantified and it prompted a host of legislation and policy recommendations (Williams, 2000). (Walker, 2016) asserts that whilst *The Hunn Report* was useful it neglected to highlight the “moral integrity of an education system” (p. 30) that assisted Māori into manual work, and failed to question the power distribution. Walker (2016) states that the resulting provisions and initiatives from *The Hunn Report* for Māori within education had little success and he attributed the lack of success to Pākehā management of the processes.

Notably, prior to *The Hunn Report* a series of Government imposed legislative and policy changes to education for Māori transpired at the detriment of Māori. These spanned over 90 years, namely: *The Native Schools Act 1867*, (a nationwide policy ban on spoken *te reo Māori* at school) and an *Assimilation Policy for Māori* (an initiative in the 1930s that blocked attempts by the Federation of teachers to introduce *te reo Māori* into the curriculum) (Controller and Auditor-General, 2012). A host of reports followed *The Hunn Report* such as *Department of Education’s Currie Report* (1962), *The Māori Education Report* (1966), *National Advisory Committee on Māori Education Report* (1970), and *The Education of Māori*

Children Report (1971) these are some of the investigations elicited by the Government (Controller and Auditor-General, 2012).

Along with other social and economic disparities, *The Hunn Report* drew attention to the educational disparities and made policy development recommendations on how to integrate Māori and Pākehā, with an emphasis on integrating Māori into modern society (A. Macfarlane, 2015b). Alarming, it would take several more decades following *The Hunn Report* for Māori to be involved in the direction of Māori education within Aotearoa. The first Māori education strategy released in 1999 signalled a change for Māori education.

The Government's ongoing attempts to narrow the gap between Māori and Pākehā educational achievement has been long standing and contentious. Alton-Lee (2003) and the Controller and Auditor-General (2013) report on the Government's endeavours to develop, administer and fund programmes to address the gap; these attempts have not accelerated Māori educational achievement in a significant way, following decades of attempts. The Education Review Office (ERO) (2016) asserts that there is an ethical imperative for narrowing the existing educational achievement gap between Māori and Pākehā to bring about equitable educational outcomes (Alton-Lee, 2015; Ministry of Education, 2015c).

2.1.2 Theories and Epistemological Approaches

Considerable research surrounds the legitimacy of alternative epistemologies, ways of knowing, research methodologies, and alternative standpoints (Kana & Tamatea, 2006; Katoa Ltd, 2003; Smith, 1999). Emerging from the marginalisation of groups of ethnically diverse people is the recognition of the way their values, ideologies, and perspectives have been disregarded (A. Macfarlane et al., 2015). As a consequence, as asserted by (Bishop, Berryman,

Cavanagh, & Teddy, 2007; Bishop, Berryman, Wearmouth, & Peter, 2012), the existence of competing and dominant cultures has disempowered indigenous cultures, globally.

Bishop (1998) highlights the struggle of Māori self-determination in knowledge creation, proposing years of colonialist domination is responsible for the struggle. Bishop further suggests that with regards to educational researchers, colonists have made “attempts to remove from Māori the opportunity to engage in Māori sense-making processes” (p 213). Tuagalu, Cram, Phillips, and Sauni (2014) suggest the struggles Māori people face in Aotearoa with knowledge systems, culture, teaching, and learning styles are shared not only by Pasifika, but also indigenous peoples all over the world. Durie (2011) attributes the loss or distortion of Māori knowledge to the way it was obtained. He asserts that research conducted by non-indigenous for indigenous has been “exploitative of indigenous knowledge” (p. 63). Smith (1999) went as far to state that the non-indigenous researcher of indigenous people, knowledge and ways of being resented the involvement and voice of the indigenous.

(Hutchings, Lee-Morgan, & New Zealand Council for Educational Research, 2016) Hutchings and Lee-Morgan (2016) state that the Eurocentric theories and epistemological influences have manipulated the Aotearoa education knowledge base, ways of knowing and educational organisation. Bishop (1998), Bishop and Glynn (1999), S. Macfarlane (2012), and A. Macfarlane (2015b) highlight how the stereotyping and notions of Eurocentrism put Māori in an “outsider” (S. Macfarlane, 2012, p. 62) position. Puketapu (2000) argues the historical Eurocentric view of Māori is no longer credible, a view shared by many Māori and indigenous educational researchers. The discourse of Māori education has seen Māori enacting self-determination to gain autonomy over Māori knowledge and ways of being (Bishop et al., 2007, Bishop, 2012). This autonomy was required to enable the development of knowledge into theories and models that would advance Māori achievement.

Bishop, Berryman, Cavanagh, and Teddy (2009) attribute educational policies and practices developed for the interests of the “mono-cultural elite” (p. 2) for precluding Māori. They suggest that workable solutions exist within Māori cultural ways of being and knowing. Bishop (2012) highlights the success of *Kaupapa* Māori theories within education, in particular where they have underpinned school reform frameworks such *Te Kotahitanga* project. A. Macfarlane et al. (2015) affirm that theories and models are crucial for creating a foundation from which behaviour is understood. Within education, they assist with rationalising, structuring and developing set ideas that inform practice (A. Macfarlane et al., 2015).

2.1.2.1 *Kaupapa* Māori Theories

The late 1980s saw the revitalisation of Māori culture from a “philosophical educational stance and resistance to the hegemony of the dominant discourse” (Bishop, 1999, p. 25), whereby a unique indigenous perspective emerged. The development of a political awareness amongst Māori contributed to the evolution of *Kaupapa* Māori theory and practice. (Glynn, Berryman, et al., 1998) state that in “resistance to Pākehā social, cultural, economic, political legislative domination” (p. 114) *Kaupapa* Māori theory emerged as “a grass roots” (p. 114) social change and resistance theory based on a Māori way of doing things. *Kaupapa* Māori theories embrace a Māori worldview with being Māori at the heart (Bishop, 2012). They seek to “operationalize Māori people’s aspirations to restructure power relationships” (Bishop, 2012, p. 2) and drive education frameworks to assist educators with realising Māori potential.

2.1.2.2 Māori Knowledge in Education

Notably, Bishop et al. (2007) contend that educational disparities between Māori and Pākehā can be addressed through schools actively acknowledging the legitimacy of a Māori world view, by way of proactive promotion. Bishop and Glynn (1999); (Durie, 2006; Penetito,

2010) propose the extent of the inequitable treatment of Māori has left Māori justifiably perceiving the education system as being inherently biased against them. Penetito (2010) affirms the rhetoric of Māori scholars on the subject of the self-determination of Māori within the Pākehā schooling system, asserting that Māori within the schooling system, have been forced to make multiple compromises. These compromises have resulted in an “ideological construct in which the vested interests of the dominant Pākehā society, represented in a variety of critical mediating structures, virtually ensure that Māori education will operate in a deficit marginalized and failure mode” (Penetito, 2010, p. 52). A. Macfarlane et al. (2015) echoes the discontent of many indigenous people globally, whereby Western ways of being and epistemology assumed the hegemony of the education system.

2.1.3 Pasifika Education Struggle

The Pasifika population in Aotearoa is young and growing quickly in numbers, with the expected population growth over the next two decades to increase, on average, at 1.7 percent per annum (New Zealand Institute of Economic Research, 2016). This presents educational challenges for the Government because of the increasing diversity of the Pasifika learner with over 60% of Pasifika now being born in Aotearoa (City of Manukau Education Trust, 2012). Historically, the Government has struggled to meet the educational needs of Pasifika learners, as they have experienced disengagement and are often disenfranchised within a dominant Western education system (Nakhid, 2003). In response to the evidence showing the lack of educational achievement of Pasifika learners, the Government sought to develop policies to address the achievement deficiency.

In 2016 the ERO (2016) stated that their evaluation revealed that only a few schools could show accelerated progress for Māori and Pasifika learners. Further reporting that across many Aotearoa schools, disparities for Pasifika and Māori learners’ achievement was evident.

Findings resulted in ERO suggesting that some teachers may possess teaching practices that would be effective for the progress of Māori and Pasifika learners and other teachers may not (Education Review Office, 2016). Whilst ERO consistently report on such findings within schools they do not highlight the evidential disconnect between their findings and existing educational strategies and initiatives developed to assist teachers of Māori and Pasifika.

Nakhid (2003) contends that the progress of Pasifika learners is hindered by the perceptions teachers and schools have formed. Ferguson, Gorinski, Wendt-Samu, and Mara (2008) affirm that teachers' perceptions of Pasifika learners as being academically underachievers, from low-socioeconomic families and incorrect assumptions about them being recent migrants has informed teachers' opinions, and thus expectations of Pasifika learners. The expectations teachers form about learners has been directly correlated to the achievement of the learner (Tauber, 1999) Parkhill, Fletcher, and Fa'afoi (2005) found that the parents of Pasifika learners have high expectations for their children academically and culturally and that these should align with teachers' aspirations for Pasifika learners. Nakhid (2003) suggests that one way this can be achieved by teachers is through them spending time helping learners understand their own identity. Furthermore, proposing learner agency as an effective strategy for them to explore their own language, culture, and identity.

2.1.4 Priority Learners: Māori and Pasifika Learners

In 2012 ERO wrote: "Priority learners are groups of students who have been identified as historically not experiencing success in the New Zealand schooling system. These include Māori and Pacific learners, those from low socio-economic backgrounds, and students with special education needs" (ERO, 2016).

The purpose of the Government identifying priority learners was to bring to the forefront groups of students who required specific targeted actions to accelerate their learning (ERO, 2016). In 2016 the ERO report identified that while schools were recognising the different ethnicities of their learners, “little was done to show that their identity language and culture was valued and responded to” (p. 1). This report identified how Māori and Pasifika learners were grouped with other underachieving students, and that their curriculum was void of language, cultures, and identity, recognition, or relevance. The ERO’s evidential findings from externally reviewing all schools informed their recommendations. The recommendations advised schools to address the learning needs of what they deemed priority learners through gathering data and targeted learning programmes that “build on their cultural capital and promote success” (ERO, 2016, p. 1).

One of the ramifications of the use of this label was that yet another label highlighted Māori underachievement and thereby reinforced a deficit discourse (Goren, 2009; Ministry of Education, 2013, 2015c). Challenging the deficit theorising discourse for Māori and Pasifika learners became more complex. The marginalisation of Māori and Pasifika students in the Aotearoa classroom has been extensively researched and reported on (Alton-Lee, 2015; Amituanai-Tolosa et al., 2009; Controller and Auditor-General, 2012, 2016; Education Counts, 2010; Hill & Hawk, 2000). Furthermore, it is well publicised that Māori and Pasifika are overrepresented in negative statistics with the highest rates of stand-down and suspensions and the lowest literacy and numeracy regardless of school’s decile rating reinforcing deficit theorising (Alton-Lee, 2003; Bishop, et al., 2003; MoE, 2005; Organisation for Economic Co-operation and Development [OECD], 2001).

Bishop and Berryman (2009) revealed through student, teacher, and *whānau* [family] feedback retrieved for *Te Kotahitanga* project that the deficit thinking of teachers had

detrimental effects on the student-teacher relationship. In addition, it negatively impacted on the achievement of Māori learners. Berryman (2014) asserts an inclusive approach increases the learner's potential through a respectful, relational, and collaborative method that also involves parents.

2.1.5 Wellbeing Implications

As schools endeavour to meet the needs of 21st century learners and equip them with what is required for them to be “confident, connected, actively involved, and lifelong learners” (Ministry of Education, 2007, p. 8) an increased emphasis is placed on the overall wellbeing of the learner (Romano, 2014). Overall wellbeing includes the learner's self-efficacy whereby it encompasses the culture of the learner (Durie, 2011). For culturally diverse learners this is particularly important when the schooling constructs have been determined by the dominant culture. Romano (2014) asserts that “schools are especially important venues to begin preventing health and social problems” (p. 423), further stating that it is imperative that during the 21st century global prevention occurs due to the increasing number of at risk learners.

Research reveals the fundamental need for educationalists to be aware of the interconnectedness between the learner's overall wellbeing and their educational achievement (Durie, 2011). Responsive health and wellbeing approaches for Māori learners must originate from *te ao Māori*. Durie's (2011) *Whare Tapa Whā* (The Māori philosophy toward health is based on a holistic health and wellness) model is based on the holistic health and wellbeing of an individual. It is derived from a Māori philosophy of wellbeing, whereby four basic beliefs are represented through a four-sided conceptual model that incorporates the psychological (*taha hinengaro*), spiritual (*taha wairua*), family (*taha whānau*) and physical (*taha tinana*) health aspects.

Consideration must also be given to how the learners' language, culture, and identity are interconnected with their overall wellbeing, furthermore how this has an impact on their ability to engage in learning. S. Macfarlane's (2009) *Te Pikinga Ki Runga* (Raising Possibilities: An assessment, analysis and planning framework) model promotes strengthening cultural identity, positively enhancing attitude, and developing resilience. This model endorses the self-concept (*mana motuhake*) of the learner through cultural identity, attitude, and belonging. This self-concept along with the relational (*hononga*), the psychological (*hinengaro*), and the physical (*tinana*) concepts work together to maximise wellbeing.

S. Macfarlane (2012) connects the holistic wellbeing of young people with the need for "inclusive and responsive education ecologies" (p. 214). *Te Pikinga Ki Runga* recognises that identity, language and culture are not independent of the relational concept connecting *whānau* and others, with psychological concept of thoughts and feelings, and with the physical concept of physical health and wellbeing (S. Macfarlane, 2012). Matineau's (1999) research on the resiliency of young people, particularly those at risk, revealed that teaching resilience in schools does not work because it fails to "challenge systemic inequalities" (p. 2) inherent in schools where social norms of the dominant society exist. She recommends that when looking at research on resiliency for young people it must first address class and cultural diversity, and also that "social programmes and critical pedagogies that challenge structural oppression and systemic discrimination" (p. 2). Romano (2014) argues the critical importance of the professional development of educators in preventative approaches that address the overall wellbeing of young people and that takes into account systemic inequalities.

2.1.6 Societal Implications

Durie (2005) proposes that there are impending societal and economic consequences to the Government's slow-moving attempts to address the educational achievement disparities

between Māori and Pākehā learners. The societal impact of the education systems failure to adequately educate Māori learners may be realised as Māori learners' transition into the workforce in increasing numbers. Durie (2005) estimates by 2031 the Māori population in Aotearoa will be around 33%, and then National Ethnic Population Projections predict Māori population by 2038 could reach 1.16 million and Pasifika 0.65 million, with European/Other population growth being at a much slower rate (Durie, 2005).

In order to be culturally inclusive in the classroom an awareness of the social and institutional discrimination that has benefited some groups and marginalised others must be realised by educators (Weinstein, Tomlinson-Clarke, & Curran, 2004). From different lenses, a large body of literature recognises the inappropriate historical one-size-fits-all approach to education (Gilbert, 2010; Melnechenko & Horsman, 1998; Weinstein et al., 2004). The work of many Māori researchers (Bishop, 2003; Durie, 2005; A. Macfarlane, 2015b; Penetito, 2010) have provided evidence rendering the urgency for change to education constructs, knowledge, and practices within Aotearoa. Change is required to eradicate historical inequitable discourse of hegemonic practices to allow Māori and Pasifika learners to succeed, critically, because both predicted population growth rates exceed that of the dominant culture.

Gilbert (2010) suggests that 21st century educators at all levels need to understand the change in the meaning of knowledge and individuality and the access this provides to start thinking differently about inequality in education. Moreover, she cautions that if the existing curriculum does not reflect the change in 21st century thinking and the knowledge age (knowledge age is a new, advanced form of capitalism in which knowledge and ideas are the main source of economic growth in the 21st Century), not only will non-dominant groups in society continue to be disadvantaged but so will dominant groups. The literature draws educators to pay attention to the need to work difference together and “build relationships that

allow the partners to acknowledge and genuinely recognise each other’s differences – as differences not deficiencies” (Gilbert, 2010, p. 72). Abbiss (2015) acknowledges the potential available to schools to move towards a “more interactive and less transmissive models of teaching” (p. 3) as a result of taking advantage of the innovative and future focussed learning accessible due to digital technologies. Furthermore, recognising how this can facilitate greater reciprocity of learning between the teacher and the learner and strengthening this relationship.

2.2 Government Strategies and Initiatives

This research examines from the perspectives of teachers the Government strategies and initiatives developed to raise the achievement of Māori and Pasifika learners. The Government strategies and initiatives of interest are: *Ka Hikitia*, *Tātaiako*, *Te Kotahitanga*, *He Kākano*, *Kia Eke Panuku* and the *Pasifika Education Plan*. This section of the literature review briefly examines each of the strategies and initiatives that are of interest. The Government strategies and initiatives have some overlapping elements and aspects, particularly the Māori education strategy *Ka Hikitia* and the supporting initiatives.

Table 2.1: Government Strategies and Initiatives Duration

Government Strategy or Initiative	Release Date	Finish Date
Pasifika Education Plan	2001	current
<i>Ka Hikitia</i>	2006 First strategy 1999	current
<i>Tātaiako</i>	2012	current
<i>He Kākano</i>	2010	2012
<i>Te Kotahitanga</i>	2004 Release to school	2010
<i>Kia Eke Panuku</i>	2013	2016

2.2.1 Māori Education Strategy – *Ka Hikitia*

In a literal sense, *Ka Hikitia* translates as “to step up, to lengthen one’s stride, to lift up” (Goren, 2009, p. 5). The Māori education strategy identifies the vision, key principles and critical factors for five Aotearoa education focus areas. The focus area related to this research is secondary education. The strategy ensures that “Māori [are] enjoying and achieving education success as Māori” (Ministry of Education, 2013, p. 11). It is guided by the following five principles: the Treaty; the Māori potential approach; identity, language, and culture; productive partnerships and *ako* [a reciprocal, two-way teaching and learning process]. The principles create a guide for educators that requires collaboration to ensure educational success for Māori in Aotearoa. An elaboration of the principles follows.

All versions of *Ka Hikitia* are evidenced based and derived from the Māori potential approach policy framework with the purpose of informing educational practices within Aotearoa schools (Alton-Lee, 2015; Controller and Auditor-General, 2013, 2016; Ministry of Education, 2008, 2013, 2015b). The effectiveness of the first release of *Ka Hikitia* was reviewed by the MoE through a survey *Me Kōrero – Let’s Talk!* and it revealed limited gains (Controller and Auditor-General, 2012). The second phase of *Ka Hikitia* was informed by survey results, and launched as *Ka Hikitia – Accelerating Success 2013–2017*. This version has been extended into 2018.

2.2.1.1 *Ka Hikitia*: The Treaty of Waitangi

The signing of the Treaty in 1840 guarantees partnership, participation, and protection to the two signatories; Māori and the British Crown (Crown). Walker (2016), however, describes what occurred in 1840 as “Great Britain annexed New Zealand under the Treaty of Waitangi”, (p. 19) highlighting Great Britain’s experience with “domination, subjugation and domestication of indigenous populations” (p. 19). The signing of representatives of

independent Māori *hapū* [sub-tribes] and the Crown is described by Orange (2014) as a move by the Crown to provide “the legal status of the country, humanitarian concern for Māori welfare and the need to convince Māori that further British intrusion should be accepted” (Orange, 2014, p. 1). Orange (2014) highlights the confusion around the “treaty-making” (p. 1) because these three aspects were inseparably interconnected.

Colonisation and the failure of the Crown to uphold the Treaty has led to socioeconomic, educational, and societal complications and restrictions to the advancement of Māori. In spite of this the Treaty still remains a guiding document for education in Aotearoa. The MoE undertake, on behalf of the Government, to make sure that objectives, practices, and policies within education are reflective of Māori as *tangata whenua*. *Ka Hikitia* “gives expression to how the principles of the Treaty are applied in education” (Ministry of Education, 2013, p. 13). The Treaty is one of the five guiding principles of *Ka Hikitia* and provides a context for the Government’s commitment to ensuring collaboration with *whānau*, *hapū*, and *iwi* [tribe] occurs in Aotearoa schools when making decisions regarding Māori education (Controller and Auditor-General, 2012, 2016; Marshall, 1991; Ministry of Education, 2007, 2013; Orange, 2014). It reinforces the relationship between the Crown, *Iwi*, and Māori. The 2008 - 2012 managing for success version of *Ka Hikitia* states the Treaty “is central to, and symbolic of, our national heritage, identity, and future” and that it is a “document that protects Māori learners’ rights to achieve true citizenship through gaining a range of vital skills and knowledge, as well as protecting te reo Māori as a taonga” (Ministry of Education, 2008, p. 11).

Critically, schools are bound through legislation to enact their Treaty policy statements that cover the three broad principles of partnership, protection, and participation (Education Act, 1989). The NZC framework, stipulates bicultural requirements for all schools, “The

Curriculum Framework acknowledges the value of the Treaty, and of New Zealand’s bicultural identity and multicultural society” (Ministry of Education, 2007, p. 1). Government funded, state and state-integrated schools are required under the Education Act (1989) to draw on the Treaty when making educational decisions and because of this provisions for the Treaty should be at the forefront of school leadership and contribute to the organisation, delivery, and content of education in Aotearoa.

Glynn (2015) affirms the importance of 21st century educators in Aotearoa understanding and working from a position that recognises a commitment to a bicultural relationship, aligned to the Treaty. Glynn et al. (1998) highlight the deficiencies of the Government’s educational policies and the negative cumulative effect it has had on Māori educational aspirations, language, and culture for the benefit of the majority culture. Glynn (2015) asserts that the Treaty partnership is a necessity to challenge the significant and historical imbalances of power between Māori and Pākehā. Thus individuals need to learn about their own colonised history and that of Māori, to understand the two perspectives and enable “genuine power sharing” (A. Macfarlane et al., 2015, p. 171).

2.2.1.2 *Ka Hikitia*: Māori Potential Approach

The Māori potential approach policy framework is discussed in Chapter one. It was developed to encompass collaboration, partnership and the sharing of power (Ministry of Education, 2008; Patara, 2012). It centres on the potential of Māori learners working counter to historical approaches that focussed on the lack of achievement of Māori learners. In contrast to an indigenous worldview where a collective is understood in the context of those who contribute, the Western/European view of education promotes individual learning and gains.

2.2.1.3 *Ka Hikitia: Ako*

Ako is one of the guiding principles of *Ka Hikitia*, one of the cultural competencies of the initiative *Tātaiako*, and a concept of *Te Kotahitanga*. The concept of *ako* extends beyond reciprocal two-way learning within the classroom that occurs between the teacher and student, or between students (Bishop & Glynn, 1999, A. Macfarlane, 2007, Pere, 1994). *Ako* also encompasses the relationship between the teacher and student with the student's *whānau*.

Evidentially, *ako* is a strategy that creates effective and quality teaching and learning experiences (Glynn, 2015; Pere & Te Kōhanga Reo Trust, 1994). Moreover, a dynamic situation occurs whereby a relationship is developed and deepened through reciprocated learning; this is a powerful process when the teacher is learning from the student (Pere, 1994). Pere (1994) affirms that an educational process is facilitated through *ako* that places students and teachers at the centre of the learning, together where the most advantageous learning can transpire. A. Macfarlane (2007), highlights how co-operative learning benefits Māori learners because it includes the social concept of *ako* and the reciprocal nature of teaching and learning.

Pere (1994) emphasises the importance of the teacher as the learner and has written in depth about it within the context of Māori pedagogy and *tikanga*. *Ako* in *te ao Māori* means to both learn and teach and is further defined in Māori society by the concept of *tuakana-teina* [relationship between an older (*tuakana*) person and a younger (*teina*)] (Pere, 1994). *Tuakana-teina* in *te ao Māori* is the learning that happens between an elder and younger person. Glynn (2015) attests to the richness of the relationships developed through the *tuakana-teina* approach and how it is conducive of deep learning. The *tuakana* could be an elder, older brother, cousin, or student and *teina* is the younger of the two (Glynn, 2015).

2.2.1.4 Ka Hikitia: Identity, Language, and Culture

Identity, language, and culture are paramount to a learner's wellbeing and interconnected to individual achievement (Durie, 2011). The wellbeing of a learner encompasses the learner being able to make sense of their identity. This is also a critical feature of the *Pasifika Education Plan*. Durie (as cited in S. Macfarlane, 2009) writes that a learner's educational aspirations are highly correlated to their sense of security within their own "cultural identity and self-concept" (p. 44). Bishop and Glynn (1999), and A. Macfarlane (2004), contend that identity, language, and culture validate Māori learners as Māori through the recognition of the importance of *whakapapa* [genealogy], *te reo Māori*, and *tikanga*. Hollis (as cited in A. Macfarlane et al., 2015) argues that having "cultural efficacy" contributes to "being proud of being Māori and wanting to share that with others" (p. 138). Furthermore, defining cultural efficacy as knowing *te reo* Māori language and *tikanga* (p. 138).

The key is for the educator to understand how the integration and prominence of the language, identity, and culture of the learner has an impact on their learning (Gallavan & Webster-Smith, 2012; Gay, 2002b, 2010; Paterson, 2010). Gay (2002a) contends that a learner's achievement is compromised by the expectations of teachers, particularly where there is considerable variance between the normative standards of a school and the learner's cultural, ethnic, racial, and intellectual attributes. Thus, the challenge for schools is to comprehend the imperativeness of having their teachers be responsive to the culture of the learner to connect with them, and engage them in deep learning (Gallavan & Webster-Smith, 2012; Gay, 2002b, 2010; Paterson, 2010). This challenge occurs particularly where the student's culture is not the dominant culture in their school or society. Gay (2002b) asserts that "ethnically diverse learners will improve when they are taught through their own culture" (p. 106).

It is not just the language, culture, and identity of the learner that is at the heart of the matter it also requires the teacher to understand their own culture. A. Macfarlane (2004) states that the culturally responsive teachers “need not come from the same culture as the learner” (p. 47). Gay (2002a) contends that to be a culturally responsive teacher the teacher must first understand their own culture, and where that culture is dominant understand the associated privilege. She defines culturally responsive teaching as using the “cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively” (p. 106).

2.2.1.5 Ka Hikitia: Productive Partnerships

Productive partnerships endorse reciprocity; in order for schools to be effectively meeting the needs for their learners they must understand how paramount it is to have productive partnerships. *Ka Hikitia* (Ministry of Education, 2013) states that all stakeholders, such as the MoE, ERO, education agencies, councils, boards, *iwi*, Māori organisations, parents, *whānau*, *hapū*, and communities are required to form productive partnerships. Moreover, for these partnerships to be successful they must involve ongoing the reciprocity of knowledge and information. The MoE (2013) stipulates that this ongoing dialogue and exchange of knowledge and information is on the premise of everybody contributing to achieving the goals. The centrality of productive partnerships for Māori and Pasifika learners is *whānau*.

Goren (2009) examined *Ka Hikitia*, discussing its potential and the demand for it to “change attitudes, thinking, and behaviours” (p. 8) to see improved outcomes for all Māori learners. He also stresses the danger of it being a compliance task rather than transformative. Thus, signalling the significance of schools to be strategic and plan ways to connect with *whānau*, utilising multiple platforms. Bishop (2003) states that learning needs to be interactive and reciprocal stressing “home-school learning should be interrelated” (p. 227). He contends

that home-school partnership is a crucial element in raising the achievement of Māori and requires governance, management, and teachers to be motivated to connect with *whānau*, whereby the motivation is derived from a moral imperative to see improved learning outcomes. ERO (2015) defines educationally powerful connections as being relationships between schools, parents, *whānau*, and communities where the goal is to see improved educational outcomes for students. These relationships allow opportunities for learning to take place at both school and home, providing increased learning opportunities.

Hill and Hawk (2000) assert that if the relationship between the learner and teacher is sound their interactions will be enjoyable and positive, which will increase the chances of the learner being engaged in the learning process. Relational teaching expedites the sense of competency and self-worth the learner has (Hill & Hawk, 2000). Fundamental to the success of Māori and Pasifika learners are the relationships between the learner and the teacher, and the learner and their *whānau* and community. It is important for the teacher to bring into the classroom what they know, and their ways of knowing and understanding of the world, but also signal to students that their ways are valued, acceptable, and accepted (A. Macfarlane et al., 2015).

2.2.1.6 *Ka Hikitia*: Critical Factors

Ka Hikitia (Ministry of Education, 2013) promotes two critical factors that evidentially make the greatest difference for improving Māori learners' educational outcomes: "Quality provision, leadership, teaching and learning, supported by effective governance" and the "Strong engagement and contribution from all who have a role to play" (p. 10). Alton-Lee (2003) substantiates that the greatest lever for improved student outcomes in an educational setting is high quality teaching. High quality teaching and learning can only happen through effective school governance. The quality of school leadership, teaching and learning and well-

supported governance directly affects student achievement and engagement (Ministry of Education, 2013; Alton-Lee, 2003).

Miller (2002) states that teachers are motivated by moral compulsion and that rewards are intrinsic. He suggests that one of the problems with traditional school leadership theory is that it is “largely divorced from the substance of teaching” (p. 348). He emphasises that leaders should be concerned with the beliefs, ideas, mind-sets, and interior world of teachers. Furthermore, stating that to appeal to a teacher on moral level will invoke change. Fullan (as cited in Miller, 2002) contends that at the core of teachers’ motivation to transform their practice is the moral compulsion to make a difference for the benefit of children.

Miller (2002) proclaims that for the school leader to be a change leader in a school they must enable moral determination and purpose to advance in the school, thus the school will become more effective as an institution at impacting on children’s lives in a positive and beneficial way. Sergiovanni (1992) asserts that school leaders, morally, are compelled to do the right thing “if the head and the heart are separated from the hand, then the leader’s actions, decisions, and behaviours cannot be understood” (Sergiovanni, 1992). Fullan (as cited in Miller, 2002) declares that moral purpose must be combined with change agency skills in order to bring about true and sustainable change, further stating that moral purpose in isolation “is a recipe for moral martyrdom” (p. 2). Affirming this, ERO (2016) reported on high performing schools stating the leadership teams build relational trust across all levels of the school, this includes community.

2.2.2 *Tātaiako*

Tātaiako: Cultural Competencies for Teachers of Māori Learners was developed for teachers of Māori learners to support the goals and aspirations set out in *Ka Hikitia. Tātaiako*:

is a Government initiative initiated by Dr Pita Sharples, the then Associate Minister of Education. It was developed by the MoE in conjunction with the New Zealand Teachers Council (now the Education Council) in 2011 in direct response to growing concerns for Māori educational achievement. *Tātaiako* was one of several Government initiatives resulting from the Government's 2012 Budget (Sharples, 2012; Te Mangoroa, 2011). The Government committed NZD 76.4 million over four years to the implementation of programmes that supported teachers to develop best practice through evidential programmes that had proven to be effective in accelerating the achievement of Māori (Sharples, 2012; Te Mangoroa, 2011).

Sharples (2012), boldly claimed the “initiatives will ensure Māori learners achieve education success as Māori, now and in the future” (p. 1). The objective of *Tātaiako* was to assist teachers of Māori learners with developing genuine relationships with Māori learners, their *whānau*, *hapū* and *iwi*. The pilot *kaupapa* was focused on engagement through face-to-face encounters. The pilot involved Early Childhood Education (ECE), primary and secondary education providers, and was developed through the collaboration of ERO, *Kaitakawaenga* [Māori liaison coordinator], MoE, and Student Achievement Function (SAF) practitioners (The Education Gazette, 2013).

Tātaiako is a framework to assist and to enable teachers of Māori learners to understand and learn about Māori *tikanga*, history and worldview (Education Council, 2011). A further aim is for teachers to learn about the aspirations of learners and find ways to engage them through reflecting their identity, language and culture in the curriculum and learning environment (Education Council, 2011; Te Mangoroa, 2011). The competencies encompass the participation of learners, *whānau*, and community in robust dialogue where respectful working relationships, and an appreciation of Māori beliefs, language, and culture occurs with and by the teacher.

Tātaiako aligns with the principles and critical factors set out in *Ka Hikitia*. Like *Ka Hikitia* it highlights the critical role *whānau*, *hapū*, *iwi*, and community play in the development and achievement of the learner. It differs to *Ka Hikitia* in that it provides the how for teachers. The competencies were developed to support teachers to: “personalise learning for, and with, Māori learners, to ensure they enjoy educational success as Māori” (Education Council, 2011, p. 1). The *Tātaiako* framework is user friendly and identifies behavioural indicators for both teachers and leaders along with expected outcomes for each of the cultural competencies. In addition, they are linked to the professional standards for teachers (Education Council, 2011). *Tātaiako* challenges teachers is to be culturally connected and responsive to the learner’s needs, and for professional leaders to assist teachers in achieving this (Education Council, 2011).

2.2.2.1 *Tātaiako*: Cultural Competencies

The principles set out in *Ka Hikitia* form the basis of *Tātaiako* and the resulting cultural competencies. As depicted in Figure 2.2 the cultural competencies work together to enable Māori learners to achieve education success as Māori. The cultural competencies are as follows:

- *Ako* – demonstrates integrity, sincerity and respect towards Māori beliefs, language and culture.
- *Whanaungatanga* – actively engages in respectful working relationships with Māori learners, parents and *whānau*, *hapū*, *iwi*, and the Māori community.
- *Tangata whenuatanga* – affirms Māori learners as Māori – provides contexts for learning where the identity, language and culture (cultural locatedness) of Māori learners and their *whānau* is affirmed.
- *Manaakitanga* – demonstrates integrity, sincerity and respect towards Māori beliefs, language and culture.

- *Wānanga* – participates with learners and communities in robust dialogue for the benefit of Māori learners’ achievement (Education Council, 2011).



Figure 2.2: *Tātaiako*: Cultural Competencies for Teachers of Māori Learners (Education Council, 2011)

2.2.3 *He Kākano*

He Kākano was an initiative based on priorities set out in *Ka Hikitia* with the aim of improving culturally responsive teacher practices and leadership within schools. *He Kākano* was a professional development programme available to schools through voluntary participation. The project was operational from 2010 to 2012 and involved 84 schools. Its implied focus was on improving teacher practices and culturally responsive leadership aligning with *Ka Hikitia*'s vision to ensure that Māori learners enjoy educational success as Māori (Hynds et al., 2012).

It was developed from *Ka Hikitia: Managing for Success*, the *Māori Education Strategy 2008-2012* and *Te Kotahitanga* (Ministry of Education, 2016a). It was collaboratively developed by the Centre of Māori Educational Research in the Faculty of Education at the University of Waikato and the Indigenous Leadership Centre at *Te Whare Wānanga o Awanuiārangi* (An indigenous tertiary education provider) (Hynds et al., 2012). The project was intended to improve the effectiveness of schools that were unable to meet the needs of their Māori learners (Hynds et al., 2012).

The project administration comprised two delivery elements: school leaders were supported with in-school activities and outside-school *wānanga* (Ministry of Education, 2016a). The *He Kākano* mantra was: “What works for Māori works for everyone. But what works for everyone does not necessarily work best for Māori” (Ministry of Education, 2016a). The project outlined to schools what the mantra meant in practice. Furthermore, the key concepts underpinning the project focused on the capabilities of school leaders to: create culturally responsive and appropriate contexts for teaching and learning, be change agents in terms of the institutional structures and policies, enable culturally responsive pedagogy where power sharing occurs in the classroom, and engage in *wānanaga* with other communities of learning (Ministry of Education, 2016a).

2.2.3.1 He Kākano: Elements

The aim of the initiative was to work alongside school leaders to bring about change through taking ownership of focussing on improving Māori achievement and participation. Such a change could be achieved through the implementation seven elements as depicted in Figure 2.3 and listed below:

- Goal setting.
- Institutional reform that is responsive to classroom changes.

- Distributed leadership to include *whānau* that supports pedagogic leadership.
- Aspiration of *iwi* and *hapū*.
- Preferences and practices and evidence based decision making.
- Goal ownership of all to improve Māori student success.
- Development of pedagogy of relations that creates classroom learning contexts that are culturally responsive and appropriate (Ministry of Education, 2016a).

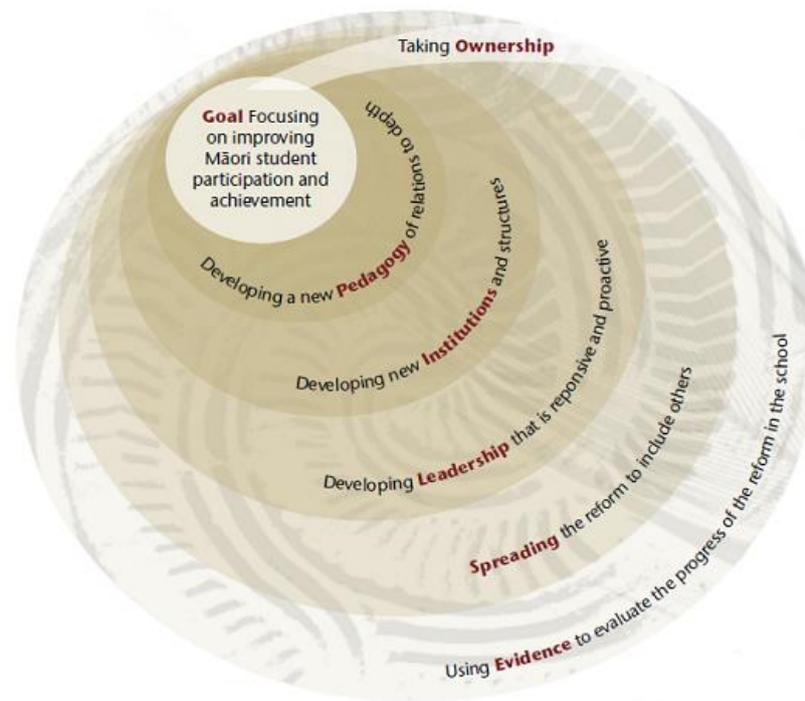


Figure 2.3: 2010 Model of *He Kākano* Culturally Responsive Leadership

(Ministry of Education, 2016a)

2.2.3.2 *He Kākano*: Project Evaluation

Hynds et al. (2012) in the final analysis and evaluation of the project summarised key strengths and challenges. Strengths included evidence of culturally responsive school leadership, well-received school-based activities and *wānanga*, school leaders' awareness enhanced on their own relational positions and increased beliefs towards Māori students and their communities (Hynds et al., 2012). Improvements included the way educational outcomes

for Māori were monitored. Systems to collect, analyse and inform systems within the schools were realised and this enabled schools in the project to share data with key people, where appropriate (Hynds et al., 2012).

Challenges that arose from the project would later inform other initiatives. Key recommendations resulting from the project evaluation included schools having: an evidence based culturally responsive leadership model, meaningful professional learning for culturally responsive leadership that develops partnerships with Māori, Māori potential and aspiration messages conveyed, consistency and accountability with professional learning approaches (Hynds et al., 2012). The recommendations further stipulated the requirement for schools to have an action plan, reporting templates, and tools for data collection and reporting. Furthermore, student focussed outcomes that are able to be monitored and measured needed to be developed (Hynds et al., 2012).

2.2.4 *Te Kotahitanga*

Te Kotahitanga: Improving the educational achievement of Māori students in mainstream schools commenced in 2001 as a research and professional development project. Like the other initiatives developed for Māori within the education sector, the goal was to improve the educational achievement of Māori learners. The initial development was undertaken at the University of Waikato's School of Education by Māori Education Research and the *Poutama Pounamu* Research and Development Centre (Bishop et al., 2009). *Te Kotahitanga* was established from the research of Professor Russell Bishop and developed further in collaboration with Associate Professor Berryman and Dr Barrett (University of Waikato) (Ministry of Education, 2016c). The project ran in schools from 2004 to 2010. The research findings, resulting literature and frameworks for teachers have provided evidence-based ways of improving outcomes within education for Māori learners, and indeed for all

learners. The findings have been used to inform other education initiatives (Ministry of Education,, 2016c).

Bishop et al. (2007) stated the project sought to “address the self-determination of Māori school students” (p. 2) and support teachers with being culturally responsive and developing responsive learning environments and contexts . This occurred by seeking student feedback with the aim of reducing educational disparities through understanding their experiences, and conveying what they learnt back to teachers in a manner that would improve pedagogy. Phase 1 of *Te Kotahitanga* consisted of obtaining student feedback and phase 2 of involved continued research with learners and the trial of the *Effective Teaching Profile (ETP)* developed from phase 1 (Ministry of Education, 2016c). The project assisted teachers with developing an *ETP* based on concepts of *ako*, *manaakitanga*, and *whanaungatanga*. The research based professional development programme’s focal point was to support teachers and school leaders become more culturally responsive to raise Māori educational achievement. Bishop et al. (2009) states that fundamental to the research and resulting framework was “challenging deficit theorising and promoting agentic positioning” (p. 5) of teachers.

Phase 3 measured the impact of the professional development intervention, investigating the effect of the *ETP* being implemented into mainstream secondary classrooms. Students and teachers who were engaged in the project made significant gains, which demonstrated the effectiveness of the *ETP*. Significant gains were quantified with research findings on the students’ pre and post achievement; however, it was found that uneven implementation *ETP* could lead to variable results. Effectively, *Te Kotahitanga* had a large focus on teachers taking responsibility for the achievement of their Māori learners, which brought to the forefront the areas teachers could not influence and the areas they could. (Bishop et al., 2007).

2.2.5 Kia Eke Panuku

Kia Eke Panuku: Building on Success was operational in some schools from 2013 – 2016. The name *Kia Eke Panuku* uses a metaphor that captures a dynamic and ongoing journey for Māori students, their home communities and *whānau* towards success that builds from a school's current situation (Ministry of Education, 2017). The collaborated *kaupapa* of *Kia Eke Panuku* is: “Secondary schools give life to *Ka Hikitia* and address the aspirations of Māori communities by supporting Māori students to pursue their potential” (Ministry of Education, 2017a, p. 1). The project was led by the University of Auckland, University of Waikato, and *Te Whare Wānanga o Awanuiārangi*. It was a professional learning and development school reform initiative that was derived from the evaluative reports and findings of five prior initiatives: *Te Kotahitanga*; *He Kākano*; *The Starpath Project for Tertiary Participation and Success*; and, *The Secondary Literacy and Numeracy Projects*. Like *He Kākano*, schools became involved in the project through voluntary participation. The initiative was responsive to an individual school's context. It assisted the school through providing mechanisms to achieve the school's aspirations and goals for Māori learners.

2.2.5.1 Kia Eke Panuku: Dimensions of Change

The project involved schools establishing Strategic Change Leadership Teams (SCLT) that examined dimensions of change relevant to them and their learning context. The project within each school consisted of *kaitoro* [facilitators], school leaders, and teachers steering the direction of the school to support the building of culturally responsive and inclusive practices. The SCLT would facilitate and lead the professional development work in their own school. Five dimensions of change with an underlying focus on the potential of Māori, were identified as levers for change. The following dimensions of change work together:

- Leadership.

- Evidence-based inquiry.
- Culturally responsive and relational pedagogy.
- Educationally powerful connections with Māori.
- Literacy, across the curriculum.
- Closing the gaps (Ministry of Education, 2017).

2.2.6 Pasifika Education Plan

The Government’s strategic course of action to improve educational outcomes for Pasifika learners in Aotearoa is set out in the *Pasifika Education Plan 2013-2017* (Ministry of Education, 2015e). The vision states that “Five out of five Pasifika learners participating, engaging and achieving in education, secure in their identities, languages and cultures and contributing fully to Aotearoa’s social, cultural and economic well-being” (Ministry of Education, 2015d, p. 3). The *Pasifika Education Plan* highlights that a key goal for the Government is to enable conditions for Pasifika communities to be successful in ways that can help build a more productive and competitive economy for all New Zealanders (Ministry of Education, 2015d). Essentially, the aim is for all parts of the education system to function collaboratively to achieve the goals and targets set out in it.

The first education plan for Pasifika learners was released in 2001, and like the current plan, it was underpinned by the Government’s strategic intention for increased participation, engagement, and achievement of Pasifika learners from early learning through to tertiary education (Ministry of Education, 2015e). The plan includes three specific goals within schooling:

- Pasifika students excel in literacy and numeracy and make effective study choices that lead to worthwhile qualifications.

- Pasifika school leavers are academically and socially equipped to achieve their goals for further education, training and/or employment.
- Pasifika parents, families and communities engage with schools in supporting their children’s learning (Ministry of Education, 2015e).

The *Pasifika Education Plan* promotes agencies working together to lift achievement and respond to the identities, languages, and cultures of Pasifika learners. Part of this is recognition that within Aotearoa Pasifika people have culturally diverse identities that are derived from a range of unique language and cultural identities. Furthermore, it acknowledges the benefits of working with parents, families, and communities, and the ways in which this improves outcomes for Pasifika learners. Nakhid (2003), and Hill and Hawk (2000), emphasise that for Pasifika people, connectedness is important and the *Pasifika Education Plan* boosts the significance of Pasifika collective partnerships. In addition, it “aims to promote closer alignment and compatibility between learners’ educational environments and their home and cultural environments” (Ministry of Education, 2015d).

The compass diagram depicted in Figure 2.4 is illustrated in the *Pasifika Education Plan*, it states what is required for educational success for Pasifika learners. The compass is a visual representation of what strategies, and actions are required to support an approach by educators that is centred on Pasifika learners, their parents, families and communities. At the heart of all efforts to increase Pasifika participation, engagement and achievement in learning is the learners, parents, families and communities (Amituanai-Tolosa et al., 2009; Education Counts, 2017a, 2017b; Ministry of Education, 2015e, n.d.).

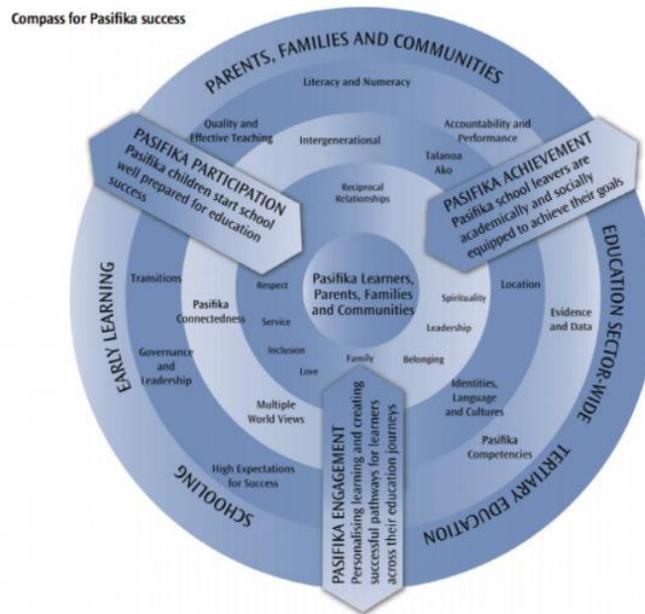


Figure 2.4: Compass for Pasifika Success (Ministry of Education, 2015d)

A national and regional snap shot of the progress of Pasifika learners since the implementation of the *Pasifika Education Plan* showed that for many Pasifika learners there has been a positive shift but the gains have been uneven across the education sectors and the pace has been slow (Education Counts, 2015, 2017b).

2.3 Teaching Pedagogy to Support Māori and Pasifika Learners

2.3.1 Ethnocentrism

For individuals to understand other cultures and identify cultural bias they must examine their own ethnocentrism (Gay, 2002b; Villegas & Lucas, 2002; Weinstein et al., 2004). Weinstein et al. (2004) contend that understanding that everyone has a culture, and having knowledge of one's own cultural disposition, allows people to understand the way they make judgements, comparisons, and decisions about other cultures. A. Macfarlane (2007) states that to challenge inequities it is necessary to develop critical perspectives and that requires a strong cultural identity. Weinstein et al. (2004) identify that being culturally responsive, requires the teacher to reflect on their own normative behaviour, or ethnocentrism,

in particular the “taken-for-granted assumptions of a Western, White, middle-class worldview” (p. 29).

Baskerville (2009) engaged in a type of ethnographic research on a *marae* [Māori meeting place] to better understand her Māori learners, *tikanga*, and *te reo* Māori. Her reflective inquiry suggests that culturally responsive pedagogies and cultural competence are the result of a self-reflective praxis. Through praxis she realised her pedagogy within the classroom setting was neither appropriate, nor effective, for her learners from another culture. Similarly, Weinstein’s et al. (2004) description of how an insightful non-Haitian teacher of Haitian children was able to be responsive to the Haitian culture because of self-reflection, whereby they made sense of the cultural constructs. Baskerville (2009) suggests individuals must “examine what they know and how they came to know it and that self-discovery requires one to scrutinise their personal truths” (p. 462).

Weinstein et al. (2004) provide ways for all teachers to achieve multicultural competence, starting with the awareness of their own bias and values. Gay (2002b); Villegas and Lucas (2002) and Weinstein et al. (2004) assert teachers need to engage in self-reflection work to achieve cultural responsiveness. Gilbert (2010) raises awareness of how educators need to understand that the education system is predicated on a model developed for white, middle class, males and how historically the influential philosophies behind Western thinking has contributed to inequality for non-dominant groups in society.

2.3.2 Sociocultural Theory

One of the biggest critiques of Western pedagogies, as well as the neo-liberal West, is that they do not account for Māori collective and genealogical frameworks (Puketapu, 2000). This context is significant for Aotearoa teachers to enable them to better understand *te ao* Māori

and, therefore, the Māori learner. The sociocultural theory developed by Vygotsky (1978) affirmed that the social interactions individuals have with their environment contributes to their development and learning (Biddulph et al., 2003; Bishop, 2003; A. Macfarlane et al., 2015). A. Macfarlane (2007) states that the social world of a child must be examined by teachers in order to understand the child.

For teachers to understand the social world of the child they must engage relational practices. Bishop (2003) contends that where a learner's parents are included in, and approve of, their child's education the child will experience greater educational outcomes. Fletcher, Parkhill, Fa'afoi, Taleni, and O'Regan (2009) highlight the necessity of establishing and maintaining strong school-parent partnerships. They then elaborate on the importance of the school being connected to the community.

Like Vygotsky, developmental psychologist Bronfenbrenner examined the interaction between an individual and their environmental context, and the reciprocal influence they have on each other (Bronfenbrenner, 1979). Leonard (2011) states that Bronfenbrenner developed the ecological system theory that considers a child to be affected by everything in their environment. Bronfenbrenner (1979) divided an individual's environment into five different levels: microsystem, mesosystem, exosystem, macrosystem, and chronosystem. The ecological systems theory (Bronfenbrenner & Morris, 1998) states that the environmental systems play a major role in individuals development but in different ways (Leonard, 2011). The individual is at the centre of these systems like a set of Russian dolls nested within each other (Bronfenbrenner, 1979).

The *microsystem* refers to the relationships and interactions a child has in their immediate surrounding such as, family members, teachers, and peers. The *mesosystem*

encompasses the interconnections between two or more microsystems, for example home, friends, school, or church. Both of these systems have a direct impact on a child's development. However, the *exosystem*, which includes legislation, in particular the Education Act, Governmental policies and education strategies, and the *macrosystem* comprised of society values and beliefs, both have an indirect impact on the child's life, nevertheless, are still important (Bronfenbrenner & Morris, 1998).

Vygotsky and Bronfenbrenner investigated genealogy and social organisation and identified the important role the environment has on the development of the child (A. Macfarlane et al., 2015). Makereti, the first Māori scholar who studied *whakapapa* wrote that the Māori individual “did not think of himself, or do anything for his own gain. He thought only of his people, and was absorbed in his *whānau*, just as the *whānau* was absorbed in the *hapū*, and the *hapū* in the *iwi*” (Makereti & Penniman, 1986, p. 38).

2.3.3 Cultural Responsiveness and Consciousness

Gay (2002b) asserts that teachers need knowledge beyond recognition of cultural differences and awareness and respect for cultural diversity. A. Macfarlane (2007) suggests educators need to challenge their old beliefs not just examine them through reflection (A. Macfarlane et al., 2015). Likewise, Gilbert (2010) does not advocate for dismissal of historical injustices but suggests educators need to explore the key ideas underpinning the injustices and reformulate their thinking to be in tune with existing enculturated structures.

Gay (2002b) contends that a culturally responsive approach to teaching and learning cannot be achieved until educators have a social consciousness. Critically, little emphasis is placed on how this could transpire within the strategies and initiatives this research focusses on. Campinha-Bacote (as cited in A. Macfarlane et al., 2015), contends that cultural awareness

is achieved through deliberate examination and exploration of one's own stereotypes, biases, prejudices and assumptions. Lack of self-reflection and inner work creates a knowledge deficiency that impinges on learning to be culturally responsive (Weinstein et al., 2004). Furthermore, teachers need to be aware of how Western culture influences the education system and effects learners from ethnic minority groups (Glynn, Macfarlane, et al., 1998). Bishop et al. (2009), in the analysis of *Te Kotahitanga*, high-light that the deficit theorising by teachers must be challenged, and addressed to allow the culture of the learner to be brought to, and part of, the learning context in a significant way.

2.3.4 Relationships and Cultural Background

Bishop et al. (2003) and Glynn and Berryman, (2005) high-light the negative effect of cultural hegemony on both Māori and Pasifika learners' progress in Aotearoa schools. Further suggesting that learners believe that for educational success they need to be assimilated through the affiliation and adoption of the dominant culture. However, where culturally responsive practices are embedded by teachers, diverse learners will be able to achieve successful educational outcomes. Culturally responsive practices include relational teaching approaches that draw on the language, culture, and identity of the learner is required. Bishop et al. (2003), Bishop and Berryman (2005), Glynn and Berryman (2005) and Weinstein et al. (2004) all assert culturally responsive pedagogy requires knowledge and understanding of other cultures, and when students perceive teachers as being caring and supportive, elevated motivation and engagement for learners will eventuate.

Weinstein et al. (2004) draw caution to possible misinterpretation of what a caring teacher is, stressing the need for teachers in training to read literature to gain perspective and understanding on how to be "warm demanders" (Vasquez, as cited in, Weinstein et al., 2004, p. 34). Rychly and Graves (2012) assert that culturally responsive teachers must care about

their students. They define the term *caring* as being a teacher who is “unwilling to tolerate underachievement” (p. 45). Gay (as cited in Rychly & Graves, 2012) attests to teachers’ caring about culturally diverse learners in a way that their expectations for them are the same as they have for other learners. Gay (2010) states that culturally responsive caring signifies itself, “in the form of teacher attitudes, expectations, and behaviours about students’ human value, intellectual capacity, and performance responsibilities” (p. 48).

Academic achievements and behaviour are improved through high and realistic teacher expectations (Bondy & Ross, 2008; Weinstein et al., 2004). Bishop (2003), Gay (2002a), Weinstein et al. (2004), Baskerville (2008), Melnechenko and Horsman (1998) all acknowledge the importance of highly functioning teacher-student relationships and the impact it has on the students’ learning. In summary, the common themes indicating highly functioning relationships were: fairness, trustworthiness, caring, safety, humour, achievable challenges, mutual respect, authentic communication, collaboration, and reciprocity. A. Macfarlane (2007) describes teachers who are exceptional as being “excellent communicators as well as fine technicians. To be such, the instruction has to be predicated on culturally responsive pedagogy” (p. 110).

ERO (2013) state that constant monitoring and celebrating the progress of students is conducive of successful learning outcomes, particularly for Māori and Pasifika learners. Moreover, using the individual learner’s results to tailor the teaching programme to their needs produces the optimum environment for educational success (Chu, Glasgow, Rimoni, Hodis, & Meye, 2013). The *Pasifika Education Plan* promotes using student achievement data, and the feedback of Pasifika learners, *whānau*, and communities to increase the knowledge and understanding of the Pasifika learner. ERO (2013) found that successful schools demonstrated an explicit commitment to equity and excellence and effective targeting of progression. Taleni

(2016) recommends “teachers build effective relationships and partnerships with Pasifika families” (p. 2), which will allow educational dialogue to support parents’ knowledge and their understanding of education.

2.3.5 Culturally Responsive Curricular and Delivery

Culturally responsive curricular requires teachers to develop a repertoire of culturally relevant techniques, content, and instructional delivery, whilst involving the learner in the subject matter (Gay, 2002b; Ladson-Billings, 2000; Villegas & Lucas, 2002). Weinstein et al. (2004) discuss how the cultural norms of schools influence the way the curriculum is delivered and illustrate this with culturally specific examples of instructional behaviour. Furthermore, they acknowledge teachers in training will not start teaching with all the knowledge required to be culturally competent. Melnechenko and Horsman (1998) suggest teachers need to be mindful of the cultural difference, recommending coordinated efforts be made to develop the curriculum and modify content to reflect the needs of the learner.

Baskerville (2008) shares how her curriculum was co-constructed with her students, drawing on the students’ knowledge, following an immersion experience with Māori. In particular, she describes putting into practice the Māori concept of *ako*; reciprocal teaching and learning where the teacher also learns from the student and vice versa. Baskerville (2009), Weinstein et al. (2004) and Melnechenko and Horsman (1998), collectively acknowledge and endorse the importance of reciprocal teaching and learning where subject matter is drawn from cultural backgrounds. Thus, recognising the need for students and teachers to work together “as community of learners in the classroom” (Melnechenko & Horsman, 1998, p. 22).

Fletcher et al. (2009) present strategies for Pasifika learners from their research that aligns with the *Pasifika Education Plan*. Their emphasis is on quality teaching and learning

practices that are culturally responsive and inclusive where the resources reflect the culture of the learner, connects with prior knowledge, and incorporates frequent and meaningful feedback and feedforward. Alton-Lee (2003) notes that teachers of Pasifika learners need to take responsibility for individual learner progress, have high expectations, build on prior knowledge, and convey that they value diversity.

2.3.6 Cultural Competence, Proficiency and Predisposition

Trumbull and Pacheco (2005) refer to cultural competence as responding positively to differences recognised amongst students and *whānau* from different cultural groups. The strategies and initiatives *Ka Hikitia*, *Tātaiako*, *Te Kotahitanga*, *He Kākano*, *Kia Eke Panuku* and the *Pasifika Education Plan* do not provide a way to assess teachers' existing cultural competence, proficiency, or predisposition. The challenge for school leadership is to assist teachers with reflecting on what they may need to do to develop their cultural competence or proficiency and providing appropriate professional development.

Robins, Lindsey, Lindsey, and Terrell (2006) suggest that most cultural competency tests assess intercultural communication and awareness. They also comment that it is important for cultural cognitive competence (cultural knowledge, understanding, and ability), to be assessed independent of assessing one's attitudes and beliefs; hence the challenges associated with gauging the participants cultural competence. Ladson-Billings (2001) defines a culturally competent teacher as being one who exhibits an understanding of culture and its relevance in education. Moreover, asserting that the learner's culture needs to be utilised by the teacher for their learning, whereby the teacher takes ownership over engaging with and learning about the learner's culture and community; locally and globally.

Trumbull and Pacheco (2005) suggest that cultural competency and cultural proficiency are frequently used interchangeably, however, *cultural proficiency* tends to describe the “highest level of ability to understand and work with people from different backgrounds” (p. 4). Collectively, researchers concur that *cultural competence* starts with examination of one’s own culture (Bishop, 2003; Gay, 2002b; Ladson-Billings, 2001; Rychly & Graves, 2012; Villegas & Lucas, 2002; Weinstein et al., 2004). Thus, the examination of one’s own culture to develop cultural competency includes an understanding of how their own perspectives and knowledge of the world are rooted in a particular cultural, racial, and ethnic identity, and history. Robins et al. (2006, p. 2) define cultural proficiency “as a way of being that allows individuals and organizations to interact effectively with people who differ from them”.

2.4 Policies and Legislation

The following section presents the law and policies that underpin the requirement for education personnel throughout Aotearoa to develop their cultural awareness through understanding their own culture, positioning themselves as Treaty partners and becoming culturally responsive. All schools must meet the legal obligations of the 1989 Education Act, and therefore National Education Guidelines.

In order to avoid reinforcing societal discriminatory practices, Weinstein et al. (2004) recommend that policies and practices within schools be re-examined. S. Macfarlane and A. Macfarlane (2013) emphasise the powerful influence policies developed for professional practice have on the outcomes for learners and *whānau*.

2.4.2 The National Education Guidelines (NEGs)

There are five National Education Guidelines (NEGs) derived from the Education Act (1989) that school governance and leadership must adhere to. The NEGs are comprised of the following components:

- National Education Goals;
- Foundation Curriculum policy statements;
- National Curriculum statements;
- National Standards;
- National Administration Guidelines (NAGs) (Ministry of Education, 2017b).

The following sections will discuss the National Education Goals and the Curriculum statements.

2.4.3 The National Education Goals

The National Education Goals (one of the five National Education Guidelines listed above) (Ministry of Education, 2015d) is comprised of ten goals that must be considered when school Governance are developing their school's Charter. The Government have developed the National Education Goals in recognition that social and economic influences take a place in education. Whilst the goals (see Appendix I) all support a high standard of education that will enable all students to realise their potential they are explicit with what the education system needs to do for groups of learners who do not experience educational success, such as Māori, Pasifika and those with learning challenges.

Pointedly, the ninth National Education Goal specifies requirements for the advancement of Māori education initiatives to achieve Māori students' success, and the tenth states the need for the diverse ethnic and cultural heritage of New Zealanders to be respected, acknowledging the unique place of Māori In order to meet all the National Educational Goals

(Ministry of Education, 2015d), all state and state-integrated education providers must ensure their teachers are provided, and supported, with the opportunity and wherewithal to up skill their pedagogy. Patara (2012) suggests that equitable outcomes can only be achieved for Māori, Pasifika, and other marginalised groups of learners when teachers understand first how to recognise the importance of their role and second, to gain the appropriate knowledge and skills required to be culturally responsive.

2.4.4 The New Zealand Curriculum (NZC)

The NZC is an official policy statement that features principles that represent what is important in a school curriculum, and what should underpin school decision making for teaching and learning within Aotearoa’s English medium schools (Ministry of Education, 2007). The NZC also adheres to the Treaty principles: partnership, protection, and participation and is designed to develop young people into successful citizens for the 21st century (Ministry of Education, 2007).

The Curriculum vision is about seizing “ the opportunities offered by new knowledge and technologies to secure a sustainable social, cultural, economic, and environmental future for our country” and to “create an Aotearoa New Zealand in which Māori and Pākehā recognise each other as full Treaty partners, and in which all cultures are valued for the contributions they bring” (Ministry of Education, 2007, p. 8). The NZC places the student at the centre of education where it is inclusive and affirming of Aotearoa’s unique identity, a uniqueness that must be grasped by teachers.

In line with NZC requirements school Charter statements must acknowledge and address the Treaty principles and the bicultural foundations of Aotearoa. In 2012 ERO reported reviewing 201 schools on the NZC Principles, the Treaty ranked fourth on the least evident

NZC Principle list (Education Review Series, 2012). The report highlighted the progression of the evidence of the Treaty in schools emphasising that it was previously identified as the first ranked NZC Principle least evident in schools.

2.4.5 Teaching Criteria

The legal and moral rights and aspirations of Māori are encapsulated in all facets of compulsory education in Aotearoa. Significantly this includes individual teacher requirements to be a practising teacher. The Education Council set out the guidelines for Initial Teacher Education (*ITE*) programmes, in-school induction and mentoring programmes (Education Council, 2015b), and the standards for those who hold a current practising teacher certification. All teachers are required to meet the *Code of Ethics* and the *PTC* and from 2018 the *Code of Professional Responsibility and Standards for the Teaching Profession* (Education Council, 2017c). The standards are explicit for teachers during their training and whilst practising.

Prior to teachers entering schools they are required to undertake *ITE*. The *ITE* programmes include Graduating Teacher Standards and *Te reo* Māori competency (Education Council, 2010). Some of the areas of the Graduating Teacher Standards pertaining to strategies and initiatives are as follows:

- Have an understanding of the complex influences that personal, social and cultural factors may have on teachers and learners.
- Have knowledge of *tikanga* and *te reo* Māori to work effectively within the bicultural contexts of Aotearoa.
- Have an understanding of education within the bicultural, multicultural, social, political, economic, and historical contexts of Aotearoa.
- Recognise how differing values and beliefs may affect learners and their learning.

- Have the knowledge and dispositions to work effectively with colleagues, parents/caregivers, families/*whānau*, and communities.
- Build effective relationships with their learners.
- Promote a learning culture that engages diverse learners effectively e. demonstrate respect for *te reo Māori me ngā tikanga-ā-iwi* in their practice (Education Council, 2010).

Newly trained teachers are required to undertake an induction and mentoring programme once they commence teaching. Induction and mentoring programmes are mandated by the Education Council to assist teachers who are newly qualified to develop effectual teaching practices through assisting teachers with meeting the standards (Education Council, 2015b).

Regardless of age or experience all teachers are required to demonstrate, with evidence and reflection as an ongoing process, that they can meet teaching standards. The standards are detailed and explicitly identify what teachers must do to meet their part of the requirements under the Education Act (1989). Of particular relevance to this research is that they must demonstrate a commitment to *tangata whenua* and the Treaty partnership in Aotearoa, as well as understand each learner's identity, language, and culture (Education Council, 2006, 2017b, 2017c). The standards require teachers to develop and plan culturally responsive, evidence based approaches. These approaches should be indicative of the local community and the Treaty partnership. This approach requires the educators to encourage the aspirations of Māori learners and take shared responsibility for their success.

2.5 Educational Leadership and Development

Improving educational outcomes for Māori learners in the 21st century requires educational leadership to pay attention to the growing body of research and literature that asserts that culturally responsive approaches and pedagogy in education will benefit diverse, and all, 21st century learners (Rychly & Graves, 2012).

2.5.1 Professional Development

The term professional development in the education sector is used to describe the likes of any training, development, formal education, or advanced professional learning that improves the capabilities of teachers. For teachers, professional development is part of an ongoing process of development that results in being a better educator with the intention of improving the professional competence, skill, knowledge and effectiveness of teachers to benefit learners. Abbiss and Quinlivan (2011) suggest that the “process of personal learning is continual” (p. 17) and essentially does not follow a “linear progression in relation to changing epistemological understandings” (p. 17) because new learning can develop from existing knowledge. It is worth mentioning that the term professional development is considered outdated, however, the terms professional development and professional learning and development are often transposable. Professional learning and development whereby it represents many of the same intentions and design of professional development, however it embodies interactive learning strategies.

The concept of professional learning and development encapsulates “ownership over compliance, conversation over transmission, deep understanding over enacting rules and routines, and goal-directed activity over content coverage” (Martin et al., 2014, pg. 147). Regardless of the title, the underlying purpose for professional learning or development in education is to enhance the teaching and learning practices of teachers to benefit the learners.

Contention exists over what development is the most effective, how it is delivered, and measuring the resulting impact it has for learners (Martin et al., 2014).

The relentless attempt of the education system to meet the needs of the learners through multiple professional development approaches and documents has, in some cases, rendered a reluctance from some educators to engage. Goodson and Hargreaves (1996) argue that “professional knowledge and professional actions in teaching is open to many interpretations” (p. 4). However, the Best Evidence Synthesis Iteration (BES) (Timperley, Wilson, Barrar, & Fung, 2007) summarises findings from Aotearoa and international studies and provides evidence of how to stimulate teacher learning in an effective way that improves outcomes for the diversity of students in Aotearoa classrooms.

2.5.2 Best Evidence Synthesis Iteration

The BES findings revealed the importance of the following:

- Activities constructed to promote professional learning and development.
- The context and content of professional learning and development.
- The process of learning (Timperley et al., 2007).

The context of professional development is an important factor for impacting on student outcomes. The BES (Timperley et al., 2007) from their core studies identified seven fundamental elements of professional development: time, external expertise involved, teachers engaged in learning at some point prevailing discourses challenged, opportunity to participate in a professional community of practice, consistency with wider trends, and effective school leadership (Darling-Hammond, Hyler, & Gardner, 2017).

The findings revealed that under most professional development circumstances “an extended timeframe is needed for substantive learning to occur” (Timperley et al., 2007, p. xxvii). The involvement of external experts did not guarantee success and where they produced “preferred practices” (p. xxvii) for teachers to implement, little or no effective change occurred for the learner. That teachers volunteering to engage in learning, rather than compulsory learning, made no difference to student outcomes. Significantly, Timperley et al. (2007) found that the greatest influence on student outcomes was through the learning content, supported activities, and rationale behind the professional development for the teacher.

The core studies of BES identified that social construction of teachers needed to be challenged (Timperley et al., 2007). Where teachers were challenged to consider alternate ways to deliver the curriculum, with an emphasis on the process of inquiry and conceptual learning for students instead of traditional modes success was observed (Timperley et al., 2007). Opportunities for teachers to engage in in-school professional development or through external providers did not produce evidence of change in student outcomes. However, professional learning consistent with wider trends such as subject specific national trends was found to be more effective than interventions that were based on research that did not enact or support policy.

The BES (Timperley et al., 2007) findings identified effective school leadership where leaders’ support, engage, and facilitate the organisation of professional learning and development. This had a positive impact on student outcomes, however it was found that Principals alone were incapable of managing all professional development. Martin et al. (2014) and Timperley et al. (2007) contend that the content of professional learning is the base from which a deeper understanding of teaching and learning is derived and can result in improved learning outcomes for students.

The BES (Timperley et al., 2007) identified integrating aspects of content, focussing on the links between teaching, learning, and student-teacher relationships, as well as assessment for effectiveness and sustainability as levers for change in student outcomes. Speck and Knipe (as cited in Poskitt & Taylor, 2008) suggest that a combination of theory and support in implementing practical strategies is essential for effective professional learning, because improving educator's knowledge and skills is a prerequisite to improved student performance.

2.5.3 Transformational Professional Development (Learning)

Fullan (2002) suggests that leading change requires the following five essential components to be considered as a framework along with leaders possessing energy, enthusiasm, and hope:

- Moral purpose, where the intention of educators' actions is to make a positive difference.
- Understanding change.
- Building and fostering authentic relationships; constant increase in knowledge creation and sharing through building capacity.
- Coherence making, where ambiguity is tolerated while striving to identify.
- Retain what is worth retaining (Fullan, as cited in Miller, 2002).

To gain the commitment of teachers to change, (Fullan, as cited in Miller, 2002) highlights that a shared vision is essential and must evolve from organisation members and leaders interacting in a dynamic way. Furthermore, Miller (2002) proposes there must be a sense of commitment and ownership to the process by teachers, where the change leaders' authority and leadership stems from moral authority and not necessarily a positional authority. He suggests "insider change leaders need to maintain a vision that stretches beyond the existing

culture, while remaining a ‘connected’ member of it” (Miller, 2002, p. 353).

Day et al. (1993) attest to the potential value and organisational change that may occur as a result of professional learning that involves critical reflection, where a teacher reflects on their practice in a sustained and systematic way, but that it is often underrated. Professional learning is critical for teachers to meet the diverse social and academic needs of the learner, and this is reflected in the Aotearoa Practising Teacher Criteria (Education Council, 2006). Bull (2009) states that it is especially challenging when 21st century demands are placed on teachers trained in the 20th century.

According to Bull (2009), teachers have been socialised and indoctrinated with the assumptions that underpin our education system, to the extent they are not conscious of them. For this reason Bull (2009) suggests, teachers must engage in professional development and learning that encourages them to think about what they know and how they came to know it. Such transformational reflection facilitates the best opportunity for change in practice, and thus change in a school (Day, Calderhead, & Denicolo, 1993).

Bishop (2012) suggested that one limitation of the professional development required for the *Te Kotahitanga* project was the uneven implementation. He cited it as a major barrier and stated that initially, when looking at the teacher implementation effectiveness, it did not raise concerns because it did not affect the gains of students. However, over time the sustainability of the change was reflected and measured in student outcomes, where uneven implementation was attributed. Bishop (2012) does, however, signal that one of the most important understandings resulting from the *Te Kotahitanga* project was that reforming secondary schools to respond to the needs of Māori learners is a “long-term enterprise” (p. 47).

Chapter 3: Methodology

3.0 Chapter Introduction

This chapter outlines the methodology and methods that are used in this research. It is important to note the distinction between the methodology (rationale for the methods used) and the methods (tools used to collect and analyse the data).

The different sections of this chapter look at the research design, methodology underpinning this research, theoretical influences, research participants, data collection and phases, analysis of data and ethical considerations. The principles used to guide the research practices are discussed, in addition to justifying the appropriateness of a mixed methods approach. This research is a small scale, exploratory investigation into teachers' practice from their perspective. The context for the research is a cluster of four Catholic secondary schools. Together these comprise the case for the case study.

The research project consists of two distinct phases. The sequential phases of data collection are referred to as phase 1 and phase 2. Phase 1 is an anonymous survey administered as an on-line questionnaire. The questionnaire retrieved quantifiable data and qualitative responses to specific questions. Phase 2 involved collecting qualitative data through individual face-to-face interviews with four volunteers.

3.1 Research Design and Plan

The backdrop for this research is the compulsory education sector and it is politically positioned, with the strategies and initiatives of interest being linked to policy, practice, and professional development. This research has a pragmatic approach because it begins with a research question and then selects methods that best address the question. Pragmatism is effectively "practice driven" (Cohen, Manion, & Morrison, 2011, p. 23) allowing both

“singular and multiple versions of the truth and reality” (p. 23) that can be either subjective or objective. This allows the most appropriate approaches to be used for the purpose of this research and the reality to be “objective and socially constructed” (p. 23). Cohen et al. (2011) suggests that pragmatism embraces a pluralist approach to research, whereby it acknowledges differences and works with the differences rather than rationalising them.

The research design, including the selection of research tools, was driven by the overarching research question and subsequent questions. Cohen et al. (2011) suggest that the operationalisation of a research question is critical for effective research. The research question for this study invites a mixed methods approach. The justification for a mixed methods methodology with the integration of both quantitative and qualitative research approaches for this study is to gain a more complete understanding of what exposure teachers have had to the Government initiatives and strategies and how they perceive their pedagogy has been affected. The overarching research and subsequent questions invite both quantitation of exposure to the strategies and initiatives and qualitative exploration of participants experience with them.

A quantifiable snap shot of what exposure teachers in this study had to the Government initiatives and strategies was required to understand if teachers had been introduced to the initiatives and strategies and if so what was the complexity of that exposure. The qualitative data provides depth and details required to understand the actions of teachers and their engagement with the strategies and initiatives from their perspective. A mixed methods approach enables the research to overcome some of the limitations of using either a qualitative or quantitative method (Cohen et al., 2011). Quantitative research is often limited because the questions are generally closed ended not allowing the respondent an opportunity to elaborate and it also requires complex statistical analysis (Teddlie & Tashakkori, 2009). The quantitative and qualitative data are each analysed separately where the quantitative is analysed using

simple descriptive statistics rather than complex statistical tests. In contrast qualitative research poses open ended questions allowing the respondent greater scope and control over the data collected, however, it can be challenging for the researcher to analyse it objectively giving rise to the trustworthiness of the data (Teddlie & Tashakkori, 2009). For this research quantifying the teachers' exposure to the strategies and initiatives in isolation would not explain how they have engaged with them and to what extent they perceive the engagement has impacted on their pedagogy. The integration of numeric and narrative data deepens exploration and can lead to more complete and stronger research results (Cohen et al., 2011).

The research question is addressed through the sequential use of both approaches. Creswell (2013) describes it as “merging, integrating, linking or embedding the two strands” (p. 51). The explanatory sequential design strategy was employed for this research inquiry, where the collection and analysis of quantitative data is followed by the collection and analysis of qualitative data. The mixed methods approach allows the confirmation of the quantitative responses and measures with qualitative experiences (Teddlie & Tashakkori, 2009). This approach has been employed to allow a broader understanding of the experiences and engagement of the teachers with the strategies and initiatives. Bogdan and Biklen (2007) assert that a mixed method approach engenders a greater understanding of the phenomena being examined; thus the engagement of the teachers with the initiatives and strategies and their perceived effectiveness of this engagement.

In developing the research design and plan (Figure 3.1), consideration was given to the intent, rationale, methods of data collection and overall design framework as suggested in Cohen et al. (2011). This is often referred to as the fitness for purpose (Cohen et al., 2011), which has been the guiding principle for the “different research paradigms for different research purposes” (Cohen et al., 2011, p. 1). This study involved two distinct phases. First, a

questionnaire (Appendix A) was administered to address subsequent research questions one, two, and three. The questionnaire responses were reviewed to develop the framework for semi-structured interviews. After phase 1, semi-structured face-to-face interviews were conducted. Four of the questionnaire participants were interviewed and qualitative data recorded.

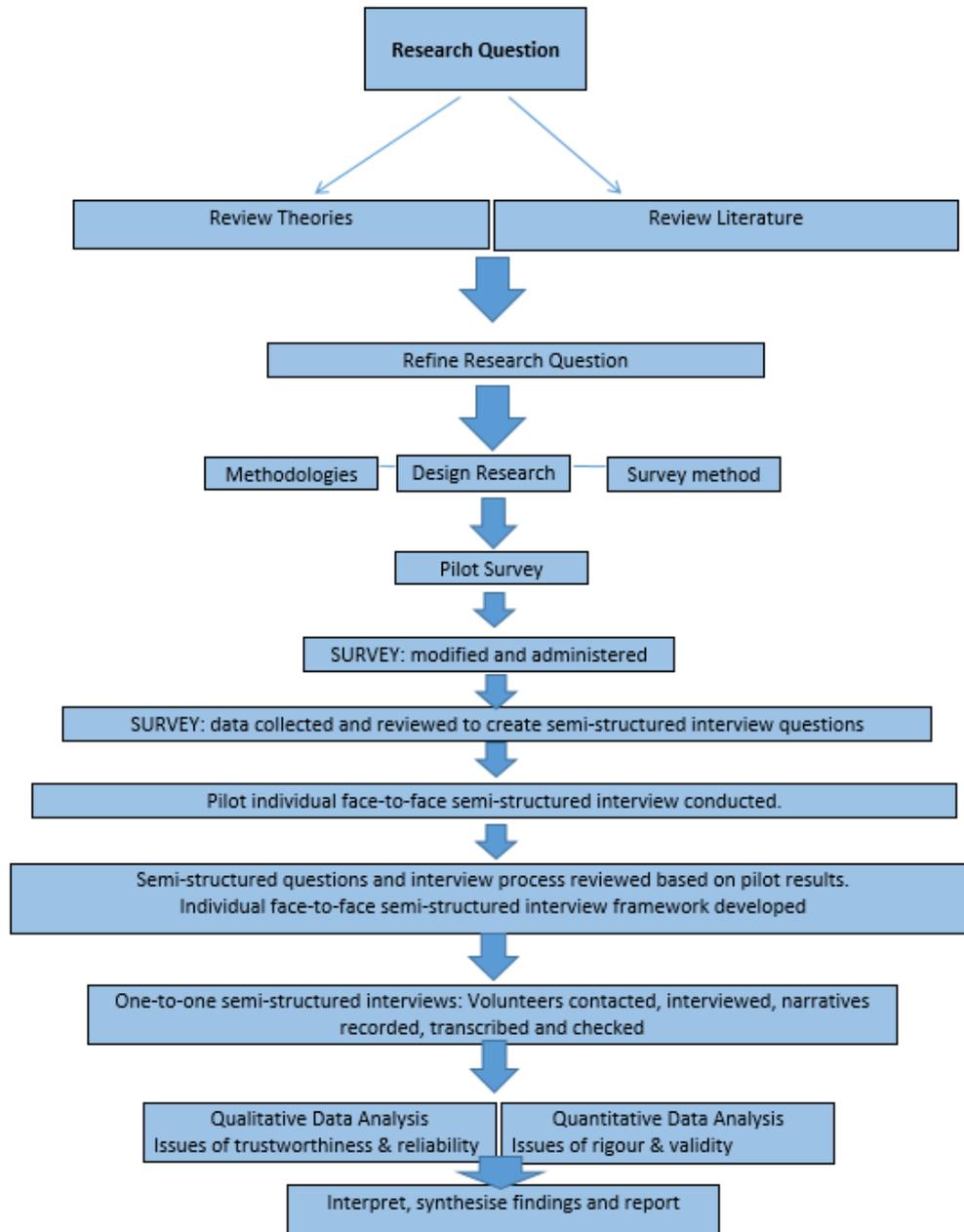


Figure 3.1: Research Plan

3.1.1 Case Study

This research is structured as a case study, relating to a cluster of schools. A case study is defined by Cohen et al. (2011) as a “unique example of real people in real situations” (p. 289) that enables ideas to be understood in a clear way that principles or theories are not. Mutch and New Zealand Council for Educational (2005) suggest that case studies focus on a setting, group, bounded object or concept. This research is a detailed examination of how teachers within a cluster of Catholic schools perceive they have engaged with strategies and initiatives endorsed by the Government. The cluster of schools that comprise this case study are a subset of a much larger Catholic Community of Learning (CoL).

3.2 Research Methodology

The two dominant paradigms in research, qualitative and quantitative, inform the research methodology. Each paradigm has its own specific ontology, or perspective of reality; however, they can work together to deepen an inquiry (Mutch & New Zealand Council for Educational, 2005; Teddlie & Tashakkori, 2009). The mixed methods approach has two distinct phases that draw on quantitative and qualitative research approaches sequentially (Teddlie & Tashakkori, 2009).

3.2.1 Quantitative and Qualitative Research

The quantitative research paradigm is based on realism, where realist believe there is a truth awaiting to be discovered. Quantitative analysis is commonly deductive, whereby it is concerned with developing a hypothesis constructed on existing theory and a research strategy is designed to test the hypothesis (Cohen et al., 2011). This research does not test a hypothesis, however, it does collect data on the phase 1 participants and their exposure to the strategies and initiatives that is quantifiable.

Qualitative research is a broad term used to describe research that collects, organises, understands and interprets descriptive information about human behaviour (Lichtman, 2013). It is based on perceptions and experiences, and adopts an inductive approach to knowledge discovery, generally occurring in a natural environment where reality is constructed (Cohen et al., 2011). The inductive approach commences with observations and theories and aims to generate meaning and understanding from the collected data looking for patterns and relationships from which learning from experience transpires. Inductive reasoning was employed for this research to allow broad generalisations to be made based on the teachers' responses to the questions.

For this research project, the qualitative research allows the truth to be constructed to answer the overarching research question based on the teachers' responses. Lichtman (2013) states, qualitative research seeks to interpret and understand "human phenomena, human interaction, or human dis-course" (p. 17), this research seeks to understand teachers' engagement with strategies and initiatives from their perspective. Within an education context the ultimate goal is to improve outcomes and learning experiences for learners (Bogdan & Biklen, 2007), and by improving the learning and understanding of the teacher this goal can be achieved.

3.3 Theoretical Influences

This research inquiry is influenced by Social Constructionism and draws on Critical Theory and *Kaupapa* Māori Theory.

3.3.1 Social Constructionism

The theoretical orientation of this research is influenced by social constructionism. The reality for social construction is the jointly developed understandings of the world around us,

which forms a base for assumptions about reality that are shared and constructed. Central to this theory is that peoples' experiences are rationalised by themselves through an interpretive approach (Mutch, 2005). This stance allows the construction of knowledge created through the interactions of the teachers in this case study. The aim is for "knowledge construction that is ethnically and culturally grounded" (Gordon, 1997, as cited in Lopez, 1998, p. 1) from the realities of the teachers that participated in this research project. This research has the scope to understand the phenomena of teachers engaging with Government strategies and initiatives developed to improve their pedagogical approaches with Māori and Pasifika learners. This is possible through focusing on participant's perceptions and views.

3.3.2 Critical Theory

Critical theory also influences this research because this research seeks to understand teachers' perspectives, actions and needs regarding their engagement with the material. Critical theory is not just concerned with providing details of society and behaviour but to use the details to "realise a society that is based on equality and democracy" (Cohen et al., 2011, p. 31). The participants' experiences and perspectives have been analysed and have the potential to "emancipate the disempowered, to redress inequality" (p. 31). The findings may have the potential to provide leaders, and key people within the cluster with an understanding of how to improve the administration and engagement of the strategies and initiatives that were developed to bring about equitable educational outcomes for Māori and Pasifika learners. This research lacks the scope to transform educational practices on a national level; however, it does have the potential to transform the practices of those involved in the research, and within the cluster of schools.

3.3.3 *Kaupapa* Māori Theory

Where appropriate, the research is underpinned and conducted in line with *kaupapa* Māori research practices. This means that a culturally appropriate methodology, where possible, was adopted throughout the research. Common principles and understandings of a *kaupapa* Māori research framework (Kana & Tamatea, 2006; Katoa Ltd, 2003) are: *mana whenua* (power-sharing, guardianship of land through whakapapa), *whakapapa* (access through genealogy), *whanaungatanga* (research relationships), *ahi kā* (acknowledgement of contributions and knowledge of those who sustain well-lit fires of home), *kanohi ki te kanohi* (face-to-face connection, closeness of the researcher and participants), *kanohi kitea* (researcher visibility beyond the research).

The positioning of this research cannot claim to be a *kaupapa* Māori research project, however, the aspects that underpin it are appropriate for my sense of connection and commitment to *te ao* Māori as the researcher. This research wasn't designed in collaboration with the community of teachers and driven by their needs, I am not of Māori descent and nor do I have access or links to genealogy or land guardianship, which would be required to be classified as *kaupapa* Māori research (Smith, 1999). Nevertheless, the research will be conducted by drawing on *kaupapa* Māori principles that guide the engagement between the research participants, schools and the researcher. This is appropriate in acknowledgement of a majority of the research exploration; exploration into how teachers perceive the impact of Government strategies and initiatives developed to recognise and improve Māori learners' potential, educational aspirations, outcomes and experiences.

Kaupapa Māori principles seek to “operationalize Māori people's aspirations to restructure power relationships” (Bishop, 2012, p. 2), which the strategies and initiatives seek to do with the exception of the *Pasifika Education Plan*. The Māori education strategy and

supporting initiatives are informed by *kaupapa* Māori theory and some cases, developed from *kaupapa* Māori research methodology. This research is underpinned and guided by *whanaungatanga*, *ahi kā*, *kanohi kit e kanohi* and *kanohi kitea*.

3.3.3.1 Whanaungatanga

Acknowledgement and understanding of *whanaungatanga*, the research relationships formed during this research was paramount and informed the research design, context and access. Access to collect data were permitted through existing and establishing new relationships with each of the schools, the school principals and teachers. As an insider researcher, existing relationships formed a base for developing other relationships. Through working within one of the schools in this case study and through across-school involvement within the CoL, it engendered trust and willingness from teachers to participate.

3.3.3.2 Ahi kā

Ahi kā, the acknowledgement of contributions and knowledge of those who have pioneered Māori research is woven throughout this research. The knowledge and subject matter of the researchers that have contributed to this field of inquiry is acknowledged through drawing on their findings to inform this research. The historical underachievement of Māori and Pasifika learners has elicited an extensive body of research that led to the development of the strategies and initiatives this research focuses on. This research, in its entirety, endeavours to add to this body of research in a meaningful and insightful way.

3.3.3.3 Kanohi kit e kanohi

Kanohi kit e kanohi, is the importance of the face-to-face connection with the research participants. A face-to-face connection transpired in a number of ways and was an important aspect of this research. A face-to-face connection with all of the schools, their principals and

some of the teaching staff allowed access that would not have otherwise been possible. The face-to-face connections have also allowed me, as a researcher to gain insight about other cultural matters that are beyond the scope of this research, through teachers sharing experiences.

3.3.3.4 *Kanohi kitea*

Kanohi kitea, is the researcher's visibility beyond the scope of the research. This has already occurred since the data collection and will continue to do so beyond the completion of this research project. I am involved in supporting and leading professional development in a number of areas within the CoL.

3.4 Research Participants

The participating schools were chosen because they are Catholic secondary schools that are accessible and geographically conveniently located. More importantly there is cohesion between the participating schools because they are in a combined CoL and share the same Special Character school status and ethos. Across the schools a total of 145 teachers (Table 3.2) were invited to participate in the survey.

3.4.1 Participant Recruitment

Participant recruitment transpired initially through teachers within the selected schools being sent by email the questionnaire via an online survey. The email provided detailed information on the research project. In the event that there were not enough respondents the option to approach additional schools was retained. However, this was dependent on the number of respondents and the quality of the associated data collected and was not required. Voluntary participation was offered to all teachers employed at the schools within the cluster by email, twice.

All teachers from phase 1 were given an opportunity to opt into phase 2 on the phase 1 survey form; they could either put their email address on the survey form or send an email to me independent of the survey. There was a note stating that the survey responses will remain confidential should they include their email address on the form because this would identify their responses. Four phase 2 participants were selected from nine volunteers, in a strategic manner, to include a range of teaching experience, subject expertise, ethnicity and gender to allow a breadth of knowledge and understanding to come through. The demographics of the volunteers are presented and discussed in Chapter four and five.

Table 3.1: Participating Schools

	Roll	Teachers		Roll	Teachers
School A	390	30	School C	304	26
School B	430	35	School D	790	54
Total Teachers	145	Female: 119	Male: 26		
Survey Respondents	52	36%			
Interview Participants	4				

Within the cluster of schools 52 teachers of a total of 145 teachers completed the phase 1 questionnaire (36 females and 16 male). Studies (Amundsen & Lie, 2013) show that, in general, females respond more to surveys than are males. More specifically, younger males respond the least and older females the most (Amundsen & Lie, 2013). Notably, some researchers (Jackson, Ervin, Gardner, & Schmitt, 2001) maintain that online activity characterised as communication through exchange of information is predominantly by females. Conversely, males' online activity can be characterised by information seeking and therefore contributes to low male engagement in surveys. Amundsen and Lie (2013) suggest that a

possible explanation of the differences in male and female survey responses is the consequence of differences in female and male values and purposes of the online environment. Thoughtfully, he reports from his research “that researchers should not assume that response behaviour toward online surveys, and therefore data gathered from online surveys, is free of gender bias” (p. 1).

3.5 Research Questions and Data Collection Tools

3.5.1 Research Questions

A combination of quantitative (survey-based) and qualitative (interview-based) methods of data collection and analysis were undertaken to address the overarching research question.

Overarching research question:

From teachers’ perspectives, how do education initiatives and strategies for Māori and Pasifika learners’ have an impact on their teaching?

Subsequent research questions were developed to assist with answering the overarching question. Table 3.2 illustrates the relationship between the data collection tool and the subsequent research questions.

Table 3.2: Data Collection and Research Questions

Data Collection Tool	Subsequent Research Questions
Phase 1	
Questionnaire - Multi-choice	<i>SQ1: What Māori and Pasifika education initiatives and strategies have teachers encountered or experienced?</i>
Questionnaire - Open ended	<i>SQ2: What elements or aspects specific to these, have they implemented; How, and to what degree?</i>
Questionnaire - Open ended	<i>SQ3: How have teachers implemented particular aspects of the strategies and initiatives?</i>

Phase 2

One-to-one interview
- Narratives

SQ4: What motivates teachers to embed these education initiatives and strategies into their practice?

One-to-one interview
- Narratives

SQ5: What are the implications of the research findings?

3.6 Research Phases

The research project has two phases; each phase uses a different data collection method. Onwuegbuzie and Leech (as cited in Cohen et al., 2011, p. 21) suggest that “the terms ‘quantitative’ and ‘qualitative’ would be better replaced by ‘confirmatory and exploratory research’”. This describes the two phases of this research inquiry. Phase 1 confirms what aspects and components of the strategies and initiatives teachers have been exposed to, what was implemented, and to what degree. Phase 2 explores the teachers’ engagement with the strategies and initiatives.

3.6.1 Phase 1: Survey

The primary instrument for phase 1 of this research was a questionnaire that was emailed by a link to an online survey tool. The questionnaire was developed to address the overarching and subsequent research questions. A pilot survey was administered and the original questionnaire refined based on the feedback. The advantages to electronic surveys are speed, minimal costs, access, anonymity, and automated data collection (Cohen et al., 2011). Furthermore, where anonymity is guaranteed people are more likely to be honest and less concerned about giving answers that are socially acceptable (Fowler, 2002). One disadvantage with email-based surveys is that people responding cannot seek clarification for questions they do not understand and also may not be able to elaborate on answers (Cohen et al., 2011). With this in mind, the research was designed to include a second phase where a small sample of

teachers were interviewed. In addition, the multi-choice questions in the questionnaire included another section to allow respondents to provide an alternative answer if the presented options were not suitable.

The goal of phase 1 is twofold; the quantitative element of inquiry, is to discover the truth about what strategies and initiatives teachers have been exposed to. Phase 2 is framed by the responses in phase 1 in a semi-structured way that allows exploration into the experiences of four teachers. The questionnaire allowed the respondents an opportunity to state what they had embedded from the strategies and initiatives into their practice, and how they had achieved this. In addition, the questionnaire queries, to what degree, through using a numerical, do the respondents perceive the impact of the aspects or elements has had on their practice.

The data from the questionnaire were analysed but this was not in a deductive way to test a hypothesis for validity. But rather it was examined in an objective way using descriptive statistics; the goal was to discover how many teachers have been exposed to what strategies, how many had engaged in professional development, and then used it to modify their pedagogy.

3.6.1.1 Phase 1: Questionnaire Layout

The questionnaire (Appendix A) had a selection of question types: multi-choice, rating scales, check boxes, and open-end text. The multi-choice questions activated a rating scale question depending on the respondent's choice of answer. The last question for the respondent was a text open end question, which allowed respondents an opportunity to indicate if they would like to be a part of phase 2 of the study.

The following example is a possible response relating to *Ka Hikitia*, this example depicts the response options available to a respondent. Please note, the questionnaire requests the respondent discloses strategies they have embedded into their practice, for simplicity they are referred to as elements and aspects within this thesis.

- **Option 1:** *I am NOT aware of or I have NOT had experience with the Māori Education Strategy - Ka Hikitia*
- **Option 2:** *I am aware of the Māori Education Strategy - Ka Hikitia but I have undertaken no professional development on it, nor have I had any experience with it*
- **Option 3:** *I have had professional development in/experience with the Māori Education Strategy - Ka Hikitia*
- **Option 4:** *I have had professional development in/experience with the Māori Education Strategy - Ka Hikitia and I have implemented strategies or suggested actions from it into my teaching practice*
- **Option 5:** *Other*

Selection of Option 1, 2, or 3 completed the questions related to *Ka Hikitia*. The data retrieved from this section addressed the subsequent research question *SQ1*. If the respondent selected Option 4, three more questions were activated. The second level of questions in sections eight to 13 of the questionnaire were activated by selecting Option 4 for each of the strategies and initiatives. The data captured from these sections were analysed to address the subsequent research questions *SQ2 and SQ3*. If they selected the option *other*, they were provided with a space to provide details. By way of example, below are the questions that were activated when a respondent selected Option 4, relating to *Ka Hikitia*.

You indicated on the previous question that you have implemented strategies into your teaching practice from being involved in training on the strategy Ka Hikitia

- *Please list the strategies you have embedded into your teaching practice from being involved in the initiative Ka Hikitia*
- *Briefly describe how you have implemented some of the strategies you have listed*
- *To what extent do you believe the strategies you embedded into your teaching practice from being involved in the initiative Ka Hikitia have impacted on the learning experiences and outcomes of your learners?*

The respondents answered the last question by identifying the extent in which they perceived the strategies were implemented using a five-point scale, where 1 = *not effective*, 2 = *mostly not effective*, 3 = *moderately effective*, 4 = *effective*, 5 = *highly effective*.

3.6.2 Phase 2: Semi-Structured Interviews

The use of semi-structured interviews was the second method of data collection and formed phase 2, principally to explore the ways in which the participants engaged with the strategies and initiatives. Phase 2 of this research consisted of four semi-structured individual face-to-face interviews with teachers that volunteered on the questionnaire. Although, individual interviews are not a time effective way of collecting qualitative data, Cohen et al. (2011) suggests it is more advantageous to conduct them individually. The interviews provided information that expanded on their questionnaire responses and allowed exploratory inquiry. Moreover, as Patton (2015) notes, semi-structured interview data are believable and captures diverse perspectives. Often the quality of collected data can be enhanced through a face-to-face interview because they can capture non-verbal and verbal cues that a survey cannot (Wyse, 2014), including body language that can reveal discomfort with some questions. But, body language can also reveal enthusiasm, emotion, and behaviour (Wyse, 2014).

The main advantage of individual interviews for this research is that the semi-structured base questions could be tailored to the interviewee's responses from the questionnaire in phase 1. This allowed other information to be gathered, providing a broader understanding of influential factors associated with cultural competencies that had not been considered by the researcher. Patton (2015) asserts that "the quality of the information obtained during an interview is largely dependent on the interviewer" (p. 427). Here, as the interviewer, I was able to draw on the expertise of others prior to the interviews so that the semi-structured interviews were successful. Interviewees were able to clarify and expand on their responses from phase 1, and this provided rich insight. The semi-structured interviews also allowed the participating teachers the freedom to express their views in their own terms, a point that Cohen et al. (2011) stresses as important.

Phase 1 and phase 2 of the research have been connected through the shaping of phase 2 based on phase 1 responses. The number of semi-structured questions was carefully considered along with the time and interview space. The interview questions developed from the questionnaire data were trialled by inviting one of the other volunteers to participate in a pilot interview. This was carried out in order to ensure the questions were clear and understandable. Some minor modifications (Appendix B) were made prior to the interviews. Prior to the face-to-face interviews participant information and informed consent (Appendix F & G) in accordance with the University of Canterbury Human Ethics Committee procedures was administered and collected.

Confidentiality was readdressed at the start of each interview, verbally addressing insider researcher complications and possible power imbalances. Addressing these factors at the start of the interviews created an environment, and a relationship, that had the potential to allow the collection of honest and accurate data. The face-to-face interviews were recorded

using audio recording, they were then transcribed by a transcriber, and then given to the participants for checking, before being read for key themes and ideas. Each transcript was referenced as being either narrative 1, 2, 3, or 4 to preserve the anonymity of the respondent. The numerical assignment was not associated to the respondent or order of interviews.

3.7 Research Analysis

3.7.1 Phase 1 Data Analysis

The demographic data on respondents was quantified along with the exposure to the strategies and initiatives. In addition, the identified elements and aspects of the strategies and initiatives that teachers described they had embedded were analysed for themes and patterns in an inductive way. This data is presented in two parts in Chapter 4 with accompanying tables, graphs, and written responses. The questionnaire respondents are referred to as respondents throughout Chapter 4.

The first part of the phase 1 data analysis reports on the demographics of the phase 1 respondents and the exposure they have experienced with the strategies and initiatives of focus in this research. The questionnaire data were collated to generate descriptive statistics. Descriptive statistics allowed the data to be characterised based on the properties of the data. The three types of descriptive statistics used were measures of frequency, measures of central tendency, and measures of dispersion (Baseline Support, 2016). The data were analysed to produce percentages and frequency of categorical data about the participants. The number of strategies and initiatives respondents engaged with, received professional development on, or had embedded strategies from was counted and presented in tables.

Measures of frequency were used to show how often a response was given within different categories. Tables presented in Chapter 4 include frequency, cumulative frequencies,

and percentages. Measures of central tendency such as the mean, median, and mode were calculated for some portions of the data to show numerally the exposure and engagement of respondents with the strategies and initiatives. The range, maximum value, minimum value, and standard deviation are measures of dispersion or spread that were calculated for some portions of the data, providing information about the sample spread and the variation within some the respondents' data.

The second part of phase 1 data analysis presents the elements and aspects teachers acknowledged embedding into their practice. The inductive thematic analysis of elicited self-reported engagement with *Ka Hikitia; Tātaiako; He Kākano; Te Kotahitanga, Kia Eke Panuku* and the *Pasifika Education Plan* is presented. The presentation of self-reported engagement with the strategies and initiatives includes what teachers embedded, how they embedded them, and to what degree they perceived it effective. A five-point scale was used by the respondents and an analysis of these responses are written in terms of perceived impact, for example 1 = *Not effective*, 5 = *Highly effective*. The results are differentiated and reported in two parts; *Ka Hikitia* and supporting initiatives and the *Pasifika Education Plan*.

3.7.2 Phase 2 Data Analysis

Phase 2 collected qualitative data from individual face-to-face interviews. The qualitative data analysis involved what Cohen et al. (2011) refers to as “making sense of the data in terms of the participants' definitions of the situation” (p. 537). The interviews assisted with providing information about teachers' perspectives on the strategies and initiatives for Māori and Pasifika learners designed to assist in modifying their practice to enable greater educational outcomes. The purpose of the sequential explanatory design is to use the phase 2 qualitative data to help explain the quantitative results. Looking for trends and relationships

from the quantitative data that can be further explored and explained through the qualitative data analysis.

Inductive reasoning occurred whereby broader themes inductively emerged during the analysis of the respondents' responses. Initially, familiarisation with the data occurred through it being read and re-read for repetition of content. Following this, important information in the data were labelled and highlighted enabling a thematic examination for arising themes. The original themes were refined, and in some cases combined, for example language, culture, and identity were grouped together. Note that this section does not include findings from *Te Kotahitanga* because the respondents did not indicate implementing aspects or elements of it into their practice.

Patton (2015) argues that “quite specific methods and systematic procedures” (p. 110) for coding data is purposeful in providing “standardization and rigor to the analytical process” (p. 110). Burns (1997) suggests that transcripts be typed with a large space on both margins, for the purposes of notes, memos, and cross-references on the left-hand side, and for the purpose of coding on the right-hand side. I used a process similar to that described by Burns (1997) but with a slight modification incorporating the use of colour coding. Coding was conducted with high-lighting and the use of different colours as the initial code.

The data was read multiple times. The first read of the data enabled the development of the categories. These categories were represented by various colours and an associated legend, and then in the second read a more formal systematic coding classification transpired. In the third reading some of the original categories were amalgamated, which Patton (2015) refers to as convergence. I adopted the thematic approach that Paton (2015) describes: “synthesizing

patterns, themes, and findings” (p. 566) from the teachers’ narratives. Chapter 5 presents the emerging key ideas and concepts that were identified from the coding process.

Phase 2 data is analysed and presented in four sections within Chapter 5. The first section provides details of the how phase 2 occurred. Following this section, the narratives of the four teachers who volunteered to be part of phase 2 are presented. The interviewees’ narratives are exhibited in a way that preserves their account of events and perspectives. The interviewees are referred to as participants throughout Chapter 5. Each of the narratives are presented with the following common semi-structure:

- Motivation for becoming a teacher.
- Biography.
- Engagement with strategies and initiatives.
- Professional learning and development experiences, thoughts, and ideals.

The third section of Chapter 5 puts forward a cross-narrative analysis. The cross-narrative analysis draws commonalities from all of the narratives, bringing to the surface the common threads and ideas that enables a depth of understanding of what the participants are saying. Descriptions have been developed for each of the participants through the qualitative analysis as opposed to narrative methodology based on storying. In-text interviewee quotes are shown in double quotations and italics. This is to distinguish them from quotations from academic sources, which are noted also in double quotation marks, but which are not italicised. The quotations from the phase 2 participants are included to illustrate key findings from the data and to maintain the prominence of participant voice throughout. Lastly, the chapter ends with a summary section.

3.8 Ethical and Positionality Considerations

3.8.1 Ethics

It is crucial to facilitate an ethical culture throughout the research process (Cullen, 2005). Ethical approval from the University of Canterbury's Human Ethics Committee was sought and approved (Appendix H). After the research was approved I sought permission from the participating school principals. The school governance and management arrangements, regarding delegated authority enabled the principals to approve the research, and therefore the engagement with teachers in their schools. The documentation included an information sheet and permission form for the school Principal (Appendix D), acknowledging the willingness of the school authority for teachers to be contacted and invited to participate in the research.

The survey was administered electronically to all teachers within each school. The accompanying email contained information (Appendix C) about the research project and set out the conditions of voluntary participation, data contributions, confidentiality and anonymity. The survey was set-up so the response data went directly into an electronic spreadsheet. The spreadsheet did not record the respondents' email addresses.

Participation in the individual face-to-face interviews was voluntary, in accordance with the ethical principle of voluntary participation (Patton, 2015) and participants were able to withdraw at any time. There were, however, no withdrawal requests. Volunteers who were not selected to participate in phase 2 of the research were sent an email to thank them for volunteering and to advise them that they were not be required for a face-to-face interview at that stage; however, should there be a withdrawal they may be contacted. In, addition it included an information letter and consent form. The information letter clearly stated that withdrawal from the study would result in the teacher's data being excluded and destroyed. Inclusive of this participants were advised that the data would be kept confidential and that no

one would have access to the data, other than the researcher, the transcriber, and the researcher's supervisors, all of whom are bound by the University of Canterbury's Human Ethics guidelines.

Confidential matters were addressed in a range of ways throughout the research. Some small talk occurred at the commencement of the interviews and the consent forms were discussed prior to the recording of the interview. Each interview participant was formally invited by letter, which included a short, written presentation about the interview, the aims and nature of the research. The letter also let the participants know what would happen with the data, how the data would be recorded, and stored. An undertaking was given to securely store the data at the University of Canterbury and destroy it after five years in line with the University of Canterbury's document destruction procedures. In line with University of Canterbury's Human Ethics guidelines, all measures were taken to ensure that the teachers in the research would not be identifiable in any report, along with the identities of the participating schools. The participating school information was masked in this research by not including the decile rating, demographic, or geographical information. Pseudonyms were applied in the written report for the interview participants and schools.

3.8.2 Credibility and Trustworthiness

Qualitative research requires a high level of rigour to allow credibility and trustworthiness of findings (Lichtman, 2013). It can be limited through the degree in which trustworthiness and creditability of findings is managed. One of the limitations of conducting qualitative research for this inquiry is that replicability would be difficult. Furthermore, the knowledge derived from the questionnaires and interviews may not be generalisable because this research is conducted within a specific cluster. However, replicability is not the intention of the research, given it is a small scale research inquiry.

Patton (2015) declares that the root problem with qualitative findings are the doubts and uncertainty about the analysis because it is “judgement dependent” (p. 653). In order to address the integrity of interpretations for this research, firstly the narratives from phase 2 were given back to each of the participants to check after they had been transcribed. The interviews were transcribed word for word from the audio recordings. The best people to validate that the conversations were interpreted correctly were the interview participants, therefore a member check was conducted. The re-written narratives and findings summary for each interviewee was presented to them along with the emerging themes. The purpose of this was for them to conduct a validity check of the researcher’s interpretation of their narratives. This process is also in-line with *kaupapa* Māori ways of conducting research, where *whanaungatanga* is an integral part of the research. The relationship between the researcher and the researched must be respectful and authentic, particularly when interpreting and relaying other people’s views (Smith, 1999).

3.8.3 Positionality and Reflexivity

Clough and Nutbrown (2012) refer to the importance of the researcher’s standpoint being the “fundamental platform” (p. 10) of research inquiries. The researcher’s position in this case study has to be acknowledged because of the researcher’s inside knowledge and role ambiguity. Role ambiguity occurs when role duality exists whereby the researcher is also a colleague, and there is the potential for role conflicts. Burns (1997) argues that role ambiguity is experienced by insider-researchers during the data collection to varying degrees; however, managing insider issues can be accomplished through reflexive techniques.

The varying experiences of researchers can be attributed to the nature of the research (Adam, 2013); in this case study the familiarity with the participants and research context poses a number of challenges. My close proximity to the research context, prior knowledge, possible

loss of objectivity, and preconceived perceptions was managed through critical self-reflection. Reflexivity became an integral part of this research journey as I undertook reflecting and understanding my position and insider-ness within the research process. Burns (1997) argues that reflexivity is a way of engaging in self-reflection about the research process, in order to enhance one's understanding of both self as the researcher and the subject researched. Literature encourages qualitative researchers to develop an understanding of the researcher's own self before attempting to understand others (Adam, 2013; Bogdan & Biklen, 2007). This occurred for me as the researcher and I captured these moments in journal entries. This reflection enabled me to reflect on and reduce my biases and preconceived notions. Furthermore, this reflective practice increased the trustworthiness of the research process (Cohen et al., 2011).

Another purpose of reflexivity is to reflect on experiences and matters that emerge during the research journey. For me as the researcher of this study reflexivity meant dealing with challenges that emerged during the research process as they arose through keeping a research journal where appropriate, and in other situations supervisor or other researcher colleagues' support or advice was sought. I examined my own frame of reference, beliefs and prior knowledge associated with the research; this enabled me to become reflexive at the onset and throughout the research journey.

Journal exemplar

Despite my perceived need to position myself as independent of the school leadership position I fulfil, I felt ethically I had a responsibility to address this with all of the interviewees. All of the phase 2 participants were known to me prior to the interview in a work capacity. As a result of this connection, from my perspective, there was already a perceived hierarchy between us.

In case they felt like they could not refuse my request to be included in my study, I double checked with them that they were ok with being involved after their acknowledgement of participation intent was received through the questionnaire. Given the positive relationship I felt I had with each teacher volunteer, I was confident they did not feel threatened. I considered their willingness to be involved in the research was reflective of our mutual respect. Several informal conversations about this research and the subject matter occurred; however, during these conversations I was conscious in my responses to ensure I remained as neutral as possible. I recognised the dynamics of our dialogue and how these conversations could impact on my objectivity. I challenged my own initial preconceived idea that I was an objective researcher at the onset of the research. I was challenged by my frame of reference and discovered that I had assumed a lot of teachers had not engaged with the strategies and initiatives because of what I had experienced in schools. I managed this through self-awareness and using the findings to tell the story from. In the various conversations with teachers over the course of the research study, I consciously, and successfully refrained from offering advice and instead actively listened to their ideas and concerns, and tried to assist them in clarifying their purpose and direction in education.

Chapter 4: Phase 1 Data Analysis and Discussion

4.0 Chapter Introduction

Chapter 4 presents the analysis of the data collected from phase 1 of this research project. The chapter is organised into five sections. The first section revisits the overarching research question, linking the questionnaire sections to each of the subsequent research questions. The second section summarises, and reports on, the categorical data collected on the demographics of the phase 1 respondents. The third section is an analysis of what strategies and initiatives participants reported they have, or have not, been exposed to. Lastly, the analysis reported in sections four and five describe the elements and aspects of the *Ka Hikitia*, *Kia Eke Panuku*, *The Pasifika Education Plan*, *He Kākano*, and *Tātaiako* that participants indicated they have embedded into their practice. This analysis has been thematically analysed, discussed and presented in the two categories, each representing the learners the strategies and initiatives were developed for; Māori and Pasifika.

4.1 Research Questions

In order to answer the overarching research question, five subsequent questions were developed (Table 3.2). Three of the five subsequent research questions are addressed in this chapter. The questionnaire consisted of 14 sections of questions, this chapter presents a summary analysis of responses from sections 1 to 13 (see Appendix A) of the questionnaire. The questionnaire responses have been analysed in order to answer the following research questions.

Overarching research question:

From teachers' perspectives, how do education initiatives and strategies for Māori and Pasifika learners' have an impact on their teaching?

Subsequent research questions addressed in this chapter:

- *SQ1*: What Māori and Pasifika education initiatives and strategies have teachers encountered or experienced?
- *SQ2*: What elements or aspects specific to these, have they implemented; How, and to what degree?
- *SQ3*: How have teachers implemented particular aspects of the strategies and initiatives?

4.1.1 Subsequent Research Questions and Questionnaire

The questionnaire was designed to collect data on teachers' engagement with the following strategies and initiatives: *Ka Hikitia*, *The Pasifika Education Plan*, *Kia Eke Panuku*, *He Kākano*, *Te Kotahitanga*, and *Tātaiako*. Section one of the questionnaire collected categorical data on the participants. Sections two to seven of the questionnaire (see Appendix A) presented each strategy and initiative and solicited one response from a set of options. The subsequent research question *SQ1* was addressed through the data collected from sections two to seven of the questionnaire.

4.2 Questionnaire Respondents

The questionnaire collected categorical data on the respondents. The data provided demographic details of the questionnaire participants' ethnicity, teaching experience, gender, and the country they completed their teacher training in. The participants' demographic data and their exposure to the strategies and initiatives have been analysed in a simplistic, but meaningful, way to allow conclusions to be drawn. The following sections present these conclusions.

4.2.1 Respondent Sample and Gender

Within the cluster of schools surveyed 52 teachers of a total of 145 teachers completed the phase 1 questionnaire. The respondent gender balance favoured females, with 73% (36) female respondents and 27% (16) male.

Table 4.1: Sample Gender

Respondents	<i>n</i>	%
Cluster Teachers Total	145	100
Questionnaire Respondents	52	36
Respondent Gender		
Male	16	27
Female	36	73

At the time of the data collection, of the 145 teachers in cluster of schools being researched, 82% female and 18% were male. The Education Counts 2017 statistics for state and state integrated schools report 40% of Full-Time Equivalent (FTE hours worked by one employee on a full-time basis) teachers in secondary schools within Aotearoa are male and 60% are females (Education Counts, 2017d). Notably, the percentage of male respondents was greater than the percentage of males in the population, but less than the percentage of male teachers in Aotearoa state and state-integrated secondary schools.

The gender participation percentages in this research project could be for a number of reasons; however, given the type of data collected it does not invalidate the findings, nor do the findings or research questions relate directly to the gender of teachers. Cohen et al. (2011) notes that the researcher needs to consider how important, and to what degree, the sample should represent the population. Conclusions are not drawn and compared based on gender for this research and the respondents are considered as a cohort.

4.2.2 Respondent Ethnic Identification

The self-selected ethnic identification of the 52 respondents revealed a diverse range of ethnic groups. Of the participants, 77% identified with being New Zealand European/Pākehā. This percentage is not exactly indicative of the ethnic balance of secondary teachers in Aotearoa. The 2017 Education Counts statistics report that 70% of secondary teachers in Aotearoa identified as New Zealand European/Pākehā (Education Counts, 2017b). Of the total number of respondents, 2.2% identified as Māori, this was considerably less national percentages. The current national statistics differ considerably and report 7.7% of secondary school teachers identify as Māori. The data and interpretations for this research sample pertain to the cluster case study being examined. Generalisations about the ethnic composition of the population, or any population are not be drawn per se.

Table 4.2: Respondent Ethnic Profile

Ethnicity Frequencies		
Respondent Ethnic Identification	<i>n</i>	Percent
Māori	1	2.2
NZ European/ Pākehā	42	77.3
Samoaan/ Pākehā	1	2.2
Tongan	1	2.2
Asian	2	4.4
Other European	4	8.9
Other	1	2.2
Total	52	100%

4.2.3 Respondents' Teaching Experience

The target population for this research is all the teachers teaching at the schools in the cluster. Every teacher had an equal chance of being part of the sample through completing the questionnaire. The target population sampled comprised teachers who had taught for less than a year to teachers with more than 35 years' experience, and this is reflected in the sample.

The sample of teachers and their number of years of teaching experience is variable with a range of years of teaching experience amongst the respondents. Conclusions about a population can be confidently drawn with a sample that is indicative of it (Cohen et al., 2011). Given the span of years the Government’s education strategies and supporting initiatives cover, (see Table: 2.1) it is relevant to have a sample of respondents whose years of teaching experience are aligned with, or partially within the time frame of the strategies and initiatives.

Table 4.3: Respondents’ Teaching Experience

Years of Teaching Experience			
Years	<i>n</i>	Percent	Cumulative Percent
0 - 5	15	28.8	28.8
- 15	13	25.0	53.8
- 25	12	23.1	76.9
- 35	10	19.2	96.1
35+	2	3.8	100

The respondents’ years of teaching experience range from six months through to greater than 35 years. A small percentage of participants had more than 35 years of teaching experience. A majority of the respondents, 67.3%, indicated having teaching experience between six to 35 years.

4.2.4 Respondents’ Teaching Experience in Aotearoa

The number of years of teaching experience of the respondents within Aotearoa is relevant for this research because a number of changes resulting in the strategies and initiatives would have been experienced by teachers. The Government’s education strategies and supporting initiatives covered in this research were developed for teachers of Māori and Pasifika learners within Aotearoa from 1999 to-date (see Table: 2.1).

Table 4.4: Teaching Experience in Aotearoa Statistics

Teaching Experience Aotearoa Statistics	
Participants $n = 52$	
Minimum years	0.5
Maximum years	36
Range	35.5
Average (Mean) years	11.9
Std. Dev	9.87

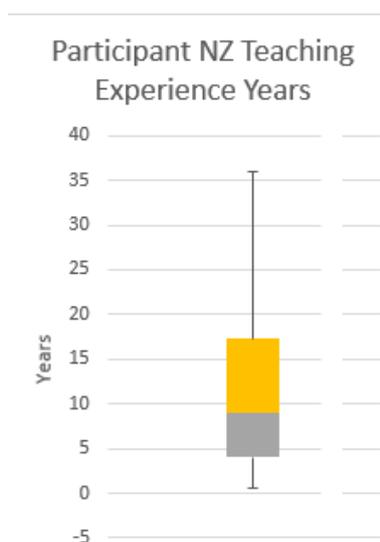


Figure 4.1: Participant NZ Teaching Experience in Years

The research respondents' years of teaching experience within Aotearoa ranges from 6 months to 36 years (*range = 35.5 years*). The box and whisker plot (see Figure 4.1) illustrates a large range, this is shown by the length of the graph. It also reveals that 75% of the participants have taught between 6 months and 17.5 years. Notably, the initiatives and strategies of focus in this research span over the last 18 years aligning with the participants' teaching.

The large range is indicative of a lot of variability amongst the participants' years of teaching experience, in Aotearoa schools. Table 4.4 summarises this variability, and it is further substantiated with a standard deviation of 9.87. The standard deviation describes how spread the years of teaching experience is amongst the participants. It measures how concentrated the

data are around the mean; this standard deviation is considered relatively large at 9.87 with a mean of 11.9 years. This indicates that the number of teaching years' experience in Aotearoa amongst the participants is spread out and varied. Figure 4.2 illustrates the variability not captured in the box and whisker plot (see Figure 4.1).

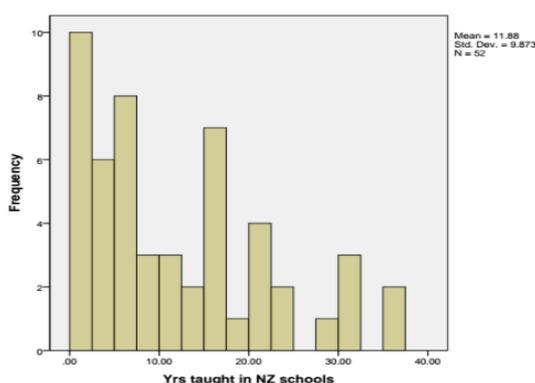


Figure 4.2: Participant NZ Teaching Experience in Years

The years of teaching experience in Aotearoa contributes to developing a profile of the respondents in this research from which greater understanding can be drawn. This research seeks to understand the engagement of teachers with strategies and initiatives that have been administered throughout the Aotearoa education system during the teaching years of all respondents.

4.2.5 Respondent Country of Teacher Training

When examining the engagement of teachers with strategies and initiatives that have been administered throughout the Aotearoa education system, it is relevant to consider where each respondent has undertaken their teacher training. The elements and aspects of the strategies and initiatives form some of the requirements of obtaining certification to teach within Aotearoa.

Table 4.5: Country of Teacher Training

Respondents	<i>n</i>	%
Cluster Teachers (FTE) Total	145	100
Questionnaire Respondents	52	35.2
Country of Teacher Training		
Aotearoa		90.4
Australia		1.9
United Kingdom		3.8
United States of America		1.9
Poland		1.9

The expectation of the exposure to strategies and initiatives to support Māori and Pasifika education for teachers who have trained in the Aotearoa education system since 1999 (see Table 2.1) is high. Because of this it is noteworthy that 90.4% of the respondents trained to be teachers in Aotearoa as they are likely to have had good exposure to the Māori and Pasifika education strategies and supporting initiatives.

The strategies and initiatives span from 1999 onwards, (see Table 2.1) aligning with a majority of the years of teaching experience of the teachers who trained within Aotearoa. The questionnaire does not explicitly request the respondents to comment on their exposure to *Ka Hikitia*, *Kia Eke Panuku*, *The Pasifika Education Plan*, *He Kākano*, *Te Kotahitanga*, and *Tātaiako* during their teacher training; however, the phase 2 participants' exposure to the strategies and initiatives during teacher training was explored.

4.3 Strategies and Initiatives Exposure

This section reports on the exposure the respondents have experienced with the strategies and initiatives that are the focus of this research. This data has been collected and analysed to address both the overarching research question and the subsequent research *SQI*.

Overarching research question:

From teachers' perspectives, how do education initiatives and strategies for Māori and Pasifika learners' have an impact on their teaching?

- *SQI*: What Māori and Pasifika education initiatives and strategies have teachers encountered or experienced?

Initially, the data on the respondents' exposure to the strategies and initiatives are presented, with some key findings discussed. The data are summarised in tables and figures. Part of this analysis includes a comparative look at the exposure variance amongst the strategies and initiatives, in particular statistics on professional development and experience with the strategies and initiatives of focus.

4.3.1 Exposure: Strategies and Initiatives

Table 4.7 presents the exposure of the respondents to each strategy or initiative. The first column in each individual table identifies the strategy or initiative code with a numerical value from 1 to 5. The numerical value represents the questionnaire options that were available to respondents. The following Table 4.6 is a key of the code definitions used in Table 4.7. The example uses *Ka Hikitia* to illustrate code definitions. This code system is consistent for each strategy and initiative.

Table 4.6: Code Descriptor for Table 4.7

Code	Descriptor
1 KH	I am NOT aware of or I have NOT had experience with the Māori Education Strategy - <i>Ka Hikitia</i>
2 KH	I am aware of the Māori Education Strategy - <i>Ka Hikitia</i> , but I have undertaken no professional development in it, nor have any experience with it
3 KH	I have had professional development in/experience with the Māori Education Strategy - <i>Ka Hikitia</i>
4 KH	I have had professional development in/experience with the Māori Education Strategy - <i>Ka Hikitia</i> , and I have implemented strategies or suggested actions from it into my teaching practice

Within Table 4.7 each individual table has a graphical illustration presented and discussed in the following sections. The percentages set out in the below tables are discussed in the following sections.

Table 4.7: Respondents' Exposure

Ka Hikitia (KA)				Pasifika Education Plan (PEP)			
	Frequency	Percent	Cumulative Percent		Frequency	Percent	Cumulative Percent
Valid 1 KH	6	11.5	11.5	Valid 1 PEP	12	23.1	23.1
2 KH	17	32.7	44.2	2 PEP	20	38.5	61.5
3 KH	23	44.2	88.5	3 PEP	13	26.9	86.5
4 KH	6	11.5	100	4 PEP	6	11.5	100.0
Total	52	100		Total	52	100.0	
Tātaiako (TA)				He Kākano (HK)			
	Frequency	Percent	Cumulative Percent		Frequency	Percent	Cumulative Percent
Valid 1 TA	6	11.5	11.5	Valid 1 HK	17	32.7	32.7
2 TA	11	21.2	32.7	2 HK	19	36.5	69.2
3 TA	22	42.3	75.0	3 HK	13	25.0	94.2
4 TA	13	25.0	100	4 HK	3	5.8	100.0
Total	52	100		Total	52	100.0	
Te Kotahitanga (TK)				Kia Eke Panuku (KP)			
	Frequency	Percent	Cumulative Percent		Frequency	Percent	Cumulative Percent
Valid 1 TK	12	23.1	23.1	Valid 1 KP	28	53.8	53.8
2 TK	29	55.8	78.9	2 KP	19	36.5	90.4
3 TK	10	19.2	98.1	3 KP	2	3.8	94.2
OTHER	1	1.9	100	4 KP	3	5.8	100.0
Total	52	100		Total	52	100.0	

4.3.1.1 Respondents: Maximum and Minimum Exposure

The maximum amount of exposure of each respondent was investigated. Across all of strategies and initiatives one respondent revealed a breadth of exposure unlike the other respondents. This respondent, or data outlier, indicated they had received a form of professional development or had experience with each of the strategies and initiatives. In addition, they stated they had embedded elements and aspects of the *Pasifika Education Plan*, *Tātaiako*, *He Kākano*, and *Kia Eke Panuku* into their practice.

The least amount of exposure of a single participant was also examined. Across the strategies and initiatives, one respondent was only aware of *Tātaiako*. Furthermore, this respondent had not been exposed to any professional learning on it, nor had experience with it. This respondent was trained in Aotearoa and indicated they had been teaching for less than one year. It poses questions regarding this respondent's perception of *ITE* prior to teaching in a school as well as the in-school beginning teacher induction and mentoring. Furthermore, it is possible that the respondent is interpreting the questions in a particular way that is different to others.

In contrast to this one participant, other respondents who had been teaching for up to one year, acknowledged having greater exposure to *Ka Hikitia*, *Tātaiako* and the *Pasifika Education Plan*. In some instances, they had greater exposure than a number of more experienced teachers. It is reasonable to expect that a teacher with one year's teaching experience would not have undertaken professional development, or had experience with *Te Kotahitanga*, *He Kākano* and *Kia Eke Panuku*. Exposure would be limited or non-existent due to the time span of these projects. Furthermore, involvement with these three initiatives required schools to opt-in into the project initiatives.

4.3.2 Exposure: *Ka Hikitia* and *Tātaiako*

Ka Hikitia and *Tātaiako* are both current in our education system.

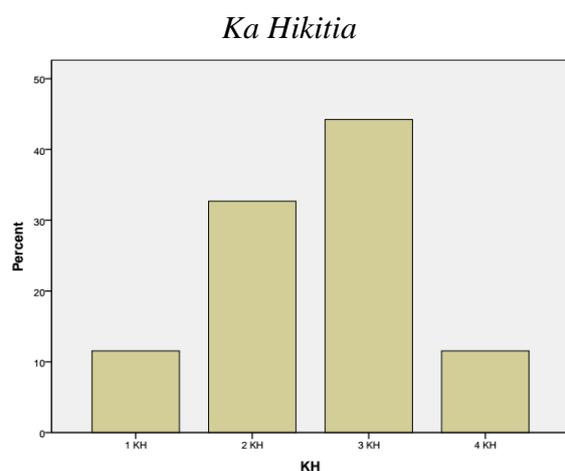


Figure 4.3: *Ka Hikitia* Respondent Exposure

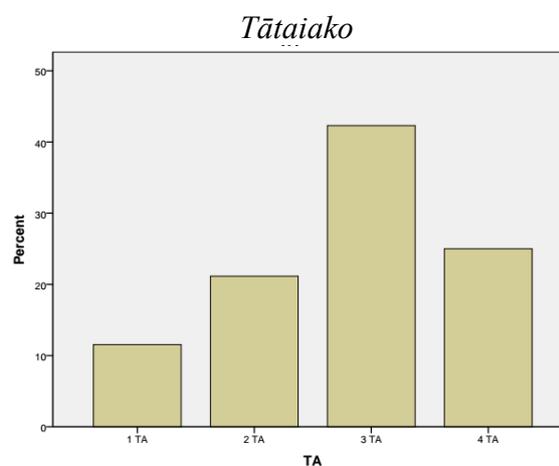


Figure 4.4: *Tātaiako* Respondent Exposure

Across the two education strategies and four initiatives the greatest number of teachers were exposed to *Ka Hikitia* and *Tātaiako*. The cumulative percentages indicated 67.3% (35) of the research respondents acknowledged engaging in a form of professional development or experience with *Tātaiako* and 55.8% (29) acknowledged having professional development or experience with *Ka Hikitia*.

Although only 11.5% (6) of the total respondents indicated that they had embedded elements or aspects of *Ka Hikitia* into their practice, the data from the supporting initiatives must also be considered. The initiatives developed to support the aims and goals of *Ka Hikitia* require consideration, concurrently, in particular, *Tātaiako*. Of all the strategies and initiatives examined in this research the largest percentage of teachers, 25% (13), responded to embedding elements and aspects of *Tātaiako* into their practice.

Of the respondents, 11.5 % (6) indicated they were not aware of *Ka Hikitia*. Two of those who indicated they were not aware of *Ka Hikitia* did not complete their teacher training

in Aotearoa and did not identify with being New Zealand *Pākehā* or Māori. One of the two respondents who was not aware of *Ka Hikitia* was trained overseas but indicated having professional development/experience with *Tātaiako*. More importantly, they indicated they had implemented strategies from *Tātaiako* into their practice. The other overseas trained respondent had experienced professional development or had experience with the *Pasifika Education Plan; Tātaiako; Kia Eke Panuku and He Kākano* but did not indicate they had embedded any elements or aspects of them into their practice.

The countries where both of these respondents completed their teaching qualifications fall within the classification of preapproved overseas teaching qualifications (Teach NZ, 2017). Notably, this means that no formal Aotearoa teacher training is mandatory. Like first and second year teachers, they may be required to engage in a suitable induction and mentoring programme that meets their needs in order to move from provisional registration to full. However, the data did not capture where, when and how these teachers gained exposure. The remaining four respondents who acknowledged they were unaware of *Ka Hikitia* were all aware of *Tātaiako* with three of them stating they had engaged in professional development or had experience with the initiative.

4.3.3 Exposure: *Kia Eke Panuku, He Kākano, and Te Kotahitanga*

Kia Eke Panuku, He Kākano, and Te Kotahitanga are initiatives that support the aims and goals of *Ka Hikitia*. The secondary education sector as a whole across Aotearoa had limited exposure to *Kia Eke Panuku, Te Kotahitanga, and He Kākano* unless it was a school within the project. The schools within the cluster were not officially engaged in these initiatives, however it is possible some schools adopted aspects of these projects and some teachers may have been at schools who had. Consideration must be given to this when reviewing the research results because schools engaged with these initiatives through participation. The research findings for

all three initiatives produced the least engagement statistics, professional development encounters, and the lowest acknowledgement of elements and aspects being embedded into practice overall.

4.3.3.1 *Kia Eke Panuku*

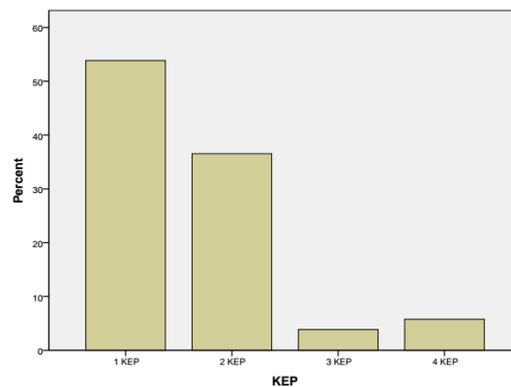


Figure 4.5: *Kia Eke Panuku* Respondent Exposure

Kia Eke Panuku presented the largest percentage of respondents not being aware of the initiative and it had the least number of participants who had engaged in professional development on it. Of the respondents, 53.8% (28) indicated not being aware of the initiative. Using the cumulative percentage, 90.4% (47) were neither aware of the initiative nor had they engaged in professional development or had experience with it. Of all participants, 5.8% (3) acknowledged they had embedded strategies from *Kia Eke Panuku* into their practice.

4.3.3.2 *He Kākano*

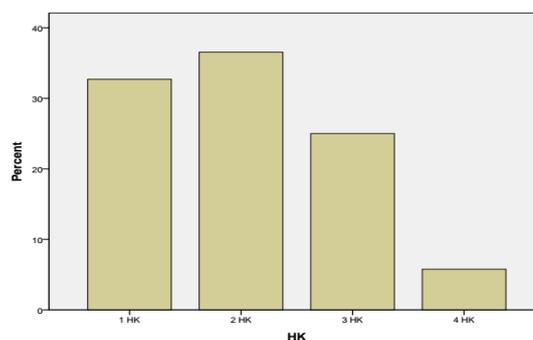


Figure 4.6: *He Kākano* Respondent Exposure

He Kākano presented the second largest percentage of respondents who were not aware of one of the strategies or initiatives, with 32.7% (17) of the respondents not being aware it. A further 36.5 % (19) of the respondents were aware of the initiative but had not engaged in professional development on it or had experience with it. Of the respondents 25% (13) had encountered the initiative and received some form of professional development or had experience with it but had not embedded elements or aspects of it into their practice. Like *Kia Eke Panuku*, only 5.8% (3) of all participants indicated they had embedded strategies from it into their practice.

4.3.3.3 *Te Kotahitanga*

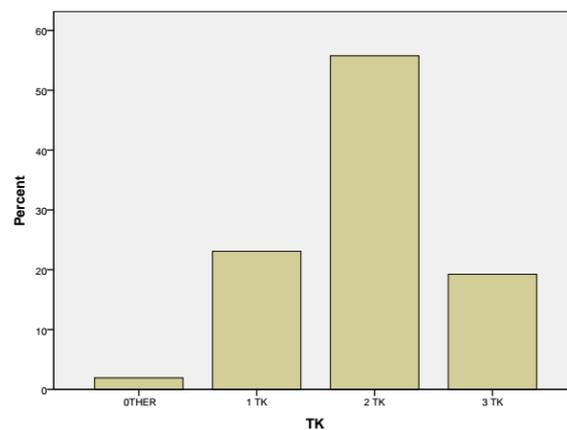


Figure 4.7: *Te Kotahitanga* Respondent Exposure

Te Kotahitanga was the only initiative that none of respondents indicated they had embedded strategies into their practice from. One respondent replied *other* and stated that they had not received any formal professional development on it but had used the website *Te Kotahitanga* to access resources. The questionnaire responses indicated that 23.1% (12) of respondents were unaware of *Te Kotahitanga*, 55.8% (29) were aware of the initiative but had not engaged in professional development or had experience with it, and 19.2% (10) had

encountered the initiative and also received some form of professional development or experience with it.

4.3.4 The Pasifika Education Strategy

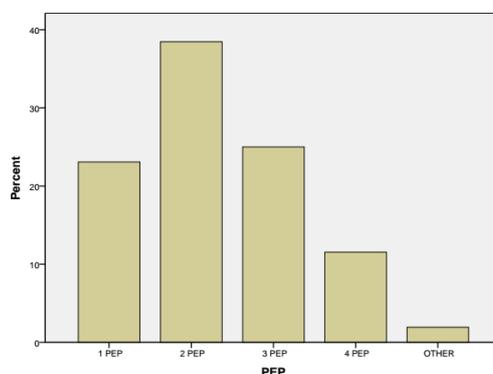


Figure 4.8: Pasifika Education Plan Respondent Exposure

The data collected on the respondents' exposure to the *Pasifika Education Plan* reported that 23.1% (12) of them were not aware of it and 38.5% (20) acknowledged being aware of it but without any professional development or having any experience with it. Professional development or experience with the *Pasifika Education Plan* was undertaken by 26.9% (13) of the respondents but they did not indicate they had embedded any aspects or elements. Only 11.5% (6) of the respondents said they had embedded elements and aspects from the *Pasifika Education Plan* into their practice.

4.3.5 Summary: Professional Development or Experience

Table 4.8 summarises the responses from the respondents regarding professional development or experience with the strategies and initiatives. This is an accumulation of responses from across the strategies and initiatives shown in Table 4.7.

Table 4.8: Professional Development or Experience Exposure Breakdown
(percentages rounded to 2 significant figures)

	Professional Development/Experience Exposure			
	No Professional Development/Experience		Professional Development/Experience	
	<i>n</i>	%	<i>n</i>	%
KH	23	44	29	56
PEP	32	61	20	39
TA	17	33	35	67
HK	47	90	5	10
TK	42	80	10	20
KP	47	90	5	10

This summary table indicates that for each strategy and initiative there was a sizable percentage of teachers who had not engaged in professional development nor had experience with each of the strategies and initiatives. On examination of the data, the largest percentage of the respondents had engaged in professional development or had experience with *Tātaiako* closely followed by *Ka Hikitia*, then the *Pasifika Education Plan. He Kākano, Kia Eke Panuku and Te Kotahitangi* had the least amount of engagement in professional development or experience with the initiatives. Further investigation of individual response data revealed that each respondent had undertaken professional development, or had experience with at least one strategy or initiative investigated in this research.

4.3.5.1 Holistic Summary: Professional Development or Experience

Table 4.9: Professional Development or Experience Exposure

	Professional Development/Experience Exposure			
	No Professional Development/Experience		Professional Development/Experience	
	<i>n</i>	%	<i>n</i>	%
KH and Initiatives	11	21	41	79
PEP	32	61	20	39

Assessing the questionnaire responses to each strategy and initiative in isolation is one way of interpreting the data. *Ka Hikitia*, *Tātaiako*, *Te Kotahitanga*, *Kia Eke Panuku*, and *He Kākano* were all developed to raise the educational achievement and experience for Māori learners and therefore, looking at the data holistically may also be useful and contribute to an overall understanding of the level of teacher engagement with them. Nearly 80% (42) of the respondents reported some level of involvement in professional development or experience with *Ka Hikitia* or supporting initiatives.

Of the respondents, 21% (11) had not engaged in professional development or had experience with *Ka Hikitia* or the supporting initiatives. Of these 11 respondents, 10 had not engaged in any form of professional development on the *Pasifika Education Plan* either. The demographic data for the 11 respondents revealed that they all undertook their teacher training in Aotearoa. The average (median value) years of teaching experience for the 11 respondents in Aotearoa was four years. Two of the 11 had taught in Aotearoa for 21 and 23 years.

4.3.6 Exposure: Discussion

The exposure to the strategies and initiatives demonstrated a lot of variability. This was exhibited in the level of exposure to the strategies and initiatives with it fluctuating from no exposure to some of the strategies or initiatives, to exposure that has led to pedagogical changes. Encounter or experience with the strategies and initiatives without pedagogical change or, at the least, trial with implementing elements and aspects suggests there is a disconnect between these documents and teachers' awareness of them to inform their practice from a teachers' perspective. The disconnect is evident in three distinct areas; no exposure, exposure but no professional development and professional development without embedding any elements and aspects.

No exposure or no professional development poses the following questions:

- Why have the teachers in this research who completed their *ITE* during the span of the strategies and initiatives not been exposed to them during their training?
- Why have teachers in this research not been exposed to the strategies and initiatives within the schools they are employed?

Professional development without pedagogical change:

- Why has some of the professional development on the strategies and initiatives not lead to pedagogical change?
- What changes need to happen with professional development content or delivery in order for it to lead to pedagogical change?

The questionnaire probed the respondent to ascertain if they had undertaken professional development or experience with each of the strategies and initiatives. This allowed the respondents to determine, based on their perspective, if they had. Furthermore, it also allowed them to determine what they classified as professional development or experience with a strategy or initiative, rather than defining it in the question. Although, as discussed earlier, the term professional development is considered outdated (Western Governors University, 2014) for this research project it was used as a convenient descriptor to encompass professional development, learning, or experience.

The professional learning administered and available to teachers throughout their *ITE* and then once they are in schools is not investigated in this research, however, the responses to the questionnaire allow an ambiguous picture to be drawn. In particular it raises questions as to why the respondents who recently undertook *ITE* training in Aotearoa are not aware of the current education strategies for Māori and Pasifika learners or *Tātaiako*. The *ITE* providers are

required to provide programmes that include Graduating Teacher Standards and *te reo* Māori competency, as set out in the Education Council's requirements for *ITE* programmes (Education Council, 2017a). It is possible that *ITE* programmes address cultural competence and *te reo* Māori language in a way that does not explicitly relate to current strategies and initiatives to raise the achievement of Māori and Pasifika learners. The Graduating Teacher Standards address aspects of the current education strategies and *Tātaiako* but they do not have to explicitly relate their programme content to them. *ITE* programmes are not investigated in this research and therefore it is possible that teachers leave their *ITE* programmes unaware of the rationale and imperatives behind current education strategies and supporting initiatives, it is also equally likely that could have been exposed.

In addition, this begs a question regarding the ongoing support provided to teachers and schools to continue embedding aspects of the education strategies and supporting initiatives once they are in schools. Accountability is in place through ERO to ensure school leadership assess how teachers are meeting the standard requirements of the *Practicing Teacher Criteria*. The challenge for school leadership is to ensure the in-school mentoring programmes and ongoing professional development opportunities are available and appropriate to enable and equip teachers to embed elements and aspects found in the strategies and initiatives into their practice. BES (2007) findings state that understanding the rationale behind educational strategies and initiatives is a fundamental element of professional learning for teachers.

A modest percentage (see Table 4.7) of respondents for each strategy and initiative indicated they had implemented aspects of the individual strategies and initiatives into their practice. It could not be claimed that teachers who did not indicate they had implemented aspects of the strategies and initiatives into their practice lack cultural competency or

proficiency. It is possible that their practice may already be inherent of the aspects and elements within the strategies and initiatives.

The level of cultural competency or proficiency of the respondents is unable to be identified from phase 1 data. Phase 2 data reveals how teachers may have a cultural competency or predisposition this phase 1 data was unable to be captured. The journey towards cultural competence as described by Gallavan and Webster-Smith (2012) boasts conscientisation and self-assessment. This research does not elicit responses that would indicate where on a cultural competence spectrum or cultural transformational journey they view themselves.

A greater number of teachers had engaged with *Tātaiako* than either of the other strategies or initiatives. This poses the following question: What is it about this initiative or the administration of it that differs from the other initiatives and strategies? The questionnaire did not elicit data on why some teachers engaged with a particular strategy or initiative more than another, however, there are characteristics about *Tātaiako* that differ from the other initiatives and strategies that align with the BES (Timperley et al., 2007) findings. Phase 2 explores why some teachers are motivated to modify their practice.

Tātaiako not only presents cultural competencies for teachers of Māori learners but it describes related behaviours (Education Council, 2011). The related behaviours are related to varying stages of a teacher's development and are presented in a manner that is simple and easy to understand (Education Council, 2011). The initiative states in a simple manner behavioural indicators and expected outcomes for each competency. The material is broken down for teachers. Furthermore, there is a level of accountability for teachers because they are connected to the New Zealand Teachers Council's teacher criteria.

4.4 The Māori Education Strategy: Implemented Elements and Aspects

This section presents the elements and aspects teachers acknowledged embedding into their practice. A thematic analysis of elicited self-reported engagement with *Ka Hikitia; Tātaiako; He Kākano* and *Kia Eke Panuku* has been conducted. This data and analysis seeks to address subsequent research questions SQ2 and SQ3 for the Māori Education strategy *Ka Hikitia* and the supporting initiatives *Tātaiako; He Kākano* and *Kia Eke Panuku*:

Inductive reasoning occurred whereby broader themes inductively emerged during the analysis of the respondents' responses. Five distinctive themes emerged from the analysis of elicited self-reported engagement with *Ka Hikitia; Tātaiako; He Kākano* and *Kia Eke Panuku*. Each of the emerging themes is expanded on in this section and then discussed. Direct quotes taken from the data are presented in italics with quotation marks. The emerging themes are as follows:

- The Treaty of *Waitangi*.
- Māori potential.
- *Ako*.
- Language, culture and identity.
- Productive partnerships.

4.4.1 Theme One: Treaty of *Waitangi*

Teachers directly and indirectly acknowledged the Treaty in their responses. A range of actions to promote and reinforce a bicultural understanding were evident. A commitment to the Treaty was demonstrated through reports of individual actions and school-wide initiatives. Respondents described school-wide initiatives that they engaged in: targeted professional learning and development on bicultural practices, staff appraisal requirements, development

towards meeting the bicultural areas of the standards, school-wide reo Māori provisions for staff and reflective journals linked to the *Tātaiako* cultural competencies.

The Treaty incorporates participation and partnership and this can transpire through collaboration. Principles of collaboration was acknowledged in numerous ways, for example “*wānanga*” was defined as where learning happened collectively amongst teachers in one respondent’s school. An awareness of “*being part of a cluster to raise Māori achieving as Māori*” was shared by another respondent. On occasion, responses explicitly referenced the Treaty, one respondent acknowledged the “*Treaty of Waitangi as a base for bicultural practices*” aligning with literature (Bishop & Glynn, 1999; A. Macfarlane, 2015b; A. Macfarlane et al., 2007; A. Macfarlane et al., 2015; Marshall, 1991). Another respondent described modifying their approaches to teaching and learning to reflect bicultural practices with the use of “*mihi* [greeting; to greet, to acknowledge], *te reo frequently used in class e.g. kia ora* [literally, have life be well/healthy and is translated as an informal hi or hello], *kai* [food], *korero* [a conversation, discussion], *mana, mahi* [work] *etc to incorporate language*”.

In contrast to ERO’s 2012 findings the evidence found from the questionnaire data are considerably encouraging. Respondents indicated a commitment to the Treaty in their responses through the acknowledgement of their involvement with implementing bicultural practices and in some cases they revealed their understanding of the Treaty. A number of the respondents described school-wide actions that were being undertaken in their schools providing evidence of Treaty consideration aligning with what is required for Government funded, state and state integrated schools under the Education Act (1989). Explicit responses affirming schools draw on the Treaty when making all educational decisions was not evident.

4.4.2 Theme Two: Māori Potential

An awareness of the Māori potential approach was evident in the responses. A number of respondents acknowledged an understanding of the concept of realising Māori potential as developed by *Te Puni Kōkiri* (2007). This was implicitly and explicitly expressed in a variety of ways. Responses conveyed an understanding of the need to realise Māori potential and challenge deficit theorising in order to enable productive student-teacher relationships. This aligned with how Bishop et al. (2009) highlight the importance of challenging deficit theorising to facilitate student-teacher relationships. Some questionnaire respondents explicitly stated they did not deficit theorise, and that, in the words of one respondent, “*realising Māori potential with equitable outcome approaches*” was everyday practice.

Respondents asserted that their high expectations were demonstrated through a variety of strategies such as dialogue and tracking of student performance and attendance using data. Some respondents stated they purposely tracked, monitored, and motivated students describing what Rychly and Graves (2012) defines as caring. In addition, respondents declared that this was an effective strategy that had a high impact on student achievement and engagement. The correlation between attendance and academic success for school students has been extensively shown (Donn, Bennie, & Kerslake, 1993; Education Counts, 2017c). According to the responses the analysis of student data and tracking also involved identifying senior students who were at risk of not achieving their year level qualification. Another essential point stipulated by some respondents was that the Māori learners who were at risk academically had learning plans developed for them. Whilst aspects of *Te Kotahitanga* were not referred to, a key focus of the project involved teachers being responsible for the achievement of their Māori learners (Bishop et al., 2007) and this was conveyed in the teachers’ responses.

A belief in the potential of the learner was reflected in the responses, some indicated that it enabled them to set work for their learners that enabled growth. *Ka Hikitia, He Kāhano, Tātaiako, Te Kotahitanga* and *Kia Eke Panuku* all promote the realisation of the potential of Māori learners. This realisation was transparent through teachers identifying opportunities for their learners, investment in relationships, student tailored education, an expressed understanding of indigeneity, distinctiveness, collaboration, and co-construction of plans. Bishop (2003) suggests “widely held deficit notions of Māori students can be addressed and replaced by an alternative model that emphasises on empowerment, co-construction and the critical importance of cultural recognition” (p. 221). The participants responses aligned with the core motivation of realising Māori potential, to move away from viewing Māori as deficit, failures, problems, risks, and support the acknowledgement of Māori self-determination and self-development (Goren, 2009; Ministry of Education, 2013; Te Puni Kōkiri, 2007).

4.4.3 Theme Three: *Ako*

The questionnaire data revealed an extensive awareness and understanding of the concept *ako* from multiple documents examined in this research. The respondents confidently described the implementation and occurrence of *ako* in the classroom and unambiguously defined it in their responses. According to one source, they viewed it as the student taking on the teacher’s role and “*teaching us in class*”. Some respondents described the implementation of *ako* as being reciprocal dialogue and others acknowledged it as teaching through shared knowledge and understanding. The captured responses revealed an understanding of reciprocity between the teacher and student. Reciprocity between the teacher and student is idea that is articulated by Glynn (2015) and Pere (1994). A number of respondents described the implementation of *ako* happening through students and teachers sharing knowledge, and learning from each other. The responses were reinforced with examples, such as their physical education curriculum was based on being a two-way co-operative learning model that

improved learning outcomes for their Māori learners as also suggested by A. Macfarlane (2007).

The teacher responses validated *ako* being implemented and how *ako* enabled deeper learning to occur, describing how they built relationships with students through reciprocity. Furthermore, a respondent stated it aided them in taking responsibility for their own learning, as well as that of their Māori learners. Another respondent described “*incorporating own knowledge, collaborating our knowledge*”. The respondents’ details of *ako* in action were in synchronisation with the concept and aligned with creating a dynamic situation whereby a relationship can be created, or deepened, through the teacher learning from the student and vice versa (Pere, 1994). *Ako* is a strategy proven to create effective and quality teaching and learning experiences (Glynn, 205; Pere, 1994) its extensive referencing by the respondents speaks to the success of teachers understanding the concept.

4.4.4 Theme Four: Identity, Language and Culture

The implementation, and increased use of *te reo* Māori in the classroom was mentioned extensively as an implemented strategy. The responses were comprised of language promotion through their own use of *te reo* Māori, encouraging students (Māori and *Pākehā*) to use it, visually displaying the language, and utilising contexts containing it. Examples described by the respondents included “*identifying every sign in English and adding a sign in te reo Māori*”, modifying greetings in the classroom into *te reo* Māori and everyday use of common phrases. A number of respondents also acknowledged school-wide language celebrations of *te reo* Māori in addition to national language initiatives such as *Te Wiki o Te Reo Māori* (Māori Language Week).

The respondents provided details of cultural particularities woven into their teaching and learning programmes. Their responses aligned with Gay’s (2002b) findings that “the

knowledge teachers need to have about cultural diversity goes beyond mere awareness of, respect for, and general recognition” (p. 107) of different ethnic values. She asserts that it requires the teacher to have “detailed factual information about cultural particularities” for the specific ethnic group (p. 107). The respondents were able to attest to having a deep understanding of the culture of some of their learners and that the culture of the learner was promoted and reflected in the curriculum in a number of ways. The introduction of “*cultural stories*”, deliberate “*use of oratory and whaikōrero* [oration]”, and the incorporation of *tikanga* and *te ao* Māori within lesson materials was described.

Another respondent stated they reflected language, culture, and identity in their subject content through “*choosing NZ text, short stories, and films as subject matter*”. Using and recognising the identity, language and culture of the student to tailor the learning to their needs was acknowledged, “*if there is a lot of cultural identity I encourage them to use it in their written responses*”. Responses referred to Māori language, culture, and identity being promoted through the celebration of *Matariki* [Māori New Year] and *pepeha* [introduction that establishes identity and heritage] at the start of the year. A respondent stated that the school reform initiative *Kia Eke Panuku* encouraged them to connect with *whānau* to establish cultural links and design lessons to allow students to “*share their experiences and feel connected to their history*”. Place based teaching and reflecting the local *iwi* history in teaching and learning programmes was also described demonstrating a commitment to the Treaty through connecting learning to *tangata whenua*. Teachers overall rated the inclusion of identity, language and culture as being highly effective.

A level of sociocultural consciousness was implicit in the responses and the extent of responses illustrated the depth of respondent understanding of the importance of identity, language and culture in the development of the child. The responses revealed a variety of

strategies being used by teachers that facilitate a culturally responsive environment, which allow Māori students to determine their own positionalities through being able to see their identity, language and culture reflected in their learning and surroundings. The respondents also described what is required to afford an advantageous education for Māori learners through them seeing their identity, language and culture reflected in what they are learning. Bishop (2003) states, “Instead of subscribing to dominant perceptions about Māori children, we need instead to create classroom contexts whereby Māori students can determine their own diverse positionalities in class” (p. 226).

S. Macfarlane’s (2009) *Te Pikinga Ki Runga* model promotes strengthening cultural identity, positively enhancing attitude and developing resilience. The responses provided examples that implicitly endorsed the *mana* of the learner as encompassed in the self-concept (*mana motuhake*) domain of the model, however, the respondents did not explicitly identify the link between the learners’ overall wellbeing and culture. Additionally, relational aspects were described by the respondents through them learning about the culture of their learners. The identity, language and culture of the learner, and the teacher play a significant part in the success of the learner on multiple levels (Gay, 2010; A. Macfarlane, 2015b; Rychly & Graves, 2012). The respondents did not describe or provide any data on understanding their own culture.

4.4.5 Theme Five: Productive Partnerships

Creating productive *whānau* partnerships was identified multiple times by respondents as a strategy employed from *Ka Hikitia*. They stated that through involving and contacting *whānau* to discuss their child's goals, it helped encourage *whānau* to be part of the learning. The participants viewed contacting *whānau* to discuss their child’s goals as a way of strengthening the home-school relationship. Further elaborating that it is an effective way to

relate to the learner. Respondents also acknowledged establishing relationships with the students enabled them to connect with *whānau*, family and caregivers. Some respondents listed simply making an effort to learn and correctly pronounce their learners' names as a strategy that helped build a relationship with students and their *whānau*.

Wānanga and *manaakitanga* were both identified as strategies implemented through “robust dialogue with learners, *whānau*, colleagues and other groups to ensure Māori learners success”. There was an overwhelming identification of the cultural competencies from *Tātaiako* with an emphasis on *manaakitanga*. Respondents demonstrated an in-depth understanding of *manaakitanga*, the ethic of care. They described using it to connect with the learner and *whanau*.

A number of respondents identified targeted professional development as a vehicle for developing their cultural competency, in particular *He Kākano* and *Kia Eke Panuku* initiatives. The critical cycle of learning from *Kia Eke Panuku* was explicitly mentioned as an initiative that assisted teachers with incorporating “culturally responsive and relational pedagogy” through “reflecting on traditional teaching practice” and incorporating *whānau* voice to identify where opportunities existed for incorporating effective strategies for Māori learners.

Respondents shared that through reflection of their practice it was evident to them the need for positive relationships with learners and *whānau*. Emphasis was placed on the need for positive relationships that exhibit humour, respect, and high expectations as a way of facilitating productive partnerships with learners. A conscious effort was conveyed through their responses to not only build relationships with students but also relationships with colleagues. The respondents deemed focussing on relationships led to enhanced engagement during lessons and they considered it highly effective.

Whanaungatanga was also identified by multiple respondents as another strategy they used in a variety of ways, such as “*whānau-class activities with whānau*” and getting to know the *whānau* through attending sports games, cultural events, welcoming *whānau* into the classroom and communicating with *whānau* through making phone calls home. An in-depth understanding of the importance of developing relationships with learners, *whānau* and each other through dialogue was explicit in the responses. These responses affirmed that “educationally powerful connections are relationships between schools, parents, *whānau* and communities that improve education outcomes for students” (ERO, 2015, p. 5)–The data did not reveal how frequently or how many *whānau* they connect with, but there was an overwhelming indication that it was an effective strategy.

4.4.6 In Summary: Emergent Themes *Ka Hikitia* and Initiatives

The emergent themes support the Principles set out in *Ka Hikitia* and feature, in varying degrees, within *Tātaiako*, *He Kākano*, and *Kia Eke Panuku*. Respondents’ answers aligned to the guiding principles of *Ka Hikitia*: Treaty; Māori potential; *ako*; identity, language and culture; and productive partnerships. *Ka Hikitia* promotes the centrality of the Treaty in education for Māori. This encompasses the Māori potential approach is the movement away from a deficit view of Māori as learners.

The findings, clearly indicate mutual ownership of these five imperatives and an understanding of how vital they are to Māori learners’ success and teachers’ cultural competency. The guiding Principles of *Ka Hikitia* were developed to guide the delivery of the strategy in order for the vision of “Māori enjoying and achieving educational success as Māori” to be realised (Ministry of Education, 2013, p. 10). The emergent themes are all integral components encapsulated within the Māori education strategy. This does pose questions beyond the scope of this inquiry of whether and how *Ka Hikitia* and supporting initiatives are

shaping the discourse of Māori education from a teacher's perspective. Furthermore, it is affirming to know that the five themes are valued and understood by teachers.

4.5 Pasifika Education Strategy: Implemented Aspects and Elements

This section of Chapter 4, in a similar manner to last section, is a thematic analysis of phase 1 data findings from respondents who indicated they had embedded aspects and elements into their practice. The data analysis seeks to address subsequent research questions *SQ2* and *SQ3* in relation to the *Pasifika Education Plan*. The emerging themes should be viewed as being interconnected. They overlap even though they are presented as four distinct areas. The responses were analysed and inductively the following four themes emerged:

- Relational Teaching.
- Building Connections.
- Targeted Teaching and Learning.
- Language, Culture and Identity.

The thematic analysis was approached in an inductive way, whereby the four emerging themes were derived from the content of the data (Bogdan & Biklen, 2007; Patton, 2015). The analysis in this section encapsulate the experiences of the participating teachers with their implementation of aspects and elements of the *Pasifika Education Plan*. The key findings are presented and discussed with some areas linked to relevant literature. The discussion includes italicised direct quotes from the respondents.

4.5.1 Theme One: Relational Teaching

Multiple responses provided details of relational teaching approaches that respondents deemed effective for their Pasifika learners. These details are substantiated by Hawk and Hill (2000) who argue that for high functioning student-teacher relationships to occur, reciprocal

respect is vital. Relational approaches identified by respondents included the ruse of humour, having one-to-one conversations, sharing personal cultural experiences, and being explicit about creating relationships with students. Furthermore, teachers engaging themselves in the learners' world was identified multiple times. These strategies were implemented through the teachers engaging in dialogue with the students and making conscious efforts to do so.

The dialogue encompassed conversations with learners about their own culture and the learner's culture. In particular, dialogue about the Pacific Islands and the teacher's own experiences with visiting, or knowledge of, the Pacific Islands was acknowledged. They deemed this line of dialogue as being effective and assisting with developing relationships with the learners; sentiments shared by Nakhid (2003). Some respondents acknowledged identifying the Pasifika students' specific ethnic background by learning about where they were born and other personal information. Almost all respondents deemed these relational approaches as highly effective and as having a significant impact on the learners' engagement and outcomes.

Allowing student choice was acknowledged numerous times by respondents as an implemented strategy. Learner choice or what is referred to as *learner agency* facilitates active learning, as opposed to the learner passively receiving subject matter (Core Education, 2016; Nakhid, 2003). One respondent stated they allowed their Pasifika learners the "*choice of who they worked with based on the importance of family and belonging*", and other respondents indicated student choice was an embedded and effective strategy. The data affirmed what Bishop et al. (2003), Alton-Lee (2003), and Nakhid (2003) suggest regarding learner agency, where teachers relinquish being the dominant presence in the classroom results to allow greater engagement. The *Pasifika Education Plan* states that educators should "provide secondary school learners with choice" (Ministry of Education, n.d., p. 8).

The respondents explicitly identified having high expectations as an effective strategy for Pasifika learners. Research asserts the expectations of teachers have a significant effect on student achievement (Amaro, 2017; Hill & Hawk, 2000). The respondents indicated that when a teacher conveys their high and realistic expectations to a learner it enables greater outcomes, or in the same way, if they are set low, they can deter educational progress. A. Macfarlane (2015a) states that “culturally responsive interactions encompass educators’ attitudes, expectations” (p. 27). The relational teaching approaches respondents acknowledged using suggested patience and persistence. The respondents described actions synonymous of warm demanders; warm demanders have high and realistic expectations, a genuine care and interest in authentically engaging with their learners (Bondy & Ross, 2008) (Bondy & Ross, 2008). “High expectations for Success” (p. 3) is promoted on the *Pasifika Education Plan* (Ministry of Education, n.d.).

Relational teaching approaches are proven levers for change and enhancers of student engagement and ways of assisting in narrowing the educational achievement gap between Pasifika and non-Pasifika learners’ (Hill & Hawk, 2000; A. Macfarlane, 2007; Newharbinger Publications, 2015) and this was captured with data collected on the questionnaire. Relational teaching approaches described by a lot of the respondents would enable and facilitate positive and authentic student-teacher relationships. The relational teaching data captured from the respondents is evidence that the teachers are committed to helping students achieve their potential. From the teachers’ perspective, they deemed these strategies as highly effective. Gay (2002a), suggests that when emotionally caring, warm and supportive classroom conditions are created students of colour perform better.

4.5.2 Theme Two: Building Connections

Central and dominant in Pasifika cultures is the connectedness of family and community (Parkhill et al., 2005). The strategies respondents described they embedded from the *Pasifika Education Plan* are crucial to the advancement of Pasifika students' because they strengthen the home-school relationship (Parkhill et al., 2005). Strengthened connections between school and home validate relational teaching approaches, which is imperative to raising the achievement of Pasifika learners (Education Counts, 2017b; Ministry of Education, n.d.).

A majority of respondents, who indicated they had embedded aspects of the *Pasifika Education Plan* into their practice, stated they were involved in supporting school, community, and education events for their Pasifika learners. This involved, but was not limited to, attending or participating in parent *fono* [meeting/councils in different countries of Polynesia], Power Up [an education programme for Pasifika learners developed by the MoE], SPACPAC [acronym for SPACifically PACific, MoE coordinators of secondary Pacific student events] supervising cultural group rehearsal, and accompanying Pasifika learners on Pasifika school trips. Most of the respondents were explicit about connecting with family and this was conveyed in the data. One respondent stated they got to know the "*Pasifika community by attending Pasifika events*" and that this provided an avenue for further contact.

Respondents described engaging in outside of the classroom activities as being effectual for connecting with, and engaging, their Pasifika learners more in their learning. The participants perceived this strategy as being effective and having a positive impact on the learner's educational experiences and outcomes. Parkhill et al. (2005) highlight the importance of connections outside the classroom for Pasifika learners. The interaction between the learner and their environmental context, and the reciprocal influence they have on each other is vital

for the child's development (Bronfenbrenner, 1979; A. Macfarlane et al., 2015) and acknowledgement of this point was affirmed in the responses and deemed by the respondents as being highly effective.

4.5.3 Theme Three: Targeted Teaching and Learning

The responses indicated that teachers within this research are targeting their teaching and learning programmes, and approaches, to the learner. They acknowledged an array of approaches being used to target the learning of Pasifika students. The respondents identified goal setting, mentoring, tracking, and recording progress and results for their Pasifika students as successful mechanisms for facilitating educational success. These approaches align with ERO's (2013) findings on what is required for a commitment to equity and excellence for Pasifika learners.

Multiple responses identified goal setting as an implemented aspect of the *Pasifika Education Plan*. Effective teaching that is related to successful school completion for Pasifika learners involves targeted actions by the teacher, including goal setting (Chu et al., 2013). Whilst some teachers acknowledged embedding strategies that support targeted plans, explicit references to teachers developing individual learning plans for Pasifika learners was not evident. Without further exploration, it is hard to determine from the data if the strategies that are inherent of a targeted teaching and learning programmes, as identified by respondents, were purposefully planned and implemented, or ad hoc.

Of the respondents who indicated embedding effective and quality teaching strategies from the *Pasifika Education Plan*, some stated they tailored them to the learner's needs. ERO (2013) suggest equitable outcomes can occur for Pasifika learners through a tailored and targeted approach. Successful schools demonstrated an explicit commitment to equity and

excellence and effective targeting of progression according to ERO (2013); the responses in phase 1 did include details of school-wide commitments.

4.5.4 Theme Four: Language, Culture, and Identity

Teachers acknowledged they embedded strategies that incorporated language, culture, and identity into their practice. Some specifically stated they encouraged students to maintain their home language within the classroom. Respondents said they greeted their students in the students' language and used their language and cultural influences in the learning context. In addition, one respondent said they reflected the culture of the learner in their assessment context to enable familiarity for the learner.

Respondents revealed they encourage Pasifika learners to share their culture with the class. One strategy that was employed was to create culturally relevant resources and classroom environments. Some teachers affirmed they sourced specific reading material and would seek out opportunities, within and outside the classroom, to learn more about their learners' culture. A number of respondents acknowledged making the classroom culturally responsive through using the students' culture, language, and identity where possible.

A variety of language, culture, and identity elements were identified and described by respondents and it was clear they support cultural identity being maintained and valued in the classroom. Fletcher et al. (2009, p. 29) states that "Pasifika students' self-esteem, self-discipline, and self-identity requires the inclusion of Pasifika language and cultural considerations in all aspects of Pasifika students' education", and this is evident in the responses. The participants gauged the use of language, culture, and identity as being effective for improving educational outcomes. The components and aspects of the *Pasifika Education Plan* described by the teachers assist in the endurance of cultural identity within the

mainstream, Fletcher et al. (2009) found that parents of Pasifika learners demonstrated a strong desire to see their children engaging and succeeding within education whilst maintaining their own cultural identity.

4.5.5 In Summary: Emergent Themes Pasifika Education Plan

Synonymous with what the *Pasifika Education Plan* endeavours to achieve, the respondents described actions that align with its aims and goals. The emerging themes are all captured in the *Pasifika Education Plan* and visually displayed on the *Pasifika Education Plan* Compass diagram (Figure 2.4).

Building connections with Pasifika parents, families, and communities are explicit in the *Pasifika Education Plan* and forms one of the outlined goals for the compulsory education sector. Relational teaching strategies are displayed in the Compass diagram as a way of achieving the goals and targets of the strategy. Targeted teaching and learning programmes are prominent in the detailed *Actions* section of the strategy. These actions include the implementation of programmes, learning opportunities, and interventions, as well as the integration and prominence of learners' language, culture, and identity.

Respondents indicated a connectedness with the document that facilitates connected partnerships between the teacher and the learner. This included the learner's school, home, and cultural environment. The respondents conveyed a responsiveness to the language, culture, and identity of their learners through specific actions, and furthermore, what was required to facilitate successful educational outcomes and experiences for Pasifika learners. Taleni (2016) asserts the importance of educators knowing their Pasifika learner in order to be able to teach them; a sentiment that resonated throughout the responses.

4.6 Key Findings Strategies and Initiatives: Exposure

Key findings materialised from all areas of phase 1 of this research inquiry. The details of how much exposure the respondents had to the initiatives and strategies revealed the following key findings:

- Not all teachers are aware of the current education strategies of focus in this research for Māori and Pasifika learners.
- The overall exposure to *Ka Hikitia* and supporting initiatives is encouraging when considered holistically. A raised awareness was evident and an encouraging number of teachers have embedded elements and aspects from these documents that has led to pedagogical change from their perspective.
- The *Pasifika Education Plan* overall exposure was encouraging at 76.9% but the percentage of teachers who indicated embedding aspects and elements into their practice was less than 12%.
- Professional development or experience with the strategies and initiatives of focus in this research does not always lead to a change in pedagogy.

4.7 Key Findings: Strategies and Initiatives Implemented Aspects and Elements

The implementation of aspects and elements of the strategies and initiatives have been comprehensively reported on. This data analysis also included how effective the respondents deemed their implementation of the aspects and elements on student outcomes. When asked to what degree did they perceive they were effective, the responses 95% of the time they described the outcomes as being either effective or highly effective.

- Of the 52 questionnaire participants, only 19 (37%) indicated they had embedded aspects and elements from *Ka Hikitia* and supporting initiatives into their practice. They

were able to provide a comprehensive recollection of a breadth of culturally relevant and appropriate pedagogical modifications.

- Of the 52 participants, only 6 (11.5%) respondents indicated embedding aspects and elements of the *Pasifika Education Plan* into their practice. The data provided were expansive and demonstrated a depth of understanding of the *Pasifika Education Plan*.
- The participants were able to gauge the overall success of the embedded element and aspects using a five-point scale. In general, the participants perceived the implementation of aspects and elements from the strategies and initiatives as being very successful.
- The embedded aspects and elements reported aligned with the actions set out in the education strategies and initiatives and supported the goals and targets of the documents.

4.8 Overall Summary

There is a synergy between the Māori and Pasifika education strategies and the responses. A disconnect is evident in three distinct areas; no exposure, exposure but no professional development, and professional development without embedding any elements and aspects. The efforts of schools and *ITE* providers to ensure all teachers are exposed to current strategies and initiatives was not explored in phase 1, however, this should be considered. Consideration needs to be given to the programme content or professional learning delivered or facilitated through *ITE* providers and schools. A significant range of aspects and elements of the strategies and initiatives teachers have embedded in their practice were identified providing evidence of successful pedagogical change. What can schools do to support more teachers to draw from the strategies and initiatives the aspects and elements that will create pedagogical change to enable Māori and Pasifika learners' greater educational experiences and outcomes?

Chapter 5: Phase 2 Data Analysis and Discussion

5.0 Chapter Introduction

Chapter 5 presents the analysis of the four narratives collected in phase 2 of this research. The interviewees' narratives were retrieved through semi-structured individual face-to-face interviews. The narratives are reported in the following semi-structure:

- Motivation for becoming a teacher.
- Biography.
- Engagement with strategies and initiatives.
- Professional learning and development experiences, thoughts, and ideals.

This chapter reports on phase 2 of the research inquiry and answers parts of the overarching research question by addressing the subsequent research question *SQ4*.

Overarching research question:

From teachers' perspectives, how do education initiatives and strategies for Māori and Pasifika learners' have an impact on their teaching?

Subsequent research questions addressed in this chapter:

- *SQ4*: What motivates teachers to embed these education initiatives and strategies into their practice?

5.1 Phase 2: Face-to-Face Interviews

Phase 2 can be described as a *kanohi kit e kanohi* face-to-face connection, closeness of the researcher and participants. Prior to conducting the interviews an interview guide was prepared from a set of base questions and modified for the respondent's questionnaire responses. The interview conversations were initially directed by the interview guide to clarify the

respondent's responses in the phase 1 questionnaire. The interview guide was semi-structured and allowed the respondents to share their experiences and thoughts beyond the scope of the study. The topics and issues discussed varied to some degree with each interview as they shared their own experiences. Nonetheless, most responses to posed questions across all of the face-to-face interviewees revealed commonalities. The interview questions were not the same as the research questions. The goal of phase 2 was to understand the perspectives of teachers in relation to the effectiveness of the strategies and initiatives this research is centred on.

5.2 Narratives

5.2.1 Participant 1

Participant 1 became a teacher because she could “*see a need for teachers that are passionate about improving students' situations*”. She views education as an avenue for students, particularly those from low socioeconomic backgrounds, to make something of themselves and use education as a vehicle to achieve a higher quality of living, better jobs, and access to opportunities. Her motivation to help students was fuelled from growing up in Rotorua, (a small city in the North Island of Aotearoa) and what she witnessed happening to people from low-socioeconomic backgrounds. This was participant one's main motivation to move into education as a career. She completed a Bachelor of Science (Biochemistry), and following this she spent a year at a private teachers' college. She has ten years teaching experience from two different secondary schools, both of which are low decile with an ethnically diverse range of learners.

Participant 1 indicated on the questionnaire that she has had professional development with the Māori education strategy *Ka Hikitia*, the cultural competencies to *Tātaiako*, and the *Pasifika Education Plan*. She did not indicate on the questionnaire that she had embedded any elements or aspects into her pedagogy. She further elaborated that the professional

development was confirmation that what she was doing was correct. She attributed the strategies she was already doing to what she had previously read and learnt about, not the one-size fits all professional development that she had encountered. She had training on ESOL (English as a Second Language) students and that also proved to be a source of strategies. She had made a conscious effort to engage in professional learning and development on literacy strategies for ESOL and for Māori students. Further sharing her awareness of the importance of understanding the learner's culture to be able to meet their needs, not just educational. Examples of strategies she considers are second nature to her are : correct pronunciation of names, greeting and seating students, getting to know students and engaging strategies to work alongside challenging students .

She acknowledged being aware of the initiative *Te Kotahitanga* but had not undertaken any formal professional development on it. Her exposure to the initiative was through self-exploration into educational approaches that would assist her with teaching and engaging her Māori learners. This exploration resulted in her reading much of the literature by Bishop and purchasing his book *Culture Speaks*. Participant 1 said she often refers to *Culture Speaks*, and uses it as a guide for teaching. It was while engaged in this literature that she became aware of *Te Kotahitanga* and this led her to learning more about the initiative. Initially, her goal was to find strategies for in the classroom to enable her to meet the needs of her Māori learners.

Participant 1 provided an example of one of the strategies she implemented into her practice to improve educational outcomes for her learners. From the Bishop's work, she read about how effective group work is for Māori learners. She said the literature informed her about Māori and Pasifika learners, responding better to group work than to individual work and she therefore spent time working on how to implement it in her classroom. She also said she was aware of the oral nature of Māori culture, and therefore, she facilitated group work that

involved a lot more oral work. Participant 1 said she further developed this strategy the following year by placing the whole class in groups for the duration of the year, including for assessments, which were all conducted as group assessments. This meant every student in the group would receive the same grade; her inquiry produced varying results, with some groups doing really well, and others having a few students pulling the rest of the group along.

Her way of perceiving the effectiveness of this strategy, and other strategies, is first through her having prior knowledge about the students. Prior knowledge allows her to gauge her students increased engagement on a task. In addition to being more engaged, she said students would pick up concepts and knowledge more quickly; she perceived this as a sign of effectiveness. She attributed the success of the group strategy to the way and level of engagement exhibited by her students, how quickly they grasped a task, their confidence to try things in front of their peers, and the way they collaborated.

Participant 1 stated she would often have low ability students to teach, and recalled the strategy being of benefit to all of the students. The group approach enabled students to teach each other within the group; she considered this to be another indicator of the success of the group strategy. She stated that when applying the group strategy, she observed the increased engagement of the students and how they “*were switched onto learning*” as opposed to other times. She had previously experienced students getting stuck on words; however, with the group work they collaborated and assisted each other.

When participant 1 discussed professional development courses she had undertaken she said that when professional development is administered once they sound really good but very little support follows the learning. She said

Like so many professional development courses, you think that sounds really

good but they don't tell you how to do it, and they don't give you time to think about how to do it. So you end up struggling with how to do it so I just continued on doing what I was doing.

She also confirmed that where new strategies were presented during professional development she was often unable to embed them for two reasons; no guidance on how to do it, and no time to, think about it or implement it into her practice.

When asked what professional development or learning style would work for her, she stated that ideally she would like to have a strategy presented, time to understand and trial it, and then time to work on the next strategy. She further elaborated that if an initiative has several components or ways for a teacher to modify their practice, having the different strategies broken down into small chunks, with time for each chunk to be worked on is what she foresaw as advantageous for her pedagogy. She likened it to *“heavy scaffolding of a lesson, do a small chunk take that away, do something with it and then you can get the next chunk, build on that”*.

Participant 1 shared about a professional development course that she had undertaken where there had been aspects she was able to embed into her practice. She said she engaged in a couple of courses that spanned over a year that were delivered by the local university through a focused cluster. One of them was targeting low achieving students and the other was on improving Māori and Pasifika achievement in NCEA Level 2 Chemistry. As part of this course she developed her inquiry for the year around investigating students with specialised needs and incorporated a lot of literacy work. In addition, Participant 1 is currently [at the time of data collection] involved in a similar professional development course focused on interdisciplinary academic reading for students to enable them to cope with the university work. The focus is to prepare students for university by introducing them to academic readings. As a

result, she has been trying to embed associated strategies into her Level 3 Chemistry programme. She reiterated that her goal and purpose is to help “*students to be the best students that they can be*” and to help them “*make the best of what they’ve got so that they can actually get out there because I’ve just seen too many people trapped*”.

When asked about her training to be a teacher and what, if any, of the strategies and initiatives from this research she was exposed to she replied “*none*”. She indicated that her teacher training included a small section on the Treaty, and some minor *reo* Māori skills. Inclusive in this small section of her teacher training she learnt to say her *mihi* and they provided some Māori pronunciation assistance. Participant 1 maintained that growing up in Rotorua exposed to correct pronunciation along with other aspects of the Māori culture. She therefore did not consider this component of training was meaningful for her. In addition to this section of her teacher training, she recalled having a class discussion with other trainees about what they could do for Māori and Pasifika students. The discussion was not allocated a lot of time. She had to undertake a small amount of research on Māori and Pasifika learners and present her findings to her class. She explained that the focus of the institution where she trained to be a teacher dominated the course time allocation of material.

When asked what would motivate her to modify her teaching practice, she said if you identify a strategy or approach is not working

you think how can I present that in a different way that they’d actually understand it. Sometimes you can teach the same thing, especially when it’s a hard concept, three or four different ways and you just see lights turning on each time.

When asked why she thinks some teachers are motivated to implement Government initiatives and strategies to assist Māori and Pasifika learners and others are not? She suggested

teachers are motivated where time is allocated to allow them to engage with the material. She then added that the material has to resonate with the teacher where they understand its relevance to them. She also elaborated on how professional development currently does not allow teachers to consider what they have learnt, how they will embed it into their practice, and the time to do so. She said you often leave professional development thinking *“that’s a cool idea but then nothing’s done with it”*. When asked again what she thought would work she reiterated her previous suggestions with an emphasis on scaffolding, something small to start with that you can then build on, and likened her preferred way of learning to the way students learn.

We discussed her request for further professional development and she shared that her desired outcome is to have students more engaged in their learning. In particular, she has observed how a number of students *“don’t switch on to science”* and attributes it to them not being exposed to science or science concepts at home. She added that they *“don’t realise what science is about”* and pleaded, any help she could get with switching students onto science, would be more than welcomed.

When asked what her preferred way of learning is, she said she needs to read it first in order to create a base knowledge of the content, then the next step is to engage with somebody else or do some collaboration with one or maybe more people on the material to determine how to embed it into her teaching practice. When asked what she thinks works the best for teachers, in general, she replied *“I don’t really know if there is a best, one best fit because we all do learn differently”*. She also suggested that because of time constraints sending teachers information to read, in some cases, is a waste of time. She said that some teachers, like herself, like to read whereas others like to listen, and went on to say, *“You can see a classroom, actually, you can see a classroom by looking at the teachers in the staffroom”*.

5.2.2 Participant 2

Participant 2 became a teacher because her teachers had a significant amount of impact on her when she was at school and it was a positive experience for her and created a desire in her to do the same for others. She asserted that she had aspirations to have an impact on the lives of others through education, with the intention of assisting young people to understanding the importance of education. She spoke about one teacher in particular who would continuously check on her progress, and how she was coping at school. The teacher was aware of the struggles she was having, and extended care to her. This also involved “*breaking down the things for me that I couldn't break down for myself*”, and where she lacked understanding the teacher would assist her in way she could comprehend. She said teachers did extra tutorials with her and also sourced her a mentor. The impact of what she experienced installed a desire to do the same for others.

Participant 2 trained as a teacher at her local university and had been teaching for one year and one term at the time of this interview. She completed a Bachelor of Education. Her current school is the second school she has taught in. Her teaching experience is comprised of two different secondary schools, both are low decile schools with an ethnically diverse range of learners.

In the phase 1 questionnaire Participant 2 responded to the *Kia Eke Panuku, Pasifika Education Plan, He Kākano, Te Kotahitanga, and Ka Hikitia* sections as not being aware of them and not having had experience or professional development on any of them. She elaborated that she has not put any aspects of them into practice due to lack of knowledge. Participant two stated she had read about the *Pasifika Education Plan* but she had not seen it put into practice, and would not be able to recognise aspects of it in other peoples' teaching.

She recalled being exposed to *Tātaiako* during teacher training and “*read a wee bit about it*” but she would need to view aspects of it being applied to understand it, reading about it was not sufficient for her to grasp the content. Participant 2 said that during her teacher training there may have been one two-hour lecture on *Tātaiako*. She said the document was not broken down, and it was taught as a whole document, further stating, it “*was not meaningful*” professional development for her. She was unable to engage with the subject matter because of the way it was delivered in a rushed manner. She said she was aware of the concept of *ako* and the importance of learning from the students.

Participant 2 did not recall any other sort of specific culturally responsive strategies taught to her for teaching Māori and Pasifika learners. She assumed that when she was observed by the supervisor while on teacher training placement, they automatically thought she was being culturally aware because she was of Pacific Island decent. In addition, she thought her observer did not challenge what she was doing culturally because she was of Pacific Island decent. Participant 2 clarified with classmates what they were expected to do in terms of cultural awareness and discovered that she did not have to meet the same requirements. She said she was not challenged on cultural aspects of her pedagogy and was told she was doing well, but she was unsure exactly what she was applying or doing well. Participant 2 had recollections of her teacher training including professional development on the Treaty but she could not recall any of it.

According to participant 2, her teacher training mainly consisted of learning how to teach through practice; doing it, rather than looking at models. In addition, she was unsure of a lot of the strategies she learnt from professional development during her training, adding that she has learnt to treat all learners as individuals from a practicum placement. She applies this to all of her classes. She avoids the “*one size fits all*” approach stating “*every learner has a*

way of learning in my class rather than teaching the one size fits all". She learnt this individual learning approach through observing other teachers.

One teacher she observed *"catered for all learners"* and she observed *"what worked for one wouldn't work for the other"* and therefore the teacher modified each student's plan in order to make it applicable for the student. Participant 2 reflected on how the students were still encouraged to strengthen the area they struggled with. She further explained how students would be achieving at different levels, and the students were encouraged to work at their own pace. She explained it as *"you're doing the same thing but it's just worded differently or created differently for them"*. She described differentiated process and content elaborating about a group of students she had who had mixed abilities. Participant 2's example was where one student couldn't write, some couldn't use a computer whereas others were really good with both. To address the varying needs, she modified the tools the students were using to their preferred tool and the content accordingly.

When asked why she thought some teachers are motivated to implement Government initiatives and strategies to assist Māori and Pasifika learners, and why others are not she thought it could be because people do not understand the different backgrounds of Māori and Pasifika learners. She added that Pākehā and non-Pasifika people do not understand that they need to know about Māori and Pasifika learners' backgrounds and cultures. She identified the need to understand the background of the learner to be able to teach them. She reflected on what she experienced as a learner and stated that she would only be responsive to learning from someone who knew her, *"they have to know who my family is, they have to know my background where I come from before they can try and teach me something which is kind of like the way we're brought up"*.

Participant 2 elaborated on how getting to know someone first is what is required before anything else, asking someone “*where are you from, what village are you from, who’s your family, what’s your last name*” was the way I was brought up further stating “*that’s how you make the connection*”. She highlighted that it was the way she was brought up. She described the cultural competencies, *whanaungatanga*, *manaakitanga*, and *tangata whenua* and when questioned about the cultural competencies captured in *Tātaiako* she agreed that she possesses them but has been unaware of them. Her responses revealed what, possibly, her observers during her teacher training also observed, that she engaged learners through an unconscious response to the culture of the learner, an innate cultural predisposition or proficiency.

She also thought that some teachers do not engage with initiatives and strategies for Māori and Pasifika learners due to a lack of understanding because the teachers have a different culture from learners. In summary, she didn’t think they would see the relevance of the document due to not understanding the cultural needs of different learners. Participant 2 alluded to some teachers not being able to connect with students. She used her Filipino students as an example and how every time a student meets with a parent or their friends they greet them by lifting their hands to their heads, describing it as a cultural thing and a sign of respect in their culture, further adding that the automatic demonstration of respect may not be understood or undertaken by non-Filipinos.

When asked what the best way is for her to learn she said she needs to “*see it, I need to see how it works in that class and I need to see how it works for students*”. She went on to say she cannot learn from just reading about a learning strategy. Participant 2 finds reading information about a strategy not meaningful for her. She elaborated on seeing the strategy modelled by a teacher, she said she looks for the way the strategy is received by the students and looks for their expressions to gauge the success of a strategy. She emphasised the need to

see a “*students face, look at their body language, how they react to what the teacher’s giving them*”. She said through observing a teacher she can tell if they teach from the heart, adding, she would “*love that teacher to be my teacher*” if they teach from the heart. She said she often reflects back to when she was a student to gain insight for her learners.

When asked if she could change or have input into the exposure, delivery, or availability of professional development what did she think would be the most beneficial things for her? She thought strategies being role played would be beneficial, for example a video of teachers or students doing it. She then said that filming a teacher doing what they do naturally would work for her and possibly others because she needs it to be shown to her first.

When participant 2 was asked what she thought would work for other teachers, she thought they needed to be able to relate to the material. In addition, she proposed the professional development should be like a lesson and include examples that are supported by research. Lastly, participant two stated that for professional development to be beneficial for her, she requires time to be able to evaluate what she is currently doing, and what she aims to be able to do with the new strategy and specified that being able to conduct self-evaluations orally would be helpful.

5.2.3 Participant 3

Participant 3 became a teacher because she believes that in most cases parents try their best; however, some are just ill-equipped to provide their children with what they need. She stated “*I wanted to help*” through being a teacher, because teachers can have a “*positive influence*” she also said that she enjoys working with young people.

Participant 3 trained to be a teacher at the local university and completed an integrated

degree. Her teaching qualifications are a Bachelor of Education and a Graduate Diploma of Teaching and Learning. She has been teaching for four years and has taught in two schools. Her first school was a residential special school, and her current school is a low decile school with an ethnically diverse range of learners.

Participant 3 expressed her disappointment in the lack of exposure to the Government strategies and initiatives for teachers of Māori and Pasifika learners. She indicated on the phase 1 questionnaire that she had no professional development on *Kia Eke Panuku*, *Pasifika Education Plan*, *He Kākano*, *Te Kotahitanga*, *Tātaiako*, or *Ka Hikitia*. She stated she was aware of them through a culturally responsive postgraduate paper she undertook. Participant 3 revealed that in her first teaching position as the teacher of the bilingual unit she would receive correspondence on anything to do with Māori that was sent to the school. She had received copies of *Ka Hikitia* that she passed onto her team leader but nothing was done with them.

She asserted that she is aware her practice is in accordance with the models presented in the Government strategies and initiatives of focus in this research through her postgraduate studies. Participant 3 declared she couldn't specifically recall the finer details of each model (strategies and initiatives investigated in this research) but she has undertaken a lot of learning based around culturally responsive pedagogy, and she believes her practice is reflective of it. She demonstrated by explaining about how *Ka Hikitia* is about allowing Māori students to achieve as Māori, which is what she facilitates in her classroom and allowing students to be themselves, incorporating and welcoming the learner's culture into their learning space. She asserted, "*I do not allow a student's culture to be left at the school gate*".

When asked if she thinks she is able to apply aspects of *te ao* Māori into her practice more readily because she is Māori, she agreed and elaborated further that she feels she has a

better innate understanding of all things Māori through experiencing a lot of things herself in Māori environments. She attributed these experiences to moulding her personally and professionally, adding that “*when you live in something, when you’re immersed in something you understand it more*”.

When discussing the elements and aspects of the Government strategies and initiatives she expanded on how her *reo* Māori is not fluent, however, through *ako*, she is able to learn from a student in her class. The student’s higher level of language proficiency enables Participant 3 and other students to learn from her. In addition, Participant 3 runs tutorial lessons where more competent *reo* Māori students help those who are less competent. Participant 3 discussed students seeing themselves reflected in the content of their learning within her classes, and even though she finds it challenging, at times, she said her *kōrero* with students is about their *whānau* and what they are doing with their lives outside of the classroom.

When asked about what exposure she had during her teacher training on the Government strategies and initiatives she stated none. Participant 3 recalled one lecture in her fourth year and associated to the lecture was an assignment on being culturally responsive. She was introduced to the bicultural framework for within the classroom, the *Hikairo Rationale* (A. Macfarlane et al., 2007) (not of focus in this research). In addition, she remembered being on practicum that year where some of the observations required them to speak about how the lesson was reflective of the bicultural framework and its elements. The trainee teachers were measured against the bicultural criteria contained in the framework of focus.

She felt the process was a tick box evaluation of a “*tokenistic*” nature by the organisation, where it was done because it was requirement of the course, not because it was the best approach for students. In addition, there was limited time dedicated to the process.

Participant three clarified that she had no other exposure to the documents discussed in this research, also alluding to the fact that from her perspective it was not a priority within her teacher training course. She thought this was evident through the limited amount of time that was dedicated to it over her four years of teacher training. However, she stated that she was inspired by the *Hikairo Rationale* and therefore was motivated to complete postgraduate studies on culturally responsive pedagogies.

When asked how she thought things were going now in terms of preparing culturally responsive teachers, she thought it had improved and evidence of that was the involvement she has with training provisionally certified teachers on culturally responsive strategies. Participant 3 also acknowledged her awareness of the “*buy in*” of teachers, deputy principals and principals into culturally responsive postgraduate studies. She highlighted the requirement for some type of accountability for the teacher training providers who develop the courses, she said she completed a “*whole semester paper dedicated to special education; however, nowhere near as much dedicated to understanding how to improve outcomes for Māori learners*”. Participant 3’s education on being culturally responsive was through choosing to do a postgraduate paper after becoming a teacher. She also stated that her teacher training did not include any learning on the Treaty.

Participant 3 asserted that she has been able to embed strategies from her postgraduate studies learning because she made a conscious effort to be more culturally responsive, and is reflective. This was also because she was aware she needed to modify her practice to meet the needs of her learners. She further attributed her culturally responsive pedagogy to teaching in a bilingual unit, and the role she was fulfilling. In addition, given what she has witnessed in schools, she believes she knows a lot more than she realises about being culturally responsive, particularly of Māori ways of being and *te ao Māori*.

When asked how she perceives the strategies she embeds make a difference for her students, she said she has a heightened awareness of the effect, but could not articulate precisely how and described the following situation:

I was doing some testing on te reo Māori and one of the questions that I asked “nō hea koe”, where are you from? My students were from different places and I didn’t realise, one of my students was from Sri Lanka. I didn’t know that and I should know that. But it sparked an interest because one of my interests is cricket, so I asked him “do you like cricket?” and he does, he plays cricket, we now have a connection that will be advantageous for his learning. Because I know when students feel like their teacher’s care about them, and about their learning it is a motivation factor. There was one student that I was having a bit of trouble with, minor behaviour nothing too major. I wrote the te reo Māori word for the Philippines, Perepini up on the board and said to her she could use this. She was like, how do you know that? And I said oh well I found it out because I knew that you and a lot of my students are from there. And she saw that I was invested in her learning and cared. I’ve had less issues with her now in terms of her behaviour.

When we discussed the strategies and initiatives that Participant 3 has not received professional development on and what she thinks the best way is to receive it, she shared her thoughts on what happens with funding and how it could work better. She posed that within schools someone could be identified to be upskilled and then work with smaller groups of staff members, as opposed to bringing in an outsider. She reiterated her preference for smaller groups of teachers learning. Participant 3 suggested if they are subject specific groups they can make it relevant to their context, share ideas and develop unit plans. She also asserted her thoughts on how people need to be “held accountable because not all educators are self-motivated to improve their practice” and suggested that the most logical place for this to

happen is within the appraisal system. Her perception is that most people take improving their practice seriously, therefore she feels small departmental groups would be productive. This also includes “*an action plan from which each individual can kind of make their own*” and this be linked to the appraisal system where they reflect on it.

When asked how she best learns, she said she said her optimal learning style is with *kōrero*. Participant 3 went onto to elaborate that where professional development is a lecture delivery, it must be delivered by someone who has been exposed to the environment of concern and added that a “*key part being that they give examples, I respond really well to examples*”. She then named a few lecturers who use their own experiences as examples, stating they “*have all practiced, and they talk about their own practice*”. She said they illustrate the principle or key component of a model or framework with an example of how it is used. She stressed her fondness for the *Hikairo Rationale* reflective version of the bicultural framework previously mentioned. Participant three stated the reason why she preferred it was because it tells the teacher what to do and how to do it, as well as being practical. In contrast, the strategies and initiatives have general statements about a need to be more culturally responsive but do not have a component that tells the teacher how to do it. In contrast the Hikairo bicultural framework is broken down: “*it literally says things like have bilingual posters in my room or I greet students as they come to the door*”.

She added that visual models or models that are in a pictorial manner assist her with learning. In summary, she prefers receiving information verbally delivered by somebody who is experienced and can actually identify what the concept is or the aspects that they are trying to educate you on. Moreover, being provided with actual real life examples from their own experience assists in engaging with the material. She further clarified that their *mana* of the

topic, for her, is determined by them having done it themselves, stressing the need for authenticity of knowledge or expertise.

Participant 3 perceives the MoE contractors employed to deliver professional development are less effective. She stressed the need for the material to be broken down into small manageable chunks of learning that are easily understood, and if presented in a diagram, easy to read. Participant 3 recommended a checklist for measuring one's own understanding. She dismissed the effectiveness of one day courses for professional development because they have no built in follow-up.

When discussing *Ka Hikitia* and the *Pasifika Education Plan* she stressed the need for the documents to be useable for teachers and be broken down into simple tasks. She also thought a middle or senior management person needed to follow-up on how the teacher went with any professional development undertaken. Participant 3 shared about how her previous school required teachers to present what they had learnt on the professional development back to the staff. At her previous school, professional development was considered to be significant and one way of consolidating what was learnt was to share it with other staff.

When asked why she thinks some teachers are motivated to implement Government strategies and initiatives that have been developed to assist Māori and Pasifika learners and why some are not, she responded with it "*depends on whether someone cares or not*". In general, she believes teachers either view teaching as a job or they are passionate about teaching, and therefore care about their learners and their progress and said that "*some teachers are invested in their students' learning and some are not*". Likewise, she proposed some teachers are genuinely invested in their own learning and will therefore seek to better themselves. She was motivated because she cared and understood she needed to know how to

connect to the learner and their culture.

Participant 3 said she has witnessed teachers being motivated to upskill for appraisal and promotional opportunities alike. She recalled an example of a teacher she worked with being motivated by management units to upskill and train others. As a result, she said the teacher was very successful at it: *“she really genuinely got invested and that filtered down to us as staff and the motivation behind that was financial”*. The intrinsic motivation of people was discussed and she shared how she would upskill in order to be able to assist a student in her class, declaring that if she did not have the knowledge or skills to assist a learner, concluding, *“I think having learners with diverse needs often will motivate a teacher to better themselves or get professional development”*.

When asked if she could change or have input into the exposure, delivery, or availability of professional development for others, what did she consider would be the most beneficial approaches for teachers in general? She said the MoE funding could be used to ask teachers how they learn the best, *“what’s going to work, what hasn’t worked”*, and to conduct this face-to-face. We discussed the possibility that teachers, like herself, are not exposed to the Government strategies and initiatives that would have a positive impact on their pedagogy, she asserted the need for this training to be embedded into the teacher training programmes: *“it needs to happen in the teacher education and it needs to be assessed and there need to be people working with the teacher educators to make sure that that is you know done properly”*.

Participant 3 articulated the need for accountability and therefore the lecturer should be responsible and part of their appraisal system. In addition, she stated *“within each school they should have someone dedicated to culturally responsive pedagogy”* and noted the relevance of it within the newly established communities of learning.

5.2.4 Participant 4

Participant 4 became a teacher because he was frustrated with the hospitality industry and sought more holidays and greater remuneration. He trained to be a teacher at his local teacher's college and has been teaching for 11 years. Participant 4 has taught at three co-educational schools: two are low decile schools, with one being highly multicultural.

He completed his Bachelor of Arts in English stating his degree was also comprised of papers on the Treaty. Five years after he graduated he returned to a teacher training institution to complete a one-year Teaching and Learning Diploma before moving into education as a fulltime teacher.

Participant 4 indicated on the phase 1 questionnaire that he had no professional development or experience with *Kia Eke Panuku*, *He Kākano*, or the *Pasifika Education Plan*. He said he is unaware of any strategies he is using that relate to any of them. He indicated that he was aware of the initiative *Te Kotahitanga* but had not undertaken any professional development on it; however, with further discussion his response was incorrect as he had mixed it up with *Tātaiako* and then he said how confusing it has been to have multiple documents to consider.

Participant 4 indicated that he had professional development on and experience with the Māori education strategy *Ka Hikitia* and also with cultural competencies *Tātaiako*. When asked to elaborate on his exposure to the strategy and initiative he stated that the learning on *Ka Hikitia* was because ERO were going to be reviewing the school and they had no provisions for dealing with Māori students at the school. He felt it was “*brought out of thin air*” and delivered by the teacher of *te reo* Māori. He stated he has a limited memory of it but it did involve the local *iwi* and developing strategies for advancing the presence of the *iwi* in the

school. He said that once ERO had left *“it was case closed, job done, goodbye Ka Hikitia never to be seen again”*.

The professional development he received on *Tātaiako* was a more authentic process. With *Tātaiako* it was delivered by colleague he had a good relationship with, and therefore he engaged in the professional development to support her. He added *“it felt like we were going along on a journey rather than having something dumped from above. It was very different delivery”*. He found it awakening and has since increased the amount of *reo Māori* used in his classroom. He said the professional development *“lit a spark and I began to see the value in it. I think it’s not just even around the using the language, it’s having the conversations with the students around New Zealand language”*.

Participant 4 elaborated on *whānau* involvement, and that he found it difficult, but understood why it is important. He was also able to articulate his understanding of *“what is good for Māori students is good for all our students”* and then went on to say the *“whole parental contact thing is a no brainer anyway”*. He has embedded the involvement of wider *whānau* into his pastoral system within his school, however, he considers it has produced mixed results. He perceives the effectiveness of any implemented change by the way the learners react or respond to it. Participant 4 stated that interpreting the students’ response requires him to know the student. He shared his understanding of how teaching programmes need to meet the needs of the individual learner and therefore you have to understand the learner.

When asked why he thought some teachers are motivated to modify their practice and implement Government strategies and initiatives to assist Māori and Pasifika learners, and why others are not he suggested it has to be the right time and place, elaborating that if the *“message is coming to you and you’re in a receptive place to deal with it and can see there’s some value*

in it, it's quite easy to be able to make the changes and to put the work out". He suggested there is, generally, "a degree of effort required to move it forward".

Participant 4 added that for professional development on a new initiative to be successful it needs to be manageable, and attributed strategies and initiatives being too theoretical as one of the problems. He suggested the strategies and initiatives need to be *"broken down in the initial instance"* into *"small concrete strategies"*. He said that he felt like the strategies and initiatives in their entirety were rolled out, and teachers just had to deal with them. His question to such documents is *"what do you actually want me to do? What does this look like?"* This confirms that the delivery needed to be more practical and broken down into bite sized pieces of information that can be engaged with as the teacher deems appropriate. He elaborated that *"it has to be meaningful for the teacher where the teacher understands the relevance of engaging in the learning"*.

Participant 4 identified one of the issues with the strategies and initiatives being rolled out is that they are *"quite heavy and big"*. He stated that they are *"not user friendly for teachers, nor broken down into small easy chunk size strategies that can be just taken straight into the classroom"*. He continued, claiming, *"the average teacher behaves like your average learner. So if you don't give them the stuff in a usable format"* and in a *"relatable manner then they'll turn off"*.

When asked what the best way for him to learn in professional development is, or how he would like to receive new information, he said he is content to watch, listen, write it down, or read it, and didn't have a preference. But, he did say that *"it is frustrating, and a turn off"* when he has already heard it before. In addition, he asserted that if he is presented with a *"one-size-fits-all"* model he struggles to remain focused and elaborated that the professional

development “*needs to have a degree of new content in it*”. He referred to an example of someone who came in and delivered professional development that he had seen before, but it was presented in a way that was emotionally driven, and presented in stories he had not heard before and it was effective. He also referred to another person who illustrated a simple message effectively with stories, suggesting illustrations will capture an audience, whereas “*anecdotal stuff will not*”.

When asked if there are any strategies he has learnt from professional development that he has taken back into the classroom, he said no with the exception of language. He disclosed that he thinks he has a “*white guy pronunciation*” and really struggles to speak *te reo* Māori and retain it. He said he has put a lot of effort into it with little change. He shared that in his current school *te reo* Māori is offered to all staff at two different times in two different methods, acknowledging a preference for one style over the other, stating that, for him, it is ideal because he struggles to learn languages. He expressed his preference for the delivery of *te reo* Māori, “*small group opt in, opt out, the flexibility*” stating that this type of flexibility assists teachers who cannot always commit. Participant 4 stated his current school went on a *marae* visit and he really enjoyed it, he admitted to being negative at the onset of the trip because he would have preferred to have visited another *marae*, one where the school had an affiliation.

When asked if his teacher training included any learning on the strategies and initiatives, the Treaty, or on how to assist Māori, Pasifika, or diverse learners, he stated he learnt about learners with non-English speaking backgrounds and he shared about staying overnight on a *marae* and learning to do his *mihi* during his teacher training. He stated he had studied the Treaty as part of his Aotearoa History degree and was qualified to teach it.

Participant 4 disclosed his opinion on the provision of resourcing from the Government

stating it *“is appallingly lacking”* and further that *“the Government wants this to happen but don’t want to pay for it”*. He also expressed his frustration with administrative tasks (skill based instructions for teacher administration) being confused for professional development: *“I think sometimes we get confused and say that doing the administrative tasks is professional development. It’s actually not, it’s nothing of the sort it’s doing administrative tasks, they probably need doing but they’re not professional development”*. We discussed further professional learning he would like to undertake. He shared his confidence with the Treaty stating he feels he could lecture on it and felt his real need was with developing his reo Māori ability and then said, *“you cannot understand the culture if you don’t have sufficient understanding of the language to a degree”*.

He also disclosed a level of embarrassment that he has not engaged in the strategies and initiatives this research focuses on. He contends the general attitude of teachers from his perspective to Government strategies and initiatives for Māori and Pasifika learners has changed. He referred to the way *Ka Hikitia* had been delivered at his school and described it as being confrontational, stating *“I think if it is delivered differently people are probably more receptive”*. He concluded by stressing the need for school leaders to lead, by being part of the initiative, and then referred to the importance of collegial buy in.

5.3 Emerging Narrated Commonalities

This section of Chapter 5 discusses the thematic commonalities that inductively emerged from the four narratives. Three distinctive areas emerged from the phase 2 findings of this research inquiry. The three areas have subcategories to refine the findings. Each of the emerging themes is discussed below.

- Personal

- Cultural predisposition and competence
- Strategies and initiatives engagement
- Professional Development
 - Management and delivery
 - Experience
 - Improvement
- Pedagogical Change
 - Motivation and willingness
 - Perceived effectiveness

5.3.1 Personal

This sub-section of Chapter 5 looks at the phase 2 participants' cultural predisposition or competence and their engagement with the strategies and initiatives.

5.3.1.1 Personal: Cultural Predisposition and Competence

The participants each described implicitly and explicitly a level of understanding of pedagogical approaches that enable successful educational outcomes for Māori and Pasifika learners. Their commentaries of culturally responsive approaches and embedded strategic methods from their own professional learning were authentically descriptive. In some examples, their approaches were indicative of an intrinsic awareness of culturally responsive practice, and for others they had undertaken alternate learning that resulted in this awareness. Moreover, their narratives conveyed a level of sociocultural consciousness required to be culturally responsive (Gay, 2002b; A. Macfarlane et al., 2015; Villegas & Lucas, 2002; Weinstein et al., 2004).

The four participants provided a back story for the origins of their cultural understanding and predisposition. The differing back stories highlight how they have learnt from different positions and personal experiences. The experiences across the four participants have been summarised and individual participant examples are used to illustrate key ideas. Participant 1 had cultural knowledge from the geographical location of her upbringing and the ethnic demographic of that location. She believes she innately uses this cultural knowledge. Her narrative indicated a level of self-awareness whereby she reflects and enacts change in her pedagogy. She provided an example of where she identified that her practice was not meeting the needs of her Māori learners and was compelled to find ways that would. This motivated her to explore what strategies would work and through investigating literature, in particular the work of Bishop she was able to modify her practice. The example she used described her facilitating group work and upon seeing the success of this she then modified her programme of learning. She then used the strategy the following year in a greater capacity.

The described group strategy along with her teaching approaches are levers for improved learning outcomes for Māori learners. This participant described cultural competencies set out in *Tātaiako* and strategies encompassed in the other . In particular, she described *ako* happening within the groups and stated it was one of the ways she perceived the pedagogical change to be successful. Her example aligned with the literature; A. Macfarlane (2007) asserts that “co-operative learning is advantageous to Māori students, because they include the social concept of *ako*” further stating it benefits all students because it highlights the “reciprocal nature of teaching and learning” (p. 141).

In contrast, participant 2, described a level of cultural competence that she has through being Pasifika. She noted the importance of relationships, family, and cultural locatedness unawaringly describing the cultural competencies *whanaungatanga*, *manaakitanga*, and

tangata whenua set out in *Tātaiako* (Education Council, 2011). She described what she believes to be important as a Pasifika person to engage learners. Participant 2 described elements and aspects of *Ka Hikitia* and *The Pasifika Education Plan*. She shared how important it is for her to get to know the learner in order to teach them and also build strong relations through understanding their backgrounds, points also made by Hill and Hawk (2000), MoE (2008, 2015d), Parkhill et al. (2005).

Participant 2 was able to clearly articulate relational teaching strategies and cultural competencies she employs. She frequently referred to what worked for her as a Pasifika learner, and used that knowledge to inform her practice. Similarly, participant 3 also concluded that innately she has skills that support Māori learners because she is Māori, emphasising it is something she does because it is a part of who she is. With the culture diversity of learners increasing at a greater rate than the cultural diversity amongst their teachers it is increasingly likely that the experiences of teachers do not mirror those of their students (Gay, 2010; Nakhid, 2009; Education Counts, 2005). Like participant 2 and 3, teachers who share the same culture as their learners tend to have a greater awareness of their learning experiences (Weinstein et al., 2004).

The phase 2 participants described a wide range of bicultural and culturally responsive approaches they employ: the use of *te reo* Māori in the classroom, cooperative learning, *ako*, connecting with *whanaungatanga*, relational pedagogy, culture, language, and identity reflected in the learning programmes. These strategies are proven enhancers of educational outcomes and achievement for Māori and Pasifika learners (Alton-Lee, 2003; Bishop, 1999; Bishop et al., 2007; Bishop & Glynn, 1999; A. Macfarlane, 2006, 2007; Ministry of Education, 2008, 2015e). Two of the participants described using cross cultural knowledge and learning in their pedagogy. They employed the use of strategies learnt from their own culture,

upbringing, or training in the classroom. The responses revealed that even though they may not have engaged in professional development associated with the strategies or initiatives or could not recall where they had engaged in such learning, stated they had embedded elements and aspects that supported, and benefited, Māori and Pasifika learners. Without assessing the participants for a cultural competency or predisposition it is challenging to determine if professional development on the strategies and initiatives would have made a difference. One participant acknowledged undertaking professional development on one of the strategies and for her it was just confirmation that what she was doing was correct.

The cultural competence of one of the participants differed from the others. Although participant 4 did not describe the same type of predisposition for being culturally aware that the other three did, he indicated he engaged in a significant amount learning on the Treaty and considered himself knowledgeable enough on the subject to teach it. He was also reflective and able to articulate his limitations with *te reo* Māori. Interestingly, he stated he was aware that “*what is good for Māori is good for all*” an argument made by Bishop (2003) which could be described as a discourse being picked up and becoming part of the teacher’s discourse. Measuring cultural predisposition or a “disposition towards culture” (p. 1) as suggested by Bishop (as cited in Timperley et al., 2007), is a construct that is complex due to influences such as experience, context, and personality. Although Bishop suggests it is challenging, he recommends it is worth exploring to tailor professional learning to the learner, where the teacher is also a learner.

5.3.1.1 Personal: Strategies and Initiatives Engagement

The four narratives revealed minimal or no exposure to the strategies and initiatives as policies this research investigates. With the exception of one participant’s engagement with professional development on *Tātaiako* that led to modified pedagogy. Across narratives, the

participants had not been exposed to professional development on the strategies and initiatives in a way that would create pedagogical change. This does not mean they were unaware of culturally responsive practices and had no exposure to te reo Māori and tikanga that support Māori learners. The four participants described pedagogical approaches, elements, and aspects that are presented in *Ka Hikitia*, *Tātaiako*, *Te Kotahitanga*, *He Kakano*, *Kia Eke Panuku* and the *Pasifika Education Plan*, but not through exposure to them or professional development on them. The cultural competency of the participants was developed or existed through having a cultural predisposition through their self-motivated exposure, ethnicity, or culture.

The diverging levels of exposure to the current strategies and initiative allows room for conjecture on the administration and delivery of *Ka Hikitia*, *The Pasifika Education Plan*, and *Tātaiako* to teachers through the schools and *ITE* providers. The participants revealed they either did not encounter the strategies and initiatives during teacher training, or if they did it was not presented in a way that could inform their practice, or that they could recall. In addition, the exposure within schools was limited or non-existent.

5.3.2 Professional Development

This sub-section of Chapter 5 discusses the professional development experiences of the phase 2 participants. It also looks at their views on the management of professional development including suggested improvements.

5.3.2.1 Professional Development: Experience

The experiences of the participants with professional development on the strategies and initiatives of interest in this research project was limited for three of the four participants. One respondent had experienced exposure to *Ka Hikitia* and *Tātaiako* within his school. He deemed the professional development on *Ka Hikitia* ineffective, but in contrast he found the training

on *Tātaiako* meaningful. He posed the difference being the person who delivered it, the way she delivered it, and how the content resonated with him. The other respondents were not exposed to professional development on the strategies and initiatives within their schools. Three of the respondents had aspects of the Treaty taught to them during their *ITE*. The narratives were not explicit about the delivery of the professional development on the Treaty or if it was it was not taught in a way that could inform teaching practice.

Each of the participants trained in Aotearoa during the span of all the strategies and initiatives; however, they each undertook different types of teacher training based on the chosen qualification pathway. They were all probed about exposure to the strategies and initiatives of interest and also culturally responsive learning; this was to enable other bicultural or culturally responsive frameworks to be drawn out. The learning undertaken on the strategies and initiatives that occurred during each of the respondent's training to become a teacher was either non-existent or minimal. It would be highly unlikely for the teachers to have been exposed to *He Kakano*, *Kia Eke Panuku* and *Te Kotahitanga* during their *ITE* because these initiatives were administered within schools. *He Kakano* and *Kia Eke Panuku* both required school leadership teams to be involved in elements of the initiatives.

Broad commonalities arose whereby the participants' perceived a lack of importance bestowed on the strategies, initiatives, and related culturally responsive training by their *ITE* institutions. One participant stated the programme of learning within her teacher training did not allocate a significant amount of time to bicultural practices, thus indicating the importance of it to teachers in training. This sentiment was also mooted by another participant. In general, the participants did not have a lot of recollection of being exposed to most of the strategies and initiatives of interest, with the exception of one participant having some exposure to *Tātaiako*. This highlighted a significant gap in the way the participants viewed the learning they

undertook during their *ITE* because the participants did report of learning mihi, visiting the Marae and other culturally responsive practices that are implicit within the strategies and initiatives. Without investigating the *ITE* programmes it can only be inferred that from the perspective of the participants they did relate a lot of their training with the elements and aspects contained in the education strategies at the onset of their teacher training development.

The most significant training that occurred for a single participant during their *ITE* training was on the bicultural framework the *Hikairo* Rationale. The exposure and delivery of this led this participant onto postgraduate studies and then to teaching the *Hikairo* Rationale in schools. She found it to be very effective and manageable within the classroom. The introduction of this framework created a desire for her to learn more on culturally responsive approaches and this formed a base from which she taught others. She elaborated on the content of the framework as being actionable for the classroom and practical. This aligns with the suggestions of the other participants when asked what would work.

5.3.2.2 Professional Development: Management and Improvements

A common thread through all four responses was the need for new information to be “*broken down into small manageable chunks*”, “*broken down in the initial instances*” into “*small concrete strategies*”, “*different strategies broken down into small chunks*”. One participant stated the reason she was unable to engage in learning about the cultural competencies presented in *Tātaiako* was because it was taught in its entirety, as opposed to being broken down and taught in manageable segments. Similarly, another participant stated that where documents were taught as a whole and from a theoretical approach, this was not conducive to learning.

In addition, participants stated time allocation is required to allow teachers to learn and

develop each “*chunk*”. Based on their experiences, they confirmed that the current provisions for professional development do not allow teachers enough time to consider new material, develop it for themselves, and then implement it into their programmes of learning. One participant suggested teachers are motivated where time is allocated because it allows them time to engage with the new content. They also emphasised that part of the implementation process needs to include time to review what they have trialled. Poskitt (2005) asserts that prior to changing behaviour and ideas teachers need time to personalise knowledge.

The participants collectively identified the need for the strategies and initiatives of interest need to be manageable. The participants indicated they require scaffolding to be applied to the delivery of new content and knowledge further stating that by breaking up the learning into chunks and providing a concrete structure for each chunk it enables optimal learning to occur. The BES (Timperley et al., 2007) findings substantiate teachers being provided with similar conditions to students to learn: “they need multiple opportunities to learn through a range of activities” (p. xxxvii) where the learning is broken into chunks and then structure provided for each chunk (Timperley, 2011).

Where theories and ideas are delivered in their entirety it is necessary for teachers to understand the ideology behind them (Fullan, 2002; Hume & Coll, 2009; Timperley, 2011; Timperley et al., 2007). The participants, however, articulated a greater need to see the theoretical broken down into actionable strategies that are practical and manageable to implement. Some of the participants identified the need to understand rationale behind the content but placed a greater emphasis on the professional development being implementable. Timperley, Wilson, Barra and Fung (as cited in Bishop et al., 2012) suggests that educational reform within schools requires teachers to understand the underlying theoretical principles because new instructional strategies alone will not create change. Bishop (2012) asserts that

initially a theory or principle-base rather than a practice-base is required for educational reform to create a foundation for the teacher from which they can reflect critically on the new practice and how it has an impact on student outcomes. The participants' professional development experiences did not combine the implementation of practical strategies for the classroom with the associated theory as suggested by Speck and Knipe (as cited in Poskitt & Taylor, 2008), as resulting in improved student outcomes.

Another participant suggested the conditions for delivering professional development must be contemplated by school leadership so that teachers are receptive to the knowledge being imparted. Timperley et al. (2007) and Miller (2002) suggest that school leadership must consider other initiatives, pressures, and demands happening in the school in order for in-school professional development to be effective. Darling-Hammond et al. (2017), Poskitt (2005), Timperley et al. (2007) and Timperley (2011) acknowledge that purposeful planning and structured professional development facilitates enable the most effective results. Poskitt (2005) states that "effective professional development processes begin in the planning phase" (p. 142).

Two of the participants stressed the need for the school leadership teams to, in the words of one of them, "*lead, by being part of the initiative*". Effectively, they described requirements of change management models, whereby change is led through enactment (Fullan, 2002). This would require policy statements with targeted actions to be set out in their schools' Charter and such policies to be acted upon. Even more importantly, the school's curriculum, strategic intent, and direction must be aligned (Timperley et al., 2007; Day et al., 1993). The enactment of policy statements, and thus a curriculum that aligns with school's strategic direction, creates the right environmental conditions for professional development to transpire effectively. Villegas and Lucas (2002) assert that ideas and knowledge of how to address diversity must be delivered, then reinforced, and expanded over time, suggesting that "teachers are not apt to

embrace them as their own, particularly if those ideas clash with the views they bring” (p. 20) to education. Villegas and Lucas (2002) then note that even greater problems will arise if the ideas presented in professional development contradict the way the curriculum within a school is organised.

It was suggested across narratives that one size fits all professional development models do not work, the delivery of one-off courses were deemed ineffective. The one-day professional development deliveries were identified by the participants as being ineffectual at bringing about pedagogical change. Supporting this is the BES (Timperley et al., 2007) report, it states that “outside experts develop recipes for teaching” (p. 122) that are not sustainable in the long run and have been proven to make limited impact on student learning outcomes. As suggested by Bishop et al. (2012) it is important to understand that reforming secondary schools to respond to the needs of Māori learners is that it is a “long-term enterprise” (p. 47). This long-term enterprise involves opportunities for teachers to engage with the material, learning conversation, and provisions for actions to be co-constructed with feedback and feed-forward opportunities (Timperley et al., 2007).

All of the phase 2 participants were asked to describe what is the best way for them to learn or receive professional development. Each of the participants provided differing learning styles. Their responses explicitly detailed their individual learning needs highlighting the need for professional development to encompass a range of activities that allow multiple opportunities and ways to learn (Timperley et al., 2007; Poskitt, 2005; Timperley, 2008). The learning activities and content must be aligned to facilitate deep learning that leads to pedagogical change (Timperley et al., 2007).

The credibility of a person who delivers material through professional development was

important to the participants. If they were exposed to a lecture on specific content their view was that it would have to be from someone who had been in a classroom for them to accept the validity of the information and knowledge. They stated that being taught through examples was important for their learning, whereby the examples were derived from the classroom practice of the person delivering the material. One respondent said he was happy to see it, read it, listen to it, or write it, but was adamant that it needed to be new content or delivered in a new and meaningful way that demonstrated another perspective. This narrative was explicit about engaging in professional development that he deemed authentic and delivered with examples. Darling-Hammond et al. (2017) identify the modelling of effective practice as one of seven elements of effective professional development.

Some of the seven elements revealed in the BES (Timperley et al., 2007) report were identified by the participants, these included allocated time, modelling effective practice, content being consistently aligned to wider school policies, and having leaders actively leading. There were clear parallels with these statements across all phase 2 participants. The narratives provided evidence of the current mode of professional development that they had experienced, during *ITE*, and whilst in schools, as being deficient.

5.3.3 Pedagogical Change

This section of Chapter 5 discusses why some teachers are motivated to implement pedagogical changes from strategies and initiatives to improve learning outcomes for Māori and Pasifika learners, and why others are not. This section also presents how the phase 2 participants perceive their pedagogical changes are effective.

5.3.3.1 Pedagogical Change: Motivation and Willingness to modify practice

The importance of the content, relevance of the material, and their level of care was

conveyed by the participants. All of the narratives revealed the participants understood the importance and relevance of the content contained in the strategies and initiatives. They revealed a degree of frustration over their limited exposure to the strategies and initiatives because they cared about improving educational outcomes for Māori and Pasifika learners. They revealed a desire to see their learners achieving and where they could see their pedagogy was limited they were motivated to seek out ways to improve it. Rychly and Graves (2012) state that for culturally responsive pedagogy to be effective “teachers must be caring” (p. 45).

Three of the four participants were motivated by a moral purpose to become teachers in the first instance. Their narratives conveyed a true desire to make a difference for learners. Sergiovanni (1992) and A. Macfarlane et al. (2015) contends that teaching is moral craft, motivated by not only a moral imperative to do what is right, but is also anchored in social justice whereby the whole child is cared for. One of the participants stated she has witnessed teachers being motivated both intrinsically and by external motivators such as promotion. She believes that both can lead to a genuine desire improve practice, obtain new skills, and engage in relevant professional development that leads to pedagogical change. This participant also stated it “*depends on whether someone cares or not*” and suggested some teachers do not view teaching as a vocation where they are invested in their students learning, and therefore do not take on responsibility for their achievement.

Each participant was given an opportunity to comment on why they thought some teachers are motivated to change their pedagogy to improve educational outcomes for Māori and Pasifika learners. One of the participants stated the relevance of the initiatives and strategies to teachers may not exist due to not understanding the cultural needs of learners. It was also suggested that the motivation and willingness of the teachers to engage in the learning required to embed elements and aspects of the strategies and initiatives may be contingent on

the how teachers view the material in relation to themselves. Another participant suggested that if the teacher is of a different culture from the learner they would not see the relevance or importance of embedding elements, and aspects from the strategies and initiatives of focus. Implicitly the responses suggested teachers required an awareness of the possible cultural barriers. Banks (as cited in Villegas & Lucas, 2002) suggests teachers need to have a level of sociocultural consciousness which would enable them to understand that “people’s ways of thinking, behaving and being are deeply influenced by such factors as race/ethnicity, social class and language” (p. 3.). Villegas and Lucas (2002), Gay (2002) and Bishop (1999) all suggest that without this insight and cultural self-reflection, teachers will struggle to “cross the sociocultural boundaries that separate too many of them from their students” (Villegas & Lucas, 2002, p. 3). Villegas and Lucas (2002) suggest that when a teacher sees themselves as responsible for learners’ educational outcomes it is one of six salient characteristics that defines a culturally responsive teacher.

5.3.3.2 Pedagogical Change: Perceived Effectiveness

The participants all attested to being able to gauge the effectiveness of changes to their practice in a number of ways. The participants identified that through knowing the students, prior knowledge of the students’ ability, and working with the students they are able to perceive the effectiveness of modifications made to their pedagogy. Examples of the perceived effectiveness of new strategies were described by participants. In particular, one of the participants stated their prior knowledge of a learner’s ability allowed them to observe the learner grasping a new task and form an understanding of the shift in their ability. Moreover, a participant used this insight as an indicator of success when reflecting.

The participants described relational approaches that enabled them to understand their learners. Their interactions with students and the learning relationships they had allowed them

to observe improvements in their learning. The strategies and initiatives investigated in this research all promote relational pedagogy that encapsulates knowing and understanding the learner to enable a connection to be formed whereby deep learning can occur. As reported the phase 2 participants had limited exposure to the strategies and initiatives of focus, nonetheless their pedagogy, as described by them, was inherently relational. Hill and Hawk (2000) highlight the importance of teacher-student relationships and state that teachers must know their students; it is one of the strategies required to ensure the teacher is in touch with the student's culture.

5.4 In Summary: Emerging Narrated Commonalities

This section of Chapter 5 draws together the findings from phase 2 of this research inquiry that investigates what motivates teachers to embed the education initiatives and strategies this research focusses on into their practice? The collated data and information also enabled a breadth of understanding on factors that are related to improved teaching and learning. The three emerging areas work together to impact on teaching, and are visually depicted in Figure 5.1.

- Personal
- Professional development
- Pedagogical change

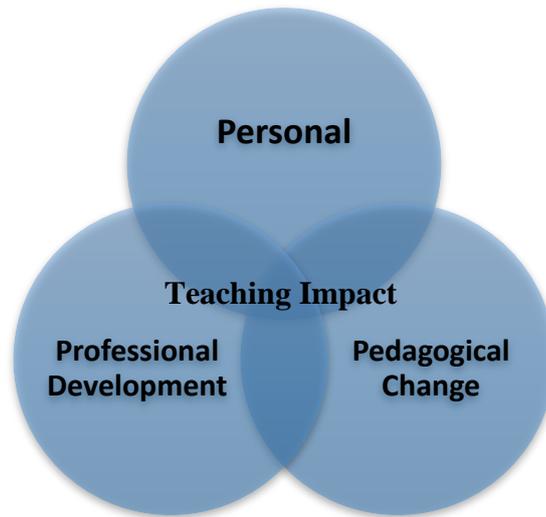


Figure 5.1: Phase 2 Emergent Themes

5.4.1 In Summary: Personal

It was evident that the participants had varying predispositions of cultural competence, awareness, and in some instances, proficiency. In its simplest form cultural proficiency can be described as the highest level of effective interaction with multiple cultures different from your own (Trumbull & Pacheco, 2005). The participants demonstrated a degree of sociocultural consciousness, whereby they understood that one's way of behaving, thinking, and being was influenced by their race, ethnicity, and self-awareness around their own cultural capacity (A. Macfarlane et al., 2015). Furthermore, the participants understood that if they wanted to influence their students positively they needed to understand their students' cultural backgrounds and modify their practice according to individual student needs. *ITE* and schools' professional learning, appraisal systems, and induction and mentoring programmes are not investigated in this research therefore it cannot be claimed that they don't already carry out the following research findings. The research revealed that teachers have a level of cultural competence or predisposition that should be considered as follows:

- During *ITE* to determine and tailor the learning to the needs of teacher trainees, for example where individuals have a high level cultural competence their training may involve assisting them to a level of cultural proficiency.
- In-school induction and mentoring programmes should build on what has been learnt during the *ITE* in a responsive way.
- Through self-reflection and in-school appraisal systems teachers' professional learning needs should be identified and professional learning tailored to their needs.
- *ITE* and schools need to collaborate to deliver and manage learning on current strategies and initiatives to raise the achievement of Māori and Pasifika learners. This includes broader exposure to culturally responsive pedagogy, through direct and indirect means. Both *ITE* and schools would benefit from collaborating with each other to ensure teachers, while in training and then during the induction and mentoring period, have programmes of learning that build on each other. These programmes of professional learning should explicitly address current education strategies for Māori and Pasifika learners.

5.4.2 In Summary: Professional Development

The management and delivery of material through professional development was critically discussed by the participants. Across the narratives their insight enabled improvements to the delivery of information and knowledge to emerge. Through synthesising the findings, a summary of key factors relating to professional development emerged. These key factors are a set of positive enablers for change as well as barriers to change. The participants indicated that the presented knowledge or information to teachers through professional development should be as follows:

- All professional development material must be broken down into small chunks that are manageable and easily actionable in the classroom.

- Allocated time for professional development must be considerable to allow implementation of new strategies.
- Professional development must be delivered by a person who is authentic through their own teaching experience.
- Professional development should be delivered to teachers in multiple ways to enable the varying learning styles of the teachers to be catered for.
- Professional development delivery time and environment should be considered along with how it aligns with school policies, curriculum, and other initiatives happening in the school.
- School leaders need to engage in and lead the implementation and development of strategies and initiatives.

Conversely, a set of barriers related to the implementation of initiatives and strategies were identified by the participants. These barriers need to be considered regarding professional development of the strategies and initiatives that are still current:

- Exposure to the strategies and initiatives was limited or non-existent during the participants' *ITE*, as perceived by the participants.
- Exposure to the strategies and initiatives was limited or non-existent within the schools the participant have taught at and currently teach in.
- A disconnect with the learning in *ITE* programmes and the professional learning within schools exists.

5.4.3 In Summary: Pedagogical Change

The research findings provided insight into what could enable or prevent pedagogical change from the participants' perspectives. Salient characteristics emerged collectively from

the participants' narratives. These characteristics were identified as enablers of pedagogical change are as follows:

- Focus on, and care for the learner.
- The perceived importance of the content.
- The perceived relevance of the content.
- Professional development conditions as previously identified.

The participants also provided insight into what could prevent pedagogical change from their perspectives. The following characteristics were identified as deterrents of pedagogical change:

- Lack of cultural understanding and cultural self-reflection.
- Professional development and exposure where time, delivery and management are not considered, as identified earlier.
- Viewing teaching as a job rather than a vocation.

The participants all concurred that to perceive the effectiveness of an embedded element or aspect it would require the following:

- The teacher needs to know the learner through engaging in relational pedagogy.
- The teacher needs to understand the level of the learner's prior knowledge.
- The teacher needs to connect with the learner to observe shift.

Chapter 6: Conclusion

6.0 Chapter Introduction

This chapter recapitulates the findings from phase 1 and 2 of this research project, drawing together the findings set out in Chapter 4 and 5. The first section of Chapter 6 revisits the purpose of this study, followed by the key findings. In addition, the strengths and limitations of the research process are identified, then future implications and lines of inquiry are discussed, which addresses the last subsequent research question, *SQ5*.

6.1 The Research Purpose

The purpose of this study was to understand, from teachers' perspectives, why some teachers are motivated to implement aspects and elements of Government strategies and initiatives developed to improve educational outcomes and experiences for Māori and Pasifika learners. This research inquiry has explored the way teacher participants in this research have or have not connected with the strategies and initiatives *Ka Hikitia*, *The Pasifika Education Plan*, *Tātaiako*, *Te Kotahitanga*, *Kia Eke Panuku*, and *He Kākano*.

This research endeavoured to understand how Government initiatives and strategies for Māori and Pasifika learners' have had an impact on their teaching from the perspective of teachers. The research was not a critique of the strategies and initiatives per se, or the related policies, rather it focused on understanding teacher engagement with them. This research first identified the exposure the participants had with the strategies and initiatives, then it looked at how a sample of teachers from the target population engaged with strategies and initiatives, and how this engagement may have influenced their practice. Phase 1 and phase 2 of this research inquiry retrieved data to address the following overarching research questions:

Overarching Research Question:

From teachers' perspectives, how do education initiatives and strategies for Māori and Pasifika learners' have an impact on their teaching?

6.2 Summary of Findings

This research demonstrated that where teachers were exposed to strategies and initiatives in a way that enabled them to modify their pedagogy it led to pedagogical change that has significantly impacted on their teaching, from their perspective. Some teachers also showed that they are engaging with culturally responsive pedagogy even though they indicated they had had no exposure to the strategies. It is important to note that the responses of the participants are accepted as their perceptions and recollections. *ITE* providers and schools were not investigated to verify some of the claims made by teachers.

This research also revealed that there is a disconnect between the intent of strategies and initiatives and the actual outcome for the sample of teachers participating in this research. A disconnect has the potential to render the strategies and initiatives redundant in a way that the documents no longer have the *mana* to be viewed or engaged with by teachers as initiatives that can bring about change. The aspects and elements contained in the strategies and initiatives are intended to be effective levers for pedagogical change. Two areas identified in this research that prevented the strategies and initiatives from positively impacting on the pedagogy of teachers was non-existent exposure or professional development that was ineffective to bring about change. Where elements and aspects were successfully received and implemented by the teacher the impact led to improved outcomes for learners from their perspective. In summation, the key findings from this thesis provides some potential ways to bridge the disconnect through

using the analysis of the findings of each of the subsequent research questions succinctly, to form recommendations.

6.2.1 Phase 1 Key Findings

From phase 1 of this research project the following key findings emerged:

- The overall exposure to either the *Pasifika Education Plan, Ka Hikitia*, or supporting initiatives was moderately low.
- The overall engagement with the strategies and initiatives by the teachers where it led to pedagogical changes could be considered inadequate given how long they have been in effect (see Table 2.1).
- The teachers who acknowledged embedding aspects and elements from the strategies and initiatives demonstrated a breadth of understanding and awareness.
- Of the teachers who indicated embedding aspects and elements of the strategies and initiatives, from their perspective they viewed them as being effective to highly effective for creating pedagogical change.

6.2.2 Phase 2 Key Findings

From phase 2 the following key findings materialised.

- Teachers may have a degree of cultural competence that was not captured in the questionnaire.
- Schools need to consider:
 - A. Self-appraisal systems that assist teachers in reflecting on their level of cultural competence, predisposition, or proficiency to determine the teachers' degree of cultural awareness and understanding.
 - B. Teachers (in conjunction with school leadership) should use their self-cultural reflections to assess their professional development requirements.

- C. In-school professional development on current strategies and initiatives to raise the achievement of Māori and Pasifika learners need to be carefully planned, tailored to the needs of the teacher and delivered in a manner that enables pedagogical change. This also requires school leadership to allocate time and lead by example.
 - D. Schools should ensure all teachers are exposed to the rationale for Māori and Pasifika Education strategies and the supporting initiatives either prior to commencing employment at the school or in the school. This should include supporting statistics and the historical discourse of education in Aotearoa for Māori and Pasifika learners.
 - E. Professional development for teachers needs to be tailored to the needs of groups of teachers. One way of achieving this would be to establish individualised learning programmes linked to the teacher's goals from their self-cultural reflection requirements.
 - F. Schools' strategic goals should include aims to ensure all teachers and support staff are working toward being culturally competent, and have a level of awareness and understanding of the current education strategies and initiatives for Māori and Pasifika learners.
 - G. School's induction and mentoring programmes should build on the teacher's *ITE*.
- Teacher training providers/programmes need to consider:
 - A. The self-review or assessing of the cultural competence or predisposition of teachers in training needs to be well-resourced. This includes the time allocation relative to the other activities.

- B. Collaborating with schools to share how they may assess the cultural competence or predisposition of teachers in training to enable appropriate cultural responsive learning following their *ITE*.
- C. Ensuring Māori and Pasifika education strategies and current supporting initiatives are taught or linked to the *ITE* standards explicitly.
- D. Explaining the rationale for Māori and Pasifika Education strategies and the supporting initiatives; this should include supporting statistics and the historical discourse of education in Aotearoa for Māori and Pasifika learners.
- E. Connecting with schools to share the programmes the teachers undertake during their *ITE* so the induction and mentoring programmes are responsive to the needs of the teacher and build on what has already been taught. This could assist with teachers developing individual learning needs/plans towards becoming culturally responsive.

6.3 Research Strengths and Limitations

This research project embodied strengths and limitations, both in the research design and analysis of findings.

The research structure was a strength of the research project because it captured a disconnect between the documents and their intended purpose through identifying teachers who either were not aware of them, or had not engaged with them in a way that led to pedagogical change. The design enabled both an overview and deeper exploration of four teachers' experiences. Another research strength was that where teachers had engaged with the strategies and initiatives and had implemented elements and aspects into their teaching practice, from the perspective of the teacher, it captured what led to pedagogical change and motivated the teacher.

This research was limited because it was based on teachers' perspective from within a small cluster of Catholic Secondary schools. The sample size limits the ability to make generalisations about other populations of teachers (Burns, 1997; Cohen et al., 2011; Forbes, 2015; Lichtman, 2013), specifically teachers from secular schools or other geographical locations within Aotearoa. Another limitation of this research inquiry was the size of the questionnaire because areas outside the scope of this research may have provided another stance or viewpoint that was not explored. If the questionnaire included a question asking teachers why they did, or did not, engage with the strategies and initiatives where it led to pedagogical change it would have provided a deeper understanding. In addition, knowing if the teachers understand their own culture, and biases would have provided informative data for this research inquiry. Understanding the teachers' cultural competence, predispositions, or proficiency from phase 1. Limiting the research to the self-perceptions of teachers presents the possibilities of unmeasurable predispositions of participants (Cohen et al., 2011). Self-reported measures can elicit responses of conformity where the participant may produce biased responses.

6.4 Recommendations

Recommendations for three areas for possible future research:

- New teachers would benefit from schools and *ITE* providers collaborating to ensure teachers are exposed to the current strategies and initiatives, this includes culturally responsive pedagogy, for Māori and Pasifika learners. Initial teacher training and in-school professional development could be tailored to needs of the teacher whereby schools' induction and mentoring programmes build on the teacher's initial teacher education.
- Teachers understanding and addressing their own cultural lenses, biases, and stereotype casting was endorsed throughout the culturally responsive literature. Further research

is needed on how this might be done through teachers' professional development relating to current strategies and initiatives to raise the achievement of Māori and Pasifika learners. This research did not investigate if, or how this may transpire in *ITE* or schools. However, this could be a possible barrier that prevents teachers from engaging in professional development in a way that creates, or leads to, pedagogical change.

- There were strong messages about the importance of professional development delivery, content, and overall provisions for schools to consider. Understanding how this currently transpires within schools is an area for further investigation. In particular, professional development on current strategies, initiatives and culturally responsive pedagogy.

Definitions

Priority Learners in New Zealand are groups of students who have been identified as historically not experiencing success in the New Zealand schooling system. These include many Māori and Pacific learners, those from low socioeconomic backgrounds and students with special education needs (Ministry of Education, 2016b).

Ka Hikitia Accelerating Success 2013–2017 is the Māori education strategy developed with consultation with Māori for Māori and implemented by the Government (Ministry of Education, 2013). *Ka Hikitia* sets the direction for improving how the education system performs for Māori students.

Professional Development refers to a wide range of specialised training, formal education, or advanced professional learning (also referred to as professional learning and development) with the purpose to assist teachers, and other educators improve their professional knowledge, skill, effectiveness and competence (Ministry of Education, 2016b).

Tātaiako is a framework for cultural competencies developed by the Government, MoE to support professional development and learning for teachers, leaders, and aspiring principals of Māori learners. The cultural competencies support the principles of *Ka Hikitia* and is also a resource used with the Graduating Teacher Standards and Practising Teacher Criteria (Education Council, 2011).

He Kākano is an initiative based on priorities in *Ka Hikitia* and an explicit in school professional development programme to focus on improving culturally responsive teacher

pedagogy and leadership to promote and ensure Māori learners, as Māori enjoy educational success (Ministry of Education, 2016a).

Te Kotahitanga is an initiative to assist teachers with developing an *Effective Teaching Profile* based on concepts of *ako*, *manaakitanga*, and *whanaungatanga* (Bishop et al., 2009).

Kia Eke Panuku building on success is a secondary schools' professional development reform initiative to support *Ka Hikitia* and concentrate on the aspirations of Māori learners and communities to realise their potential (Ministry of Education, 2017a).

Te Whare Wānanga o Awanuiārangi delivers education programmes and pathways for Māori development that offers a range of qualifications; designated as Wānanga under the Education Act 1989.

Te Pikinga Ki Runga (Raising Possibilities) is an assessment, analysis and planning framework) for working with Māori learners and *whanau* (S. Macfarlane, 2012).

Knowledge age is a new, advanced form of capitalism in which knowledge and ideas are the main source of economic growth in the 21st Century, it follows the 20th Century industrial age.

Glossary of Terms

ahi kā	acknowledgement of contributions and knowledge of those who sustain well-lit fires of home
ākonga	learner(s)
Aotearoa	New Zealand
ako (concept)	reciprocal teaching and learning relationship
hui	meeting or Māori gathering encompassing cultural rituals
hapū	group of whānau (families); sub-tribe(s)
iwi	tribe(s)
kai	food
kanohi ki te kanohi	face-to-face interchanges
kanohi kitea	researcher visibility beyond the research
kapahaka	Māori performing arts dance
kaupapa Māori	Māori approach, topic, customary practice, principles, ideology incorporating the knowledge, skills, attitudes and values of Māori society
kotahitanga	unity, bonding
kura	school(s)
mana	prestige, status, identity, authority
mana whenua	power-sharing, guardianship of land through whakapapa
Māori	indigenous people of New Zealand
Pākehā	non-Māori
tangata whenua	indigenous people of the land
te ao Māori	the Māori World
te reo	the language

te reo Māori	the Māori language
tikanga	cultural custom(s), protocol(s)
tikanga Māori	Māori cultural customs/protocols
wairua	spirit
wānanga	traditional Māori learning meetings
whakapapa	genealogy
whānau	family/families
whanaungatanga	relationships

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Appendices

Appendix A – Questionnaire

Appendix B – Semi-structured face-to-face interview questions

Appendix C - Information sheet for participating schools

Appendix D – Permission form for participating schools,

Appendix E - Information on the survey email

Appendix F - Information sheet for phase 2 participants

Appendix G – Face-to-face interview consent for participants

Appendix H – Ethics Application

Appendix I - National Education Goals

Government education strategies and initiatives for Māori and Pasifika learners in Aotearoa

Kia ora, my name is Lee-Ann Nanai-Stewart and I am enrolled in the Master of Education programme at the University of Canterbury. I am also employed as the Deputy Principal at a New Zealand Catholic secondary school. For my thesis I am investigating how teachers' perceive that their pedagogy is affected (or not) by Government strategies and initiatives for Māori and Pasifika learners. The research is structured as a small scale, bounded, exploratory Case Study within New Zealand secondary Catholic schools. It will focus on Government initiatives and strategies for Māori and Pasifika learners.

The overarching research question: From teachers' perspectives, how do Government initiatives and strategies for Māori and Pasifika learners impact on their teaching? The Government initiatives and strategies of interest are as follows: Ka Hikitia; Tātaiako; He Kāhano; Te Kotahitanga; Kia Eke Panuku and the Pasifika Education Plan.

This research will be conducted in two phases, both phases involve voluntary participation. Phase one is this anonymous questionnaire that will be sent to all teachers currently employed at the participating schools. Participation in this survey is voluntary and the questionnaire is anonymous, therefore information or opinions you provide on this questionnaire will not identify you. Myself, the researcher and my supervisors Dr Jane Abbiss and Dr James Graham will be the only people who will have access to the responses on this survey. By completing this questionnaire, you are agreeing to allow the use of your information or opinions for this research. Any published or reported results will not identify the participants or their institution. The thesis is a public document and will be available through the UC Library. All data collected for the research will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after five years. The questionnaire also provides you with information on how to volunteer to be a part of phase two. Phase two of this research will involve individual face-to-face semi-structured interviews. An overall summary of the results from this project will be sent to the Principals of all participating schools.

Your email address will not be recorded when you submit your responses. It will take you approximately 10 - 30 minutes to complete depending on your responses.

If you have any questions about this research project or concerns you can contact me on lan@uclive.ac.nz or my supervisors Dr Jane Abbiss jane.abbiss@canterbury.ac.nz or Dr James Graham james.graham@canterbury.ac.nz for further information. If you have any complaints, you can contact the Chair of the University of Canterbury Educational Research Human ethics committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

Your participation is appreciated.

Ngā mihi nui,
Lee-Ann Nanai-Stewart

Gender *

- Female
- Male
- Other: _____

Ethnic Group (s) *

- Māori
- NZ European/Pākeha
- Samoan
- Tongan
- Cook Island Māori
- Asian
- Other Pacific peoples
- Other European
- MELAA (Middle Eastern / Latin American / African)
- Other: _____

How many years have you been teaching *

- 0 - 5 years
- 5 - 15 years
- 15 - 25 years
- 25 - 35 years
- 35 + years
- Other:

How many years have you been teaching *

- 0 - 5 years
- 5 - 15 years
- 15 - 25 years
- 25 - 35 years
- 35 + years
- Other:

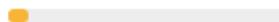
Where did you complete your teacher training? *

- New Zealand
- Australia
- Pacific Islands
- United Kingdom
- Canada
- Asia
- Other: _____

Please state how many years you have taught in New Zealand schools *

Your answer _____

NEXT



Page 1 of 14

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Government education strategies and initiatives for Māori and Pasifika learners in Aotearoa

*Required

Kia Eke Panuku: Building on Success (A professional development school reform initiative) *

- I am NOT aware of or I have NOT had experience with the Government initiative Kia Eke Panuku
- I AM aware of the Government initiative Kia Eke Panuku but I have done no professional development in it nor have any experience with it
- I have had professional development in/experience with the Government initiative Kia Eke Panuku
- I have had professional development in/experience with the Government initiative and I have implemented strategies/elements from the Kia Eke Panuku dimensions into my teaching practice
- Other: _____

BACK

NEXT

Page 2 of 14

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Please note the selection of option four activates the following question section for every strategy and initiative.

Government education strategies and initiatives for Māori and Pasifika learners in Aotearoa

*Required

You indicated on the previous question that you have implemented strategies or elements of Kia Eke Panuku - building on success initiative into your teaching practice

Please list the strategies/elements of Kia Eke Panuku you have embedded into your teaching practice *

Your answer

Briefly describe how you have implemented some of the listed strategies/elements of Kia Eke Panuku *

Your answer

To what extent do you believe the strategies you embedded into your teaching practice from the Government initiative Kia Eke Panuku have impacted on the learning experiences and outcomes of your learners? *

	1	2	3	4	5	
No impact/effectiveness - from your perception it makes no difference to the students' learning	<input type="radio"/>	High impact/effectiveness - from your perception it makes a significant difference to the students' learning				

BACK

NEXT

Page 13 of 14

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Government education strategies and initiatives for Māori and Pasifika learners in Aotearoa

*Required

The Pasifika Education Plan 2013 - 2017 *

- I am NOT aware of or I have NOT had experience with the Pasifika Education Plan 2013 - 2017
- I AM aware of the Pasifika Education Plan 2013 - 2017 but I have done no professional development in it nor have any experience with it
- I have had professional development in/experience with the Pasifika Education Plan 2013 - 2017
- I have had professional development in/experience with the Pasifika Education Plan 2013 - 2017 and I have implemented strategies into my teaching practice to support the goals and targets
- Other: _____

BACK

NEXT

Page 3 of 14

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Government education strategies and initiatives for Māori and Pasifika learners in Aotearoa

*Required

He Kākano (An initiative based on priorities in Ka Hikitia) *

- I am NOT aware of or I have NOT had experience with Government initiative He Kākano
- I AM aware of the Government initiative He Kākano but I have done no professional development in it nor have any experience with it
- I have had professional development in/experience with the Government initiative He Kākano
- I have had professional development in/experience with the Government initiative He Kākano and I have implemented strategies from it into my teaching practice
- Other: _____

BACK

NEXT

Page 4 of 14

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Government education strategies and initiatives for Māori and Pasifika learners in Aotearoa

*Required

Te Kotahitanga (A Government supported research professional development initiative to assist teachers with developing an Effective Teaching Profile based on Culturally Responsive Pedagogy) *

- I am NOT aware of or I have NOT had experience with the research initiative Te Kotahitanga
- I AM aware of the research initiative Te Kotahitanga but I have done no professional development in it nor have any experience with it
- I have been part of the professional development programme/experience with Te Kotahitanga
- I have been part of the professional development programme Te Kotahitanga and I have implemented strategies into my teaching practice from being involved in the professional development initiative
- Other: _____

BACK

NEXT

Page 5 of 14

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Government education strategies and initiatives for Māori and Pasifika learners in Aotearoa

*Required

The Māori Education Strategy - Ka Hikitia, Accelerating Success 2013–2017 *

- I am NOT aware of or I have NOT had experience with the Māori Education Strategy - Ka Hikitia, Accelerating Success 2013–2017
- I am aware of the Māori Education Strategy - Ka Hikitia, Accelerating Success 2013–2017 but I have done no professional development in it nor have any experience with it
- I have had professional development in/experience with the Māori Education Strategy - Ka Hikitia, Accelerating Success 2013–2017
- I have had professional development in/experience with the Māori Education Strategy - Ka Hikitia, Accelerating Success 2013–2017 and I have implemented strategies or suggested actions from it into my teaching practice
- Other: _____

BACK

NEXT

Page 6 of 14

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Government education strategies and initiatives for Māori and Pasifika learners in Aotearoa

*Required

Tātaiako – Cultural competencies for teachers of Māori learners (derived from Ka Hikitia principles) *

- I am NOT aware of or I have NOT had experience with the elements of Tātaiako
- I am aware of Tātaiako but I have done no professional development in it nor have any experience with it
- I have had professional development in/experience with the cultural competencies recommended in Tātaiako
- I have had professional development in/experience with the cultural competencies recommended in Tātaiako and I have implemented strategies from Tātaiako into my teaching practice to improve my cultural competency
- Other: _____

BACK

NEXT

Page 7 of 14

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Government education strategies and initiatives for Māori and Pasifika learners in Aotearoa

*Required

Thank you for completing this survey

If you would like to be involved in phase two of this research project please include your e-mail address below. If you do not want to participate place an N in the space below. PLEASE NOTE: Your responses to this survey will be kept confidential should you include your email address. Alternatively, to keep your responses anonymous you can indicate Y and send an email of interest to lan33@uclive.canterbury.nz *

Your answer

BACK

SUBMIT

Page 14 of 14

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Face-to-face Interview Questions

Note: These are working questions designed to address subsequent questions *SQ4* & *SQ5* in the research proposal. The below face-to-face interview draft questions are dependent on the survey responses and may or may not include subsequent question b and e.

Overarching research question:

From teachers' perspectives, how do education initiatives and strategies for Māori and Pasifika learners' have an impact on their teaching?

Subsequent Questions:

- *SQ1*: What Māori and Pasifika education initiatives and strategies have teachers encountered or experienced?
- *SQ2*: What elements or aspects specific to these, have they implemented; How, and to what degree?
- *SQ3*: How have teachers implemented particular aspects of the strategies and initiatives?
- *SQ4*: What motivates teachers to embed these education initiatives and strategies into their practice?
- *SQ5*: What are the implications of the research findings?

Face-to-face Draft Questions

From your experience

- a. Would you like to share about led you to become a teacher and your field of study?
- b. What are elements or concepts of the listed government initiatives and strategies that you have they implemented into your practice and to what degree?
- c. Prompt: In the survey responses people emphasised...
- d. Why did you find the (identified in previous response) initiatives and their elements and aspects most helpful?
- e. Prompt: What led or motivated you to modify your teaching practice

- f. Why do you think some teachers are (and some are not) motivated to implement Government initiatives and strategies to assist Māori and Pasifika learners?
- g. How did you incorporate elements and aspects of the strategies and initiatives you have identified into your pedagogy?

- h. If you could change or have input into the exposure, delivery or availability of professional learning for others, what do you think would be the most beneficial for
- You as a teacher
 - Teachers in general



Department: Education, Health and Human Development

Telephone: +64 3 275262651

Email: lan33@uclive.ac.nz

Date: 11 October 2016

Master of Education Thesis Research

Title: Teachers' perspectives of the impact of Government initiatives and strategies for Māori and Pasifika learners on their teaching

Information Sheet for the Principal/BOT of participating schools

Kia ora, my name is Lee-Ann Nanai-Stewart and I am enrolled in the Master of Education programme at the University of Canterbury. I am also employed as a Deputy Principal at a New Zealand Catholic secondary college. For my thesis I am investigating how teachers perceive that their pedagogy is affected or not by Government strategies and initiatives for Māori and Pasifika learners. The research is structured as a small scale, bounded, exploratory Case Study within secondary Catholic schools. It will focus on Government initiatives and strategies for Māori learners and the Pasifika Education Plan for Pasifika learners. The emphasis on the initiatives for Māori learners reflects the bicultural nature of New Zealand society and Māori as tangata whenua.

This research will be conducted in two phases, both phases involve voluntary participation. Phase one will be an anonymous questionnaire sent to all teachers in participating schools through an email containing a link to an online survey. This online survey will be set-up so that it does not record the participant's email details. On the questionnaire, teachers will be given an opportunity to volunteer to be part of phase two and volunteers will provide contact information at this point. Four individual face-to-face semi-structured interviews for phase two will be conducted. An agreed kaupapa (collaborative mode of conduct) will be negotiated with the individual participants to create confidentiality boundaries and a shared understanding of the way the semi-structured interviews will be conducted at the start.

Overarching research question:

From teachers' perspectives, how do education initiatives and strategies for Māori and Pasifika learners' have an impact on their teaching?

Subsequent Questions:

- *SQ1:* What Māori and Pasifika education initiatives and strategies have teachers encountered or experienced?
- *SQ2:* What elements or aspects specific to these, have they implemented; How, and to what degree?

- *SQ3*: How have teachers implemented particular aspects of the strategies and initiatives?
- *SQ4*: What motivates teachers to embed these education initiatives and strategies into their practice?
- *SQ5*: What are the implications of the research findings?

The Government initiatives and strategies of interest are as follows: Ka Hikitia; Tātaiako; He Kākano; Te Kotahitanga; Kia Eke Panuku and the Pasifika Education Plan.

All efforts will be undertaken to reduce any possible implications of confidentiality and anonymity for those who volunteer to take part in either phase of the research. Should your school agree to participate in this research project, you will be permitting me to contact all teachers in your school by email to invite them to respond to the survey. The identity and any identifiable descriptions of participating schools will be masked in the thesis to ensure the identities of participating schools are kept anonymous. Survey data will be aggregated and no names or identifiable information will be attached to the data or in the thesis. The survey tool will not record email addresses or information that would identify participants. The survey participants who volunteer for phase two can choose to identify themselves on their survey responses or email separately. If they indicate who they are on their survey response their identity will not be associated to their responses and will only be known to me. Pseudonyms will be used for the face-to-face interviewees and informed consent will be sought from volunteers. The face-to-face interviewees will have a negotiated kaupapa of agreement from the beginning to create confidentiality. This protocol will be established to enable the semi-structured interview comments and discussions to be authentic by addressing power imbalance and confidentiality issues.

Participation is voluntary; your school and all participants have the right to withdraw at any stage without penalty. If your school withdraws or individuals withdraw, I will remove related information where possible

Every effort, where possible, will be made to ensure the return or destruction of raw data. However, once analysis of raw data starts, it will become increasingly difficult to remove the influence of your school's data on the results. There are no foreseen risks involved with the proposed research should your school participate.

If your school gives permission to take part in this research project, the school's participation will involve the following:

- 10 - 15 minutes will be required to share the research information with the either (or all) the Principal, Board of Trustees and Senior Leadership team.
- 10 - 15 minutes will be required for the information about the research project to be shared with teachers at a staff meeting or similar forum.
- 5 - 10 minutes for the administration (via email) of the questionnaire to all teachers by a Senior Leadership (management) person.

As a follow-up, an overall analysis of the findings will be shared with all of the participating schools. The results of the project may be published, but you are assured of the complete confidentiality of data gathered in this investigation: your school's identity will not be made public without your prior consent.

Only the researcher and associated supervisors will see or have access to the data and they will keep the information confidential. The data will be securely stored in a lockable office and locked filing cabinet at the University of Canterbury. The data will be destroyed after five years in alignment with the University of Canterbury's Human Ethics procedures.

The research project is being carried out as a requirement for a Masters degree by Lee-Ann Nanai-Stewart under the supervision of Dr Jane Abbiss and Dr James Graham who can be contacted at jane.abbiss@canterbury.ac.nz and james.graham@canterbury.ac.nz . They will be pleased to discuss any concerns you may have about participation in the research project.

This research project has been reviewed and approved by the University of Canterbury Human Ethics Committee, and participants should address any complaints to The Chair, Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

If you agree to your school participating in the research project, you are asked to complete the permission form and return it in the enclosed addressed envelope.

Ngā mihi nui,

Lee-Ann Nanai-Stewart

Appendix D – Permission form for participating schools,

Department: Education, Health and Human Development

Telephone: +64 3 275262651

Email: lan33@uclive.ac.nz

Date:



Master of Education Thesis Research

Title: Teachers' perspectives of the impact of Government initiatives and strategies for Māori and Pasifika ākongā (learners) on their teaching

Researcher: Lee-Ann Nanai-Stewart

Permission Form for the Principal/BOT of participating schools

I/We have been provided with a full explanation of this project and have been given the opportunity to ask questions about it. I/We understand what will be required of me/us, as a Principal/Board of Trustees, if I/we agree to allow teachers from my/our school to take part in this project.

I/We understand that teacher participation is voluntary and that they may withdraw at any stage without penalty.

I/We understand that in agreeing to participate in the research project, I/We agree to have an email sent to all teachers in my school that will invite them to respond to the survey.

I/We also understand that any information or opinions teachers provide to the researcher (Lee-Ann Nanai-Stewart) through the survey will be kept anonymous. I/We also understand that any information or opinions teachers shared in the interviews will be kept confidential by the researcher (and supervisors and transcriber) and that any published or reported results from either phases will not identify individual or school participants.

I/We understand that all data collected for this research project will be kept in locked and secure facilities at the University of Canterbury and will be destroyed after five years.

I/We understand that the Principal/Board of Trustees (and teacher participants) will be able to receive a report on the findings of this research project.

I/We understand that if I/we require further information, we can contact the researcher, Lee-Ann Nanai-Stewart (details provided above), or one of her supervisors Dr Jane Abbiss and Dr James Graham who can be contacted on jane.abbiss@canterbury.ac.nz and james.graham@canterbury.ac.nz

If we the Principal/Board of Trustees have any complaints to make about the research process, we can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee at University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

By signing below, I/We agree, on behalf of the Board of Trustees,

for _____ (school name) to participate in this research project.

Name: _____ Date: _____

Position: _____

Signature: _____ Email address _____

Survey Email Information

Note: This is the contents of the email that will be sent to all teachers in the participating schools.

Kia ora, my name is Lee-Ann Nanai-Stewart and I am enrolled in the Master of Education programme at the University of Canterbury. I am also employed as a Deputy Principal at a New Zealand Catholic secondary school. For my thesis I am investigating how teachers' perceive that their pedagogy is affected (or not) by Government strategies and initiatives for Māori and Pasifika learners. The research is structured as a small scale, bounded, exploratory Case Study within New Zealand secondary Catholic schools. It will focus on Government initiatives and strategies for Māori and Pasifika learners.

This research will be conducted in two phases, both phases involve voluntary participation. Phase one is an anonymous questionnaire (please see the below link) sent to all teachers currently employed at the participating schools.

Participation in this survey is voluntary and the questionnaire is anonymous, therefore information or opinions you provide on this questionnaire will be not identify you. The researcher and the researcher's supervisors Dr Jane Abbiss and Dr James Graham will be the only people who will have access to the responses on this survey. By completing this questionnaire, you are agreeing to allow the researcher to use of your information or opinions for this research. Any published or reported results will not identify the participants or their institution. The thesis is a public document and will be available through the UC Library. All data collected for the research will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after five years.

If you have any questions about this research project or concerns you can contact the researcher Lee-Ann Nanai-Stewart lan@uclive.ac.nz or supervisors Dr Jane Abbiss jane.abbiss@canterbury.ac.nz or Dr James Graham james.graham@canterbury.ac.nz for further information. If you have any complaints, you can contact the Chair of the University of Canterbury Educational Research Human ethics committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

Your email address will not be recorded when you submit your responses. It will take you approximately 30 - 60 minutes to complete. The questionnaire also provides you with

information on how to volunteer to be a part of phase two. Phase two of this research will involve individual face-to-face semi-structured interviews.

Ngā mihi nui,

Lee-Ann Nanai-Stewart

Appendix F - Information sheet for participants

Department: Education, Health and Human Development

Telephone: +64 3 275262651

Email: lan33@uclive.ac.nz

Date



Master of Education Thesis Research

Title: Teachers' perspectives of the impact of Government initiatives and strategies for Māori and Pasifika ākongā (learners) on their teaching.

Information Sheet for Phase Two Participants

Kia ora, my name is Lee-Ann Nanai-Stewart and I am enrolled in the Master of Education programme at the University of Canterbury. I am also employed as a Deputy Principal at a New Zealand Catholic secondary college. For my thesis I am investigating how teachers perceive that their pedagogy is affected or not by Government strategies and initiatives for Māori and Pasifika learners. The research is structured as a small scale, exploratory Case Study within secondary Catholic schools. It will focus on Government initiatives and strategies for Māori learners and the Pasifika Education Plan for Pasifika learners. The emphasis on the initiatives for Māori learners reflects the bicultural nature of New Zealand society and Māori as tangata whenua.

This research will be conducted in two phases, both phases involve voluntary participation. Phase one was the anonymous questionnaire sent to you and all teachers from the participating schools through an email containing a link to an online survey. The online survey was set-up so that it did not record the participant's email details unless the participant chose to volunteer to be a part of phase two on the questionnaire.

Thank you for taking the opportunity to volunteer to be part of phase two. Phase two consists of individual face-to-face semi-structured interviews will be conducted. An agreed kaupapa (collaborative mode of conduct) will be negotiated between the researcher and interviewee to create confidentiality boundaries, and a shared understanding of the way the semi-structured interview will be conducted.

This research project addresses the overarching research question:

Overarching research question:

From teachers' perspectives, how do education initiatives and strategies for Māori and Pasifika learners' have an impact on their teaching?

Subsequent Questions:

- *SQ1:* What Māori and Pasifika education initiatives and strategies have teachers encountered or experienced?
- *SQ2:* What elements or aspects specific to these, have they implemented; How, and to what degree?

- *SQ3*: How have teachers implemented particular aspects of the strategies and initiatives?
- *SQ4*: What motivates teachers to embed these education initiatives and strategies into their practice?
- *SQ5*: What are the implications of the research findings?

The Government initiatives and strategies of interest are as follows: Ka Hikitia; Tātaiako; He Kākano; Te Kotahitanga; Kia Eke Panuku and the Pasifika Education Plan.

I would like to thank you for volunteering to participate in my research. By taking part in phase two of this research you are being asked to participate in one semi-structured, audio recorded face-to-face interview (lasting approximately one hour). The interview will ask questions about the Government initiatives and strategies listed above and provide the research with more in-depth information than the online survey you completed. The face-to-face interview will be arranged at a time and location that suits all participants and when the interview transcript is prepared, you will be invited to review the transcript of the focus group discussions to ensure accuracy.

Please note that participation in this research is voluntary. If you choose to participate, you have the right to withdraw from the study at any time, including the withdrawal of any information provided without penalty. If you do withdraw, I will do my best to remove any information relating to you, provided this is practically achievable.

Particular care will be taken to ensure the confidentiality of all data gathered for this research. The interview will have an agreed kaupapa where all information shared in the interview is not shared outside of the confidentiality within the research group (researcher, supervisor and transcriber) who are all bound by University of Canterbury's Human Ethics guidelines. Your name will be known only to myself and my supervisors. To minimise risk of identification, your name will not appear in any transcript or manuscript. All data collected will be stored securely, including locked storage and electronic data in password protected form at the University of Canterbury (and at my home during the research process) for five years following the completion of the thesis. Data will then be destroyed. The data collected will be used only for the purpose of this research and any journal articles and conference papers that may result from this research.

If you have any questions about the study, please contact me (details above) or my supervisors, Dr Jane Abbiss and Dr James Graham who can be contacted on at jane.abbiss@canterbury.ac.nz and james.graham@canterbury.ac.nz. If you have a complaint about the research process, you may contact 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 this research, please complete the attached consent form and return it to me in the envelope provided by [day/month/year].

I look forward to working with you and thank you in advance for your contributions.

Ngā mihi nui,

Lee-Ann Nanai-Stewart

Appendix G – Face-to-face interview consent for participants

Department: Education, Health and Human Development

Telephone: +64 3 275262651

Email: lan33@uclive.ac.nz

Date:



Master of Education Thesis Research

Research Project: Teachers’ perspectives of the impact of Government initiatives and strategies for Māori and Pasifika ākongā (learners) on their teaching

Researcher: Lee-Ann Nanai-Stewart

Consent Form for Face-to-Face Interview participants

- I have been given a full explanation of this project and have had the opportunity to ask questions.
- I understand what is required of me if I agree to take part in the research.
- I understand that participation is voluntary and I may withdraw at any time without penalty. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable.
- I understand that any information or opinions I provide will be kept confidential to the researcher and the researcher’s supervisors Dr Jane Abbiss and Dr James Graham and that any published or reported results will not identify the participants or their institution. I understand that a thesis is a public document and will be available through the UC Library. I understand that the interview will be transcribed and that the transcriber
- I understand that any information or opinions I share in the face-to-face semi-structured interview will not be associated with me or shared and will be kept confidential.
- I understand that all data collected for the research will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after five years.
- I understand the risks associated with taking part and how they will be managed.
- I understand that I am able to receive a report on the findings of the research by contacting the researcher at the conclusion of the project.
- I understand that I can contact the researcher Lee-Ann Nanai-Stewart lan@uclive.ac.nz or supervisors Dr Jane Abbiss jane.abbiss@canterbury.ac.nz or Dr James Graham james.graham@canterbury.ac.nz for further information. If I have any complaints, I can contact the Chair of the University of Canterbury Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz)
- I would like a summary of the results of the project.
- By signing below, I agree to participate in this research project.

Name: _____ Signed: _____ Date: _____

Email address:

Please return this consent form in the enclosed addressed envelope

Lee-Ann Nanai-Stewart

Application Form for Ethical Approval of Research Projects

Educational Research Human Ethics Committee (ERHEC)

- **All** research activities undertaken by staff and higher degree students at the University of Canterbury must obtain Ethical Approval unless they meet the criteria for an exemption as listed under the Principles & Guidelines, section 5.
- Before making an application to the ERHEC, all researchers should read the Principles & Guidelines found on their current web site <http://www.canterbury.ac.nz/humanethics/>
- The Principal Researcher must be a UC staff member or student. For collaborative projects, the principal researcher is responsible for all aspects of project management, including applying for ethical approval and re-applying should circumstances relevant to this application change. All correspondence will be undertaken with the principal researcher.
- Applications to the ERHEC must be received by the Secretary **at least ONE week prior to a meeting** in order to be considered at that meeting.
- **Please submit one electronic copy and one hard copy (written) application to the Secretary**
 - The Secretary, UC Educational Research Human Ethics Committee, Level 5 South, Matariki or Private Bag 4800, Christchurch 8140
Phone: (03) 364 2987, Extension 45588;
Email: human-ethics@canterbury.ac.nz

Project Details

Principal Researcher:	Lee-Ann Malia Nanai-Stewart
Email Address & Postal Address	lan33@uclive.ac.nz
Phone	0275262651
University School / Department:	Education, Health and Human Development
Associate Researcher/s:	
Name of supervisor/s: (where applicable)	Dr Jane Abbiss and Dr James Graham
Project Title:	Teachers' perspectives of the impact of Government initiatives and strategies for Māori and Pasifika ākongā on their teaching
Student applicants – please attach a letter or memo indicating that your proposal has been approved by the relevant committee or Head of Department or School.	

Checklist

Please check the following items before sending the completed form to the Committee.

- All the necessary signatures on page 1 have been obtained. []
- All the necessary approvals under Question 4 have been obtained or are the subject of correspondence of which copies are attached. [] or NA
- A copy of any questionnaire accompanied by an appropriate covering page is attached. – ***please note this questionnaire is a draft only and is currently under construction with guidance of my supervisors*** [] or NA
- A list of interview topics and, for a structured interview, a detailed list of questions, is attached. [] or NA
- A copy of any advertisement, or notice, or informative letter asking for volunteers is attached. [] or NA
- A copy of each information sheet required is attached. [] or NA
- A copy of each consent form required is attached. [] or NA

Attention to the preceding checklist is intended to ensure that the application and its documentation have been thoroughly reviewed by the applicant and, where applicable, by the supervisor and that the preparation of the project is up to the standard expected of and by the University of Canterbury.

The signature of the applicant will be understood to imply that the applicant has designed the project and prepared the application with due regard to the Principles & Guidelines of the ERHEC, that all the questions in the application form have been duly answered and that the necessary documentation has been properly formulated and checked.

Signature of Applicant _____ **Date:**

The signature of the supervisor will be understood to imply in addition that, in the judgment of the supervisor, the design and documentation are of a standard appropriate for a research project carried out in the name of the University of Canterbury or for training in such research.

Signature of Supervisor _____ **Date:**

Please note, applicant and supervisor signatures are also required on page 8.

1. What is the purpose of your research project?

(Please tick one box only)

Staff Research

PhD Research

~~Honours or~~ Master's Research

2. Description of the project

Please give a brief summary of the nature of the proposal in everyday language, including the aims/objectives/hypotheses of the project, rationale, participant description, and procedures/methods of the project including time requirements for the participants.

Aim

Investigate from teachers' perspectives the impact of Government strategies and initiatives for Māori and Pasifika learners (in secondary education) on their teaching

Research question (s)

Overarching research question:

From teachers' perspectives, how do education initiatives and strategies for Māori and Pasifika learners' have an impact on their teaching?

Subsequent Questions:

- SQ1: What Māori and Pasifika education initiatives and strategies have teachers encountered or experienced?
- SQ2: What elements or aspects specific to these, have they implemented; How, and to what degree?
- SQ3: How have teachers implemented particular aspects of the strategies and initiatives?
- SQ4: What motivates teachers to embed these education initiatives and strategies into their practice?
- SQ5: What are the implications of the research findings? the research findings for ongoing professional development of teachers for the participating schools?

The overarching research question and sub questions will be explored through a mixed methodologies approach that involves two phases: survey and focus groups interview. The project is a small scale, exploratory investigation into teachers' practice from their perspective within a Catholic secondary school cluster. It is structured as a case study, or bounded study, relating to a cluster of schools.

This research question and sub questions will be more explicitly addressed through an online survey instrument and a semi-structured interview in a focus group.

Rationale

From my experience as a teacher and school leader, I believe we (educators) need to do more to meet the needs of our young Māori and Pasifika learners. Evidence-based strategies and initiatives developed by the Government for teachers of Māori and Pasifika learners are developed and implemented on the premise they will benefit the learners. I want to understand why some teachers embed these strategies and initiatives into their pedagogy and why others do not, as well as finding out what would help with this process from a teacher perspective. I know what has shifted my own commitment and understanding but would like to learn from other teachers' perspectives. My hope is that through this research, my leadership in my school will improve in this area and that through improved leadership there is the potential for Māori and Pasifika learners from my Kura to have improved learning experiences and outcomes. Participating schools will be provided with a copy of an overall summary of the findings which may assist participating schools with meeting the professional development needs of their teachers and therefore their learners. The project has the potential to benefit learners from participating schools by examining the learning needs of their teachers. This interest stems from a sense of social justice, and therefore my research has a moral purpose.

This research will mainly focus on strategies and initiatives for Māori learners with the inclusion of the Pasifika Education Plan for Pasifika learners. This is in recognition of Māori as tangata whenua of Aotearoa New Zealand and te Tiriti O Waitangi (the Treaty of Waitangi). Furthermore, I believe we need to first be authentic with our commitment to biculturalism, and that way we can improve outcomes and experiences for multiple cultures.

Participants

Phase one survey - 240 teachers from Catholic secondary schools

Phase two focus group(s) – 4 – 12 volunteers

Data collection – Phase one

Participant: Survey 240 secondary teachers from New Zealand Catholic secondary schools using a questionnaire that is administered through an email that contains a link to an online survey.

Aim: The purpose of phase one is to find out which of the selected Government initiatives and strategies teachers have had encounters and experience with, and what elements or concepts of the identified initiatives they have implemented. The degree in which the elements and concepts identified have been embedded will be investigated from the teacher perspective. Furthermore, the teachers' responses will be analysed to identify relationships within the responses and the demographics of the respondents and associated percentages. In addition, the questionnaire will provide an opportunity for teachers to identify which of the Government strategies and initiatives in this project they would like further professional development on.

The Government initiatives and strategies examined in this project:

- Māori Education Strategy - Ka Hikitia, Accelerating Success 2013–2017
- Tātaiako – Cultural competencies derived from Ka Hikitia principles to support it
- He Kākano – Initiative based on priorities in Ka Hikitia
- Te Kotahitanga – Initiative to assist teachers with developing an Effective Teaching Profile based on concepts of ako, manaakitanga, and whanaungatanga
- Kia Eke Panuku – Building on success, a professional development school reform initiative
- Pasifika Education Plan

Method: Survey

Tool/instrument: Questionnaire (see Appendix 1)

Data collection - Phase two

Participant: Teachers who opt into the focus group from the questionnaire (*this was modified to face-to-face interviews and checked with supervisors, all associated documentation was amended*).

Focus Group: The phase one questionnaire allows teachers an opportunity to opt into phase two.

Aim: The purpose of phase two is to understand from the perspective of a group of teachers, how Government initiatives and strategies for Māori and Pasifika learners do or do not impact on their classroom pedagogy through setting up a focus group and conducting a semi-structured interview. The focus group will assist with providing information about why some teachers see the initiatives and strategies for Māori and Pasifika learners as being relevant enough to use and modify their practice. This will be achieved through focus group interviews with the volunteers from phase one. Qualitative interview data will be collected with the central aim to understand why some teachers adopt initiatives and embed particular strategies and how they do this, as well as to find out why some do not and what would assist in the process.

Tool: Semi-structured interviews (audio recording) (see Appendix 2 for Draft focus group questions)

3. Which of the following categories best describe your research project?

(Please tick one box only)

Educational or social science research involving humans

Psychological research involving humans

Scientific research involving humans

Other (Please specify)

4.

- (a) Will the project require approval for access to the participants from other individuals or bodies? (e.g., parents, guardians, **school principals/BOT**, teachers, boards, responsible authorities including employers, etc.)

Yes/No

If Yes, please explain how this approval has been or will be obtained, enclosing copies of relevant correspondence.

- (b) Will the project require Māori consultation? **Yes/No**

If Yes, please provide evidence that consultation has occurred or, if underway, provide a copy of approval once gained.

- (c) Will the project require community consultation? **Yes/No**

If Yes, please provide evidence of appropriate consultation.

- (d) Is the project commissioned by or carried out on behalf of an external body? **Yes/No**

If Yes, please identify the body and any Intellectual Property agreements. This includes ownership of data and reports arising.

- (d) Will all or any part of the data be collected from outside New Zealand? **Yes/No**

If Yes, please provide details.

Approval to conduct the survey at each of the proposed schools will be sought from the Principals/BOT of each school. All of the schools selected are Catholic secondary schools within a cluster and the Principals meet once a month. Initially the research will be presented to them at one of their monthly cluster meetings, if they are interested in taking part I will organise to meet with each Principal individually.

Consultation with Māori iwi or agencies is not required, but Professor Angus Macfarlane was involved in early stages of research when identifying a topic, and he has agreed to advise on the project. In addition, my second supervisor is Dr James Graham, who is also an expert in the field of kaupapa Māori and research with Māori communities. The research is not conducted in a Māori community.

5. What methods will be employed in conducting your research?

(Please tick more than one box if needed)

Examination of normal educational practice or education instructional strategies, instructional techniques, curricula, or classroom management methods, journal, existing data, documents etc.

√ **Questionnaires or surveys**

Examination of medical, educational, personnel or other confidential records

Observation (covert)

Observation (overt)

Structured interviews

Semi-structured interviews

Unstructured interviews

√ **Focus group interviews**

Deception – Explain why and how deception is used and provide a debriefing sheet

Other (please specify below, stating any significant aspects)

(a) Does the project involve a questionnaire? **See Appendix 1** **Yes/No**

If Yes, please attach a copy.

Note: The ERHEC does not normally approve a project which involves a questionnaire without seeing the questionnaire, although it may preview applications in some cases where the production of the questionnaire is delayed for good reason.

(b) Does the project involve a structured interview? **Yes/No**

If Yes, please list the topics to be covered and the questions to be used.

(c) Does the project involve a semi-structured interview, unstructured interview or focus group? **Yes**

~~No~~

If Yes, please list the range of topics likely to be discussed. See Appendix 2

(d) If the project involves an interview of either type (individual or focus group), will it be recorded by:

audio-recording **Yes/No**

visual recording **Yes/No**

note taking **Yes/No**

or other *(if Yes, please specify below)* **Yes/No**

(e) Will the participants be offered the opportunity to check the transcript of the interview? **Yes/No**

This also applies to focus groups.

Note: it is normal practice to have participants review their transcription. If this is not to be the case, please explain why you believe it is not necessary.

Participants should be informed of interview recording and transcription review within the information letter.

Appendix 1 – Sample of the draft questionnaire

Appendix 2 – Sample of the draft focus group questions

The semi-structured interview (s) will be guided by 5 broad questions (see appendix 1) to allow room for prompting and for participants to explore ideas amongst themselves.

The focus of the semi-structured interview will be on the particular elements or concepts of Government initiatives and strategies teachers have experienced (see appendix 2).

The Government initiatives and strategies examined in this project:

- Māori Education Strategy - Ka Hikitia, Accelerating Success 2013–2017
- Tātaiako – Cultural competencies derived from Ka Hikitia principles to support it
- He Kākano – Initiative based on priorities in Ka Hikitia
- Te Kotahitanga – Initiative to assist teachers with developing an Effective Teaching Profile based on concepts of ako, manaakitanga, and whanaungatanga
- Kia Eke Panuku – Building on success, a professional development school reform initiative
- Pasifika Education Plan

6. (a) What are the ages of your participants?

Children (under 14 years of age)

Young people (14-17 years of age)

Adults (18 years and over including College/University students)

(b) How are they to be recruited?

Phase one invites teachers from the participating schools to complete a questionnaire. Phase two encourages expressions of interest from volunteers to participate in the focus group.

If a selection from a group is necessary, how will it be made (e.g., randomly, by age, gender, ethnic origin, other)?

How many participants (of each category, where relevant) do you intend recruiting?

4 – 6 per focus group. The number of focus groups will depend on the number of volunteers, but I anticipate 1 or 2 focus groups with a maximum of 12 participants in total.

7. (a) Anonymity of participants and confidentiality of data

Please tick YES or NO for each

YES NO

Will complete anonymity of participants be guaranteed?

Yes, there will be anonymity for questionnaire because the questionnaire will be administered by a school administration person (possibly someone from management) in each of the participating schools by sending an email to all teachers. The survey tool used will not collect/identify participants. If the participants decide to include their email address in the questionnaire to volunteer to be a part of phase two their responses will be kept confidential. Only me the researcher and my supervisors will have access to this information.

No, there will not be anonymity for the focus group volunteers because members of the group will know who is in the group; as will the researcher and supervisors.

Will records remain confidential and access to data be restricted?

NOTE: See 8(a) and (b) for an explanation of anonymity and confidentiality.

(b) Voluntary participation and complaints procedure

Please tick YES or NO for each

YES NO

Are participants able to withdraw from the project at any time without penalty?

Have participants been made fully aware of the ERHEC's complaints procedure should they have any concerns regarding the researcher or the project?

Yes, participants will be made aware of the complaints procedure in the information sheet

*If you answered **no** to any of question 7 above, please provide additional information below explaining why these procedures are not being followed and how potential risks to participants will be minimised.*

All efforts will be undertaken to eliminate any possible implications of confidentiality and anonymity for those who volunteer to take part in either phase of the research.

The survey data from phase one will be aggregated and no names or identifiable information will be attached to the data or in the thesis. Furthermore, the survey tool will not record email addresses or information that could identify participants. If survey respondents would like to volunteer to participate in phase two they can either indicate on the survey or email separately so their survey information remains anonymous. For those who include their email address on the survey their information will remain confidential to the researcher. Pseudonyms will be used for the members when writing up the research and informed consent will be sought from focus group volunteers.

Anonymity cannot be guaranteed for phase two of this research because it will involve setting up a focus group. Focus group participants will volunteer to take part in phase two on the phase one questionnaire. Semi-structured interviews will be conducted. Group confidentiality will be discussed at the beginning and an agreed kaupapa established about what is discussed within the group stays in the group, and is not shared outside of the group. Confidentiality cannot be guaranteed; however, it will be maintained as far as possible. In addition, everyone will be fully informed of the process and expected confidentiality within the group and beyond the the research project. The focus group responses and discussions will be audio recorded, transcribed, coded, checked by participants and then analysed for key themes and ideas. Prior to the focus group phase, participant information and informed consent in accordance with the ethical processes will be administered and collected.

8. How is informed consent to be obtained? Please tick one.

(a) The research is strictly anonymous, an information sheet is supplied and informed consent is implied by voluntary participation in filling out a questionnaire (include a copy of the rubric for the questionnaire as in **Appendix C** of the ERHEC Principles and Guidelines)
This means you do not know the identity of any of the participants and will not include any personal participant details.

or (b) The research is not anonymous, but is confidential and informed consent will be obtained through a signed consent form (include a copy of the consent form and information sheet)
This means that while you do/may know the identity of the participants, with respect to the data provided, you will not make their identity public (e.g. in any presentations or publications).

Where confidentiality is promised, what will be done to ensure that the identities of participants cannot be known by unauthorized persons? (e.g. use of pseudonyms and disguising of identifying material).

or (c) The research is neither anonymous nor confidential and informed consent will be obtained through a signed consent form (include a copy of the consent form and information sheet).

or (d) **Do you need an additional consent for any of your participants? NO**

NOTE: Children and young adults under the age of 14 years (or 18 years if still at school) require parental/caregiver consent. Such participants should be provided with a suitable information sheet and an assent form where practicable.

If yes, please explain:

(a) Why they are not competent to give informed consent on their own behalf.

(b) How consent will be obtained

NOTE: Forms need to be provided to children to give own consent and parents' consent also needs to be obtained.

or (e) Informed consent will be obtained by some other method - please specify and provide details e.g. support people, whanau etc.

(f) If information is being supplied orally, please provide a full description of the information provided.

There are three levels of permission/consent that will be sought.

Level 1: Initially the prospective leaders of the schools will be given information (appendix 3) and a school permission form (appendix 4). The schools that agree to participate in this research project, will be permitting me to contact all teachers in their school by email to invite them to respond to the survey. The mode of administration of this email will be discussed with the individual school leaders to determine who (school administrator) within the school will send it to all staff.

Level 2: The email (appendix 5) will include a brief description and consent will be obtained through voluntary completion of the questionnaire (appendix 1).

Level 3: Those who volunteer to be a part of the focus group and are selected will be given participation information (appendix 6) about the semi-structured interview and the associated consent form (appendix 7).

The participants are advised on the information sheet that the identity and any identifiable descriptions of participating schools will be masked in the thesis to ensure the identities of participating schools are kept anonymous and confidential. This information also explains that the survey data will be aggregated and no names or identifiable information will be attached to the data or in the thesis. Furthermore, that the survey tool will not record email addresses or information that would identify participants.

Pseudonyms will be used for the focus group members in reporting the data and informed consent will be sought from the focus group volunteers. The focus group members will have a collective kaupapa of agreement from the beginning where this kaupapa will be established to maintain confidentiality of shared comments and discussions within the group.

9. Are there any foreseeable risks or possible offence to the participants?

Please tick YES or NO for each

YES	NO	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	Social risks
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Legal risks
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Psychological risks
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Physical risks
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Religious or moral offence
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Cultural risks
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Any other risks

If you answered Yes to any of the above, please provide additional information below explaining the nature of the risk or offence, how it will be minimised and access to support services.

Yes, there are potentially two social risks to the participants.

Social risk 1 - Discomfort: There is the risk of discomfort for the participants of the focus group when talking in the group setting. This potential risk will be minimised through negotiation of the focus group kaupapa and shared understandings of confidentiality within the group.

Social risk 2 - Power: There is the risk of a power implication between the researcher and participants. As the researcher I am aware of the potential conflict of interest and, or possible power implication of being the Deputy Principal of one of the participating schools. This potential ethical implication could occur during phase two of the research if a teacher from my school volunteers. In the event of this, I will first seek assistance and guidance from my Supervisors on the best way forward. My intention would be to engage in open dialogue with the volunteer, and possibly with a third person present, to look at the power implications and possible bias in responses due to my involvement. I would look to establish a mutually agreed kaupapa of conduct with the guidance of my supervisors.

10. Data Storage and Future Use

How will this be stored?

- (a) Provide details of where the data with identifying information will be securely stored.
- (b) Provide details of where the data with no identifying information will be securely stored.
- (c) Who, apart from the researcher and their supervisor (where applicable) will have authorised access to the data?
Note: Research Assistants and Transcribers need their own confidentiality forms and their participation needs to be made known to participants.
- (d) What will be done to ensure that unauthorised persons do not have access to the data?
- (e) What will happen to the raw data at the end of the project?
Note: Up to Masters level data is kept for 5 years and then destroyed; for above Masters and staff research, it is normal practice to keep for 10 years and then destroyed. Participants need to be informed of and consent to what is decided.

All of the resulting research data will be stored in locked in a filing cabinet at the University of Canterbury Dovedale Campus (Ilam Campus when the Education Department move) in either Te Rū Rangahau (Māori Research Lab Wheki 450) or one of my supervisor's offices. Only the supervisor and researcher (through the supervisor) will have access to this storage facility. During the research write-up the researcher will keep data in a locked filing cabinet in Te Rū Rangahau where only the researcher and supervisors have access.
The data will be destroyed after 5 years.

11. (a) What plans do you have for publication of the data?

Note: Master's and doctoral theses are public documents via the UC library database. Also, participants should be offered summary of results.

(b) Participant access to research summary

Have you offered to provide a summary? (rather than participants needing to request) **Yes/No**

(c) Have you provided opportunity for participants to provide an email address for future contact?

Yes/No

The findings will be published in my Master's thesis and a summary of findings will be provided to participating schools and focus group participants. In addition, I aim to write one or two journal articles from the research for publications such as New Zealand Journal of Educational Studies, Curriculum Matters, SET and, or the Education Gazette. These journal articles will be written with my supervisors because I am a novice researcher. The co-authorship will ensure that I maintain ethical principles associated with these publications by writing with experienced researchers.

12. Are there any other ethical issues that should be drawn to the attention of the Educational Research Human Ethics Committee?

- NO**
 YES

If you answered Yes, please provide additional information below explaining the ethical issue(s) and how it will be addressed.

13. Participant information sheet

Please attach a copy of the information sheet that you will provide to participants in your study.

The Educational Research Human Ethics Committee has strict but simple requirements for participant information sheets.

Appendix 3 - Information sheet for participating schools,
Appendix 5 - Information on the survey email (*please note this questionnaire is a draft only and is currently under construction with guidance of my supervisors*)
Appendix 6 - Information sheet for participants

14. Consent Form

Please attach a copy of the consent form(s) that participants in your study will sign.

The Educational Research Human Ethics Committee has strict but simple requirements for consent forms. These guidelines must be followed or your application will not be considered.

Appendix 4 – Permission form for participating schools,
Appendix 1 – Voluntary consent information at the start of the questionnaire (*please note this questionnaire is a draft only and is currently under construction with guidance of my supervisors*)
Appendix 7 – Focus group consent for participants

Appendices – please note this were all amended to face-to-face interviews for phase 2 as per above.

Appendix 1 – Draft questionnaire

Appendix 2 – Draft focus group questions

Please note the draft questionnaire and focus group questions are draft only and are currently under construction with guidance of my supervisors

Appendix 3 - Information sheet for participating schools

Appendix 4 – Permission form for participating schools,

Appendix 5 - Information on the survey email

Appendix 6 - Information sheet for participants

Appendix 7 – Focus group consent for participants

15. Declaration

I AM APPLYING FOR **ETHICAL APPROVAL** FOR THE RESEARCH PROJECT AS OUTLINED ABOVE.

I have read the ERHEC Principles and Guidelines and I am aware of the implications of my research project. I understand the details of the Privacy Act mentioned in these guidelines and how they influence the subjects I choose as participants in my research work.

The project has been accurately described in this application and I have included all the necessary documents and information to support my application.

I undertake to reapply should circumstances relevant to this application change.

Principal Researcher's Name: Lee-Ann Nanai-Stewart

Date:

Signed:

For Academic Supervisor - student projects only

Please note that applications for ethical approval are not usually considered if the student has not submitted their research proposal for registration.

Please check all that apply:

The student has submitted their research proposal for consideration. *Date submitted:*

OR

The student has successfully registered their research proposal. *Date registered:*

I have read the student's application for ethical approval including the information and consent forms.

I undertake to work with the student on any revisions required by ERHEC before these revisions are sent back to ERHEC.

Academic Supervisor's Name

Date:

Signed:

NB – THIS DECLARATION MUST BE HAND-SIGNED

The National Education Goals (Ministry of Education, 2015d)

The National Education Goals (NEGs) were amended in December 2004 to include the reference to physical activity in clause 5. The National Administration Guidelines (NAGs) were also amended.

The National Education Goals are available in te reo at the bottom of this page.

Education is at the core of our nation's effort to achieve economic and social progress. In recognition of the fundamental importance of education, the Government sets the following goals for the education system of New Zealand.

NEG 1

The highest standards of achievement, through programmes which enable all students to realise their full potential as individuals, and to develop the values needed to become full members of New Zealand's society.

NEG 2

Equality of educational opportunity for all New Zealanders, by identifying and removing barriers to achievement.

NEG 3

Development of the knowledge, understanding and skills needed by New Zealanders to compete successfully in the modern, ever-changing world.

NEG 4

A sound foundation in the early years for future learning and achievement through programmes which include support for parents in their vital role as their children's first teachers.

NEG 5

A broad education through a balanced curriculum covering essential learning areas. Priority should be given to the development of high levels of competence (knowledge and skills) in literacy and numeracy, science and technology and physical activity.

NEG 6

Excellence achieved through the establishment of clear learning objectives, monitoring student performance against those objectives, and programmes to meet individual need.

NEG 7

Success in their learning for those with special needs by ensuring that they are identified and receive appropriate support.

NEG 8

Access for students to a nationally and internationally recognised qualifications system to encourage a high level of participation in post-school education in New Zealand.

NEG 9

Increased participation and success by Māori through the advancement of Māori education initiatives, including education in Te Reo Māori, consistent with the principles of the Treaty of Waitangi.

NEG 10

Respect for the diverse ethnic and cultural heritage of New Zealand people, with acknowledgment of the unique place of Māori, and New Zealand's role in the Pacific and as a member of the international community of nations.