**Teachers' Experiences of Teaching as Inquiry
and Biculturally Responsive Pedagogy for Māori Students
in Schools with a Low Percentage of Māori Students**

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Abstract

Historical marginalisation and deficit theory toward the Māori people in Aotearoa New Zealand schools has resulted in Government expectations for teachers to improve outcomes for Māori students. This research aimed to critically examine teachers' experiences of teaching as inquiry and biculturally responsive pedagogy for Māori students in schools with a low percentage of Māori students. Teachers in schools with diverse, multicultural communities should uphold the fundamental principles of the Treaty of Waitangi. Bicultural responsivity in teaching and learning has been a Government priority for decades. However, the variance in student educational outcomes is still heavily weighed against Māori students in comparison with their non-Māori peers. Historically, teachers have been required to solve the problem of the education gap, but with little effect. Teachers are expected to inquire into the action and reflection of teaching and learning, to change and improve teaching practice. The application of teaching as inquiry and biculturally responsive pedagogy conjointly is convoluted and complicated. Although teaching as inquiry offers teachers the opportunity to reflect on effective practice, practitioners find it problematic to transpose policy into theory and theory into practice.

The research methodology focused on a collective case study design. Findings were collated from semi-structured interviews, a questionnaire and document review. A review of relevant research literature supported the examination of the key themes that emerged from the data. The findings presented experiences and barriers to teaching and learning for teachers in schools with less than 10% Māori students. Three key themes were identified: values, beliefs and behaviours; the authenticity of practice; and leadership for teaching as inquiry and bicultural responsivity.

The findings of this study identified the barriers and challenges experienced by the participants. Participants commented on the relational and cultural context of teaching in a bicultural setting, but not how to relate this to teaching as inquiry. Their collective experiences showed there was no direct pedagogical solution to supporting teaching to raise outcomes for Māori students. However, this research suggests that a system's response is necessary for the impactful inquiry into teaching and biculturally responsive pedagogy.

Table of Contents

List of Tables

List of Figures

Attestation of authorship

I hereby declare that this submission is my own work and that to the best of my knowledge and belief, it contains no material previously published or written by another (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of learning.

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Chapter One Introduction

New Zealand has the unique and distinctive political and historical constitution of The Treaty of Waitangi, which indicates the importance of the bicultural nature of New Zealand. *The New Zealand Curriculum* (Ministry of Education, 2007a) acknowledges The Treaty and highlights the importance of recognising and valuing Te ao Maori (the Māori world), an approach to inform bicultural pedagogy in New Zealand. The need for cultural responsivity is becoming ever more apparent in a country with a growing diverse population. Inclusive school environments for all students and families is essential, to improve social and educational outcomes (Ministry of Education, 2008). Promotion of culturally responsive pedagogy for Māori students has been a Government priority for decades, yet more appropriate, compelling experiences of teaching and learning for Māori students is still required (Berryman & Eley, 2016). As a response to teachers needing to ensure improved outcomes for students, particularly Māori students, a teaching as inquiry framework was developed and included in *The New Zealand Curriculum* (Ministry of Education, 2007a). The framework has a fundamental purpose of identifying future development for teachers and of focusing on positively impacting learner achievement. Teaching as inquiry and bicultural responsive pedagogy conjointly are essential for successful outcomes for all students.

The purpose of this research study is to critically examine the experiences and understandings of teachers' use of biculturally responsive pedagogy and teaching as inquiry in schools with a low percentage of Māori students. As illustrated in the literature review in chapter two, research is prevalent on these topics, particularly how and why teachers need to integrate bicultural responsivity into teaching and learning. Also, research into how teachers can raise student achievement through inquiring into their practice is relevant. Furthermore, an investigation into the strengths and inhibitors of teaching as inquiry and bicultural responsivity for teacher's praxis applies to the study. In this chapter, I justify the reason for this thesis research area by contextualising the importance of and barriers to bicultural responsive pedagogy and teaching as inquiry in Aotearoa New Zealand. To this end, I include my viewpoints as a teacher and middle leader in Aotearoa New Zealand, as values and belief systems are pertinent to the study. Also included is evidence from Government and education publications that highlight critical historical factors. I explain the aims of the research and describe an overview of the research design. Finally, I will summarise the structure of this thesis.

Contextual overview

Aotearoa New Zealand schools have a duty to uphold The Treaty of Waitangi in all aspects of the education sector. It is an essential yet challenging set of obligations due to the historical setting, the complexity and diversity of needs in a multi-multicultural and bicultural society (Guo, 2015; Patara, 2012). Biculturalism in the New Zealand context means that Māori and Pākehā/NZ European people reside together in New Zealand with two ethnic and cultural backgrounds but share the same social and political connections. In 1840, the Treaty of Waitangi was signed by Māori leaders and representatives of the Crown from the United Kingdom of Great Britain. It resulted in the declaration of British sovereignty over Aotearoa New Zealand. One of the three main articles of the Treaty is that Māori would have full authority over their own 'taonga' which translates as treasure or valued things which may or may not be tangible, such as language. However, between 1960 and 1980, Māori and Pākehā relations became fractious in some parts of the country. There was a growing realisation that the principles of the Treaty were not being upheld by New Zealand Governments, resulting in the Māori people languishing educationally, economically and socially. Māori protestors and supporters sought to revive the Māori language as well as question the adverse impacts of colonisation on their culture and autonomy (Lourie, 2016). Changes began to occur during the Third Labour Government in the 1970s with the establishment of the Waitangi Tribunal as a result of the Treaty of Waitangi Act (1975). It is from the Tribunal that the three principles of partnership, participation and protection were derived from the fundamental tenets as a connection between the Māori and English versions of the Treaty. Bicultural policies were then developed in 1984 by the Fourth Labour Government, in response to further recognition of historical, social injustices against the Māori people as a result of colonisation. By 1987, The Māori Language Act was (in part) passed, making Māori an official language of New Zealand. There was recognition of the Māori language as a *taonga* or valued possession (Lourie, 2016). The Treaty of Waitangi was also embedded in the framework of *The New Zealand Curriculum* (Ministry of Education, 2007a). "The curriculum acknowledges the principles of the Treaty of Waitangi and the bicultural foundations of Aotearoa New Zealand. All students have the opportunity to acquire knowledge of te re Māori me ōna tikanga (Māori culture)" (p. 9).

The Treaty of Waitangi is one of the eight principles that make up the framework of *The New Zealand Curriculum* (Ministry of Education, 2007a) that provides a foundation for schools' decision making on education. *The New Zealand Curriculum* (Ministry of Education, 2007a) provides a framework to enable schools to

design a responsive learning programme. It reflects the individual needs of the community. *The New Zealand Curriculum* (Ministry of Education, 2007a) framework is the basis of review, design and practice for every school. The eight principles are: High expectations, Treaty of Waitangi, Cultural diversity, Inclusion, Learning to learn, Community engagement, Coherence, Future focus. An element of those criteria is to value and embed the Treaty of Waitangi principles of protection, participation and partnership into *The New Zealand Curriculum* (Ministry of Education, 2007a). Collaboration with Māori and non-Māori to review policies and procedures ensure high standards of vision, values and key competencies as one of the Treaty of Waitangi principles. Collaboration is also designed to allow power-sharing, control and decision-making across the school, whānau (family) hapū (subtribe) and iwi (tribe) while recognising Māori as Tangata whenua (Inddigenous people). The principle of protection is concerned with emphasising the importance of Māori identity, culture, language and other taonga. These elements are essential to developing cultural identities. *Ka Hikitia* (Ministry of Education, 2008) emphasises that "culture counts" and describes a commitment to "knowing, respecting and valuing where students are, where they come from and building on what they bring with them" (p. 20). The Treaty principle of participation calls for equality of opportunity and outcomes. This principle recognises that students need guidance on how to participate while contributing in an informed and positive manner and how to recognise and appreciate diverse cultures (Ministry of Education, 2007a). With these principles in mind, the Ministry of Education (MoE) published guidelines to establish formal expectations for biculturally responsive pedagogy in Aotearoa New Zealand in 1999.

The Māori Education Strategy (Ministry of Education, 1999) was developed in response to a recognition of a historical need to adhere to the Treaty of Waitangi and so to raise educational achievement for Māori students (Ministry of Education, 2008). There was a growing recognition and awareness in literature and research that 'culture counts' when in pursuit of raising student achievement (Ministry of Education, 2007b). Demonstration of this was expected from middle leaders and leaders as statistics exemplified teachers' bicultural responsivity needed to developing (Bishop & Glynn, 2003; Ministry of Education, 2012b; Nuthall, 2001; Sleeter, 2011). There was a need to redress the power imbalances, deficit theorising and inequitable education that stemmed from colonisation (Glynn, 2013; Macfarlane, 2015; Nuthall, 2001; Sleeter, 2011). This imbalance highlighted in the demographical education statistics.

Education Counts is an MoE website that provides statistical, demographic information. The Education Counts website statistics from 2017 show that Māori students have the highest demographic of school leavers with the least qualifications and that Māori students leave school at an earlier age than their peers. These disaggregated results acknowledge that governmental intervention is still required to address the inequities that result in disengaged Māori students leaving school with few or no qualifications. In response to many years of alienation of Māori people from the classroom (Durie, 2011; Sleeter, 2011), MoE documents were designed to support all stakeholders to lift education system performance for all Māori students. The documents report having relevant and practical support with specific tools and resources for those practitioners in critical positions to effect change (Ministry of Education, 2008, 2013). The focus of the *Ka Hikitia* (Ministry of Education, 2008, 2013) documents is for a full professional review of biculturally responsive practices in all sectors of education. However, in my experience, teachers are still searching for effective, relevant practices to raise achievement for their Māori students, even though educational shortcomings and inhibitors had been identified, and guidelines published before 2008.

More research may be required to investigate further how these inhibitors can be addressed by leadership in education, particularly in the primary sector. Through the *Ka Hikatia* (Ministry of Education, 2008) guidelines, New Zealand teachers have been made aware of what our Māori students need for success as Māori, however, the practicalities for practitioners are evasive, leaving them unsure as to how to identify inhibitors, change Pākehā perspectives and provide an equitable balance of power. Macfarlane (2015) states that "the answers are elusive but point to developing a critical consciousness that calls for simple yet profound repositioning of the emphasis - a shift toward biculturally responsive practice" (p. 35).

Research rationale

As a teacher who is still relatively new to the New Zealand education system, I strive to understand and practice bicultural responsivity to improve student achievement truly. As a middle leader and classroom teacher, I understand I have a professional and moral obligation to model behaviours and create an effective, safe, bicultural environment (Ministry of Education, 2013). Professionally, I have been reflective and inquired into my practice for many years. It has been the basis for improving student achievement in all aspects of my teaching roles. The rationale for this research study has evolved from seeing some of my colleagues and other practitioners (sometimes

inadvertently) display a lack of bicultural understanding, exhibiting deficit theories and inhibitors towards the advancement and inclusion of Māori students in education. I have experienced the frustrations and confusions of other teachers in New Zealand schools with whom I have worked. When I began to search for the answers through the MoE websites, learning basic te reo Māori and partaking in professional development in schools, I found I was still confused and frustrated. I still did not profoundly understand enough about how to respond to the challenges of bicultural responsivity and how to celebrate "Māori students achieving and enjoying educational success as Māori" (Ministry of Education, 2008, p. 11). Requirements for the integration of biculturalism and the Treaty of Waitangi are stated in the *Our Code, Our Standards* document (The Teaching Council of Aotearoa New Zealand[1], 2017). Nevertheless, research information and achievement data continue to show sustained educational underachievement (Education Review Office, 2014). The research thesis was designed to find out what the barriers are for teachers, and how can teaching as inquiry enable teachers' responsivity in organisations such as mine?

I have already acknowledged barriers to biculturally responsive pedagogical success in my teaching practice. This recognition has made me more determined to improve and have a deeper understanding so that I can then help other teachers. Ministry of Education documents such as *Ka Hikitia - Managing for Success* (2008), *Ka Hikitia – Accelerating Success* (2013) have outlined expectations for teachers to improve bicultural pedagogy to ensure educational enjoyment and success for Māori as Māori. However, specifics of how this transformational change[2] will emerge and be supported are not outlined in the Ministry of Education documents. I do not know how to measure these outcomes and am concerned that if I do try to implement measurement against criteria, then I am putting my own colonised view (Ford, 2013) on to a concept that should remain steadfastly within the Māori culture. Robinson, Hohepa and Lloyd (2009) suggest that the potential for transformational change is more likely when effective and continuous professional development is in place. This potential for change is even more probable when the practice is established in research and development. The variants of depth, speed of change and sustainability for this professional development taking place across all schools is still vast. From this route of thinking, I understand that it is the teachers' responsibility to inquire into

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[1] The Teaching Council of Aotearoa New Zealand is the professional body for the New Zealand teaching profession. They provide leadership to strengthen the regulatory and disciplinary framework for teaching.

[2] Transformational change is designed to be organisation-wide and is enacted over a long period of time.

and reflect upon personal values and beliefs so that sustained change in teaching and learning will occur, and therefore raise achievement for all Māori students. The *New Zealand Curriculum* offers support to teachers through the inclusion of a teaching as inquiry framework presenting a cyclical evaluation process aimed at improving teaching and learning.

Teaching as Inquiry

The framework for teaching as inquiry was developed by the New Zealand Curriculum in 2007. It was presented in the New Zealand Curriculum documentation as part of expected pedagogy for teachers. *Teacher Professional Learning and Development, Best evidence synthesis* (Timperley, Wilson, Barrar & Fung, 2007) and *School Leadership and Student Outcomes: Identifying What Works and Why, Best Evidence Synthesis* (Robinson et al. 2009) describe it as a tool designed for teachers to identify what they need to achieve and consider which teaching strategies are best suited to successful outcomes. Teachers should establish practices to capture evidence that monitors progress and reflect on what this tells them (Timperley, Kaser & Halbert, 2007). Teaching as inquiry is a systematic and rigorous cycle of theorising to identify the outcomes teachers want students to achieve. The cycle involves teachers establishing the learning context in their professional practices using purposeful and ongoing assessment. They then use this data to select the most effective pedagogy that will have the most significant impact on student outcomes but also what professional development the teacher needs to attain these goals. This strategy of reflection on practice to improve outcomes, positions teachers as learners. While students are at the heart of the inquiry cycle, it is also about the teacher learning, reflecting, changing and learning again.

Through the literature review and personal experience, I have recognised that there is a disparity between achievement expectations and an understanding of how those expectations can be a sustained in reality. Resources are required to realise biculturally responsive pedagogy through teachers inquiring into practice. In my setting, there is a low percentage of Māori students in a multicultural community. In schools such as these, teachers have many and varied demands on their time and resources to meet the needs of priority learners[3] and a high percentage of students

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[3] Priority learners are identified by Education Review Office (ERO) as groups of students who have beenidentified as historically not experincing successin the New Zealand schooling system. These include many Māori and Pacific learners,those from low sociio-economic backgrounds, and students with special education needs (Education Review Office, August, 2012)

who are learners of English as a second language. Māori students are generally achieving well academically. However, as non-Māori teachers, it is difficult to know how our Māori students are enjoying and achieving success as Māori (Ministry of Education, 2008).

Research aims and questions

This research aims to identify practices that exemplify successful biculturally responsive pedagogy for Māori students and determine the extent to which these practices are enhanced through inquiry. This thesis examines the experiences and attitudes of teachers' use of teaching as inquiry to review their biculturally responsive pedagogy for schools with a low percentage of Māori students. The distinction of the percentage of Māori on school roll numbers is important in the context of New Zealand due to the bicultural and multicultural nature of the growing population. New Zealand's demographics are fast changing due to immigration and the Māori population growing steadily (Statistics New Zealand Tatauronga Aotearoa, 2019). Therefore, teachers are expected to respond in a culturally respectful and meaningful way with many cultures in one classroom, as well as being respectfully responsive to Māori students. My research inquires into barriers and support of biculturally responsive pedagogy.

This research study aims to examine critically: Teachers' experiences of teaching as inquiry and biculturally responsive pedagogy for Maori students in schools with a low percentage of Maori students.

The study is developed through the following sub-questions:
1   How do teachers in schools with a low percentage of Māori students understand expectations and by whom concerning:
- Teaching as inquiry?
- Ensuring Māori students achieve success and what does this mean?
2.   What are teachers' perceptions of the impact of their own teaching as inquiry on outcomes for Māori students?
3.   What challenges do teachers face when supporting learning outcomes for Māori students, and what support is needed?

Overview of Research design

This research study was positioned in an interpretative paradigm and used a qualitative approach. There were six participants from four different schools. Those participants worked in schools with similar demographics to my setting, with a low percentage of Māori students. I chose to invite participants who work in schools with similar multicultural demographics to my school with less than 10% of Maori students on the roll. Responses came from six teachers in the Auckland area. The names of the schools and the participants remain confidential for ethical and privacy reasons. The demographic make-up of the four schools at the time of data collection has approximately 3%-7% Māori students. Semi-structured interviews collated data, the questions of which were emailed to the participants before the interviews. A questionnaire was constructed and emailed after the analysis of the interview data. A brief overview of the findings from the semi-structured interviews was provided.

Thesis organisation

This thesis is organised into six chapters:

Chapter two is a review of the relevant literature. It describes, critiques and synthesises key issues that emerge around bicultural responsivity, teaching as inquiry and the effect on pedagogy.

Chapter three outlines and justifies the methodology and methods applied during this study. Description and explanation of data analysis are given as well as ethical, validity and reliability considerations that were chosen and applied.

Chapter four presents the findings of the study. It describes the experiences and attitudes of teachers towards using teaching as inquiry and biculturally responsive pedagogy in organisations with a low percentage of Māori students.

Chapter five is a critical analysis of the findings from chapter four in relation to the literature from chapter two. The findings are assimilated to provide discussion, explanation and interpretation of the study.

Chapter six concludes the thesis with a summary of the findings, possible limitations of the study and recommendations for further research and practice.

Chapter two Literature review

In this literature review, I contextualise biculturally responsive pedagogy in Aotearoa New Zealand as well as teaching as inquiry. I define biculturalism in regards to the Treaty of Waitangi in education and explain why being responsive to students' cultures through the delivery of the curriculum is essential. This review is organised in two parts. First, biculturally responsive pedagogy and the leadership required in this area. Secondly, the role of teaching as inquiry and collaborative inquiry. I review how teaching as inquiry can strengthen the practice of teaching and learning to respond to Māori students.

The principles of the Treaty of Waitangi, as explained in Chapter one, acknowledges that educators should support Māori students to enjoy educational success as Māori (Ministry of Education, 2008). Part of the Māori cultural identity is made up of values, beliefs and behaviours that are embedded in family ancestry. Māori people traditionally describe themselves through their waka, hapū, iwi and the connections they have to the land and their tipuna (ancestors) (Ford, 2013). They treasure their language, the land, their beliefs and customs as described in the Treaty of Waitangi. In order for Māori students to achieve success as Māori, many barriers and inhibitors need to be broken down in the education system, their values and beliefs need to be recognised and incorporated into pedagogy. Therefore, teachers are obliged to employ pedagogy that responds to the bicultural element that is unique to New Zealand.

Why is the concept important?

The MoE recognised the necessity for biculturally responsive pedagogy to reduce inequities in the early 1980s. By 2008 a simplified message for this complex concept (Chapple, 2000; Lourie, 2016) was created; "Māori achieving and enjoying success as Māori" (Ministry of Education, 2013). However, well-intentioned, this message has been criticised for various reasons. Teachers do not know what Māori success looks like for Māori people; it forces teachers to pigeonhole what Māori identity is; and expects teachers to address significant societal issues in the classroom, such as, the historical power imbalance between Māori and Pākehā people (Bishop & Glynn, 2003).

Teachers are unclear about what 'Māori achieving success as Māori' means for them in their classroom, which undermines the ability of teachers to deliver this vital element of the curriculum (Berryman & Eley, 2016). Furthermore, Lourie (2016)

recognises that the overuse of the phrase "Māori succeeding as Māori" has sloganised the intent, making the message meaningless and empty for practitioners. Once the concept of biculturalism was documented as an education guideline, it forced teachers to make assumptions and discount complexities of Māori identity (Lourie, 2016). Torrie, Dalgety, Peace, Roorda and Bailey (2015) extends this argument further to claim that cultural identity cannot have a common understanding. By categorising and compartmentalising what it is to be Māori is denying the fluidity and complexities of what cultural identity is. Culture is fluid, contextual and evolving concept (Ladson-Billings, 2014; Paris, 2012) which makes it a complex theory to transfer into practice.

Marginalisation and deficit theory is built on the imbalance of power relations, biculturally responsive pedagogy changes the structure of power frameworks (Chapple, 2000; Lourie, 2016). When endeavouring to redress societal power imbalance by shifting relations into a partnership, the minority (Māori) remain the inferior member. Therefore dominant voices will still distort marginalised voices (Lourie, 2016). The need for biculturally responsive pedagogy emerged from the marginalisation of Māori people as well as the subsequent power imbalance and deficit theorising that was evident in the education system. The MoE recognised that these inequities inhibited Māori students from succeeding educationally and therefore resulting in a failure in the labour market.

Inhibitors: Deficit theory and marginalisation

The reasons for inequities in education have been identified as being caused by historical failings in societal systems. Paris (2012) identifies the origins of deficit theory in society as being, "the goal of deficit approaches was to eradicate the linguistic, literate and cultural practices" (p.93) and to instead "embed white middle-class norms" (p. 94). Thus, denigrating the minority culture and weakening the position of the people, which reflects through interactions in the classroom. Bishop and Glynn (2003) and Guo (2015) discuss an imbalance of power for children and families in the education system. Guo (2015) suggests that Vygotsky's critical social-constructivist theory facilitates cultural and social reform which helps the minority learner respond positively. This change in response is through acknowledging identity, interpersonal interactions, prior knowledge, making-sense processes and social positioning.

Nevertheless, denial of these attributes leads to the imbalance of power between the powerless students and the powerful teacher. Bishop and Glynn (2003) suggest that following the Treaty of Waitangi principles of Protection, Partnership and Participation to address the power imbalances in the classroom would challenge the marginalisation of minority students. Furthermore, having an appreciation for and knowledge of culture, then weaving that knowledge within the principles of learning, while navigating teaching and learning away from deficit theorising would have a positive impact on students (Ladson-Billings 2014; Paris, 2012).

Sleeter (2011) suggests, in her studies of indigenous people, and Lourie (2016) from a Māori perspective, says that marginalisation and deficit theorising comes from a misunderstanding that 'cultural celebration' is deemed as biculturally responsive pedagogy. Consequently, New Zealand teachers do not go beyond superficial tokenism and a trivialisation of culture. Furthermore, Lourie (2016) submits, 'culture' becomes sloganised and increasingly marginalised. Marginalisation may occur because teachers are unaware that the deficit sits within their cultural belief system, and that they believe they should be experts within their own domain (Baskerville, 2008), thus unable to teach what they do not know or understand. However, in response to the need for biculturally responsive pedagogy, teaching practices become tokenistic, simplified and "manifested in the tokenistic compliance checklist" in its classroom realities (Siope, 2013, p. 40). Further marginalisation and a continuation of the historic deficit theory was evident in the educational outcomes of Māori students (Glynn, 2013; Macfarlane, 2015; Patara, 2012; Sleeter, 2011).

Negative attitudes and beliefs towards minorities perpetuate their marginalisation. Macfarlane (2015) suggests that those educational failings are incorrectly "attributable to family dysfunction and/or student attitude and aptitude" (p.30) by the education sector. Cavanagh, Macfarlane, Glynn and Macfarlane (2012) explain that "discourses of deficit perpetuate the myth that learning and behavioural challenges emanate almost entirely from within students, their families and cultural communities" (p.444). These attitudes and belief systems are still present in education organisations. Siope (2013) explains how the delivery of classroom practices maintain this belief; she describes this as "the missionary approach to teaching with the notion that marginalised or minoritised students need to be rescued from their own culture" (p.40). The 'missionary approach' coupled with colonisation is the Pākehā viewpoint that sees white, middle-class classroom practice as correct and the student's values and culture as wrong. This system causes sustained marginalisation

of any other socially and culturally located values (Glynn, 2013). To counteract this belief system, teachers began to use Māori songs, stories, art and introduced te reo Māori words into classroom activities. However, the results of educational outcomes for Māori students did not change. Patara (2012) argued that "no longer were the Māori people the problem; the system was the problem. This was a cataclysmic paradigm shift" (p. 50) and in turn, began the educational shift to impact positively on minority learner outcomes. It was no longer considered adequate to simply incorporate Māori cultural stories, songs and art into the curriculum, as culture and identity of self run more profoundly, it is a sense of being valued, of belonging and of empowerment (Nuthall, 2001).

As teaching is a very personal practice, practitioners tend to bring their own culture, beliefs and attitudes to the classroom. Guo (2015) suggests that it is down to the individual teacher's values and ability to truly identify and understand the students' needs. New Zealand teachers are aware of not being able to be the expert of others' cultures (Glynn, 2013; Nuthall, 2007). However, by being empathetic and respectful in line with Māori perspectives, teachers can become students in the nature of ako and so begin to build a bridge between cultures through relationships. Ako is a Māori concept that means reciprocal learning between teacher and learner and leads to a greater understanding of the individual student. It is this understanding that leads to the successful cultural competence of the teacher and is something that the education system needs to address to further support the teachers (Ford, 2013; Lourie, 2016; Patara, 2012).

Educational achievement and success relies on leadership and management and needs to be organisation-wide (Robinson et al., 2009). Leaders need to establish high expectations for all learners as well as establishing and maintaining positive school-family/whanau connections. This leadership approach may help address inhibitors, marginalisation and deficit theories (Bishop & Glynn, 2003; Bishop, O'Sullivan, & Berryman, 2010). However, this remains a problematic area as the construct of leadership is also cultural; the distinction between leadership, Māori leadership and leadership of Māori students continues to be unclear (Hohepa, 2013). Santamaria and Santamaria (2015) posit that indigenous leaders are vital contributors to make change sustainable in a bicultural system. Robinson et al. (2009) suggest that transformational leadership has a positive impact on students. However, the meta-analysis does not isolate minority groups, and therefore this claim is contestable, as it focuses on relationships between leaders and stakeholders, as opposed to a

pedagogical focus. Santamaria and Santamaria (2015) use transformational leadership as one aspect of their Applied Critical Leadership model. Critical theory and critical pedagogy, along with transformational leadership practices, create a leadership model to disrupt the status quo and counteract tokenism. This model is used to address educational, social injustice and promote sustainable, positive, impactful change in a monocultural system. Robinson et al. (2009) argue that although relationships are important, quality relationships alone do not have a direct influence on positive student outcomes. However, it is argued that building professional relationships and sharing values and goals through transformational leadership is effective and sustaining (Cardno, 2012; Robertson & Timperley, 2011). Robinson et al. (2009) iterate that leaders who are closely attuned to contextual teaching and learning are also more likely to have an indirect positive impact on students.

Biculturally and culturally responsive pedagogy

Culturally responsive pedagogy

There needs to be an awareness of culturally responsive pedagogy because of the increased social diversity in schools globally. Cultural responsivity in teaching and learning tries to counteract the marginalisation of minority students when their culture is discounted as this has adverse effects on student outcomes. Ladson-Billings (2014) suggests that culturally responsive pedagogy is about finding "what is right about the student" (p. 74) not concentrating on what is deemed as wrong or different. That includes celebrating and appreciating culture as well as academics.

Furthermore, culture is fluid and mercurial, therefore, the education system must be ready to change and respond with it (Ladson-Billings, 2014; Lourie, 2016; Paris, 2012). This pedagogy needs to support teachers to move away from the degradation of culture (Ladson-Billings, 2014) and allow minority students to connect with the world through the lens of their own culture, and to use the consciousness of that learning in a socio-political world (Ladson-Billings, 2014; Paris, 2012). To achieve this, leadership is needed that disrupts the whole system to promote sustainable change that resists monoculturalism (Santamaria & Santamaria, 2015). This pedagogical response becomes complex when teachers are also teaching Indigenous students who are a minority in a multicultural classroom.

Biculturally responsive pedagogy in New Zealand

Ladson-Billings (2014) explains that "teaching Indigenous students is not merely about propelling them forward academically; it is also about reclaiming and restoring their cultures" (p.83). Recognition of this concept places students who have been least successful as cultural beings in the centre of an unchanged monocultural system (Berryman & Eley, 2016; Ladson-Billings, 2014). The history of how deficit, theorising, marginalisation and negative stereotyping in New Zealand needs addressing

The report on *Maori Participation and Performance in Education* (Chapple, Jefferies & Walker, 1997) was prepared for the New Zealand Ministry of Education, Te Puni Kokiri and the New Zealand Treasury. The researchers themselves were from the New Zealand Institute of Economics Research and Waikato University. The report focussed on the reason for 'the education gap', that is, the disparity of achievement between Māori and non-Māori students across the education sector and the labour market. In a document prepared for the MoE, Else (1997) summarised the salient findings and recognised there was broad scope for further research. It identified that the significant underlying reason that Māori was not thriving educationally was a lack of family resources. Family resources being; parental income, parental time, less likely to own their own home, lack of employment, lack of parental educational success, lack of parental interest (Else, 1997; Trinick, 2015). The report suggested that underachievement was inherent, historical and due to the low socio-economic background of Māori families (Chapple et al.,1997). Statistics at that time showed that approximately a third of Māori students attended schools where the majority of families also had low-income backgrounds which affected the lack of resources for the children (Else, 1997). The document also reported that Māori student participation and achievement were significantly lower compared to their non-Māori peers, they obtained fewer qualifications and spent fewer years in the education system (Berryman & Eley, 2016; Else,1997). However, specific reasons were unidentifiable due to the lack of depth of the study and the unavailability of statistical figures to the researchers (Else, 1997). The Chapple report (1997) had a significant impact on how society viewed Māori families.

A decade later, Harker (2006) reanalysed the data collated for *The Chapple Report* (1997) and disagreed with the original findings. Within a culturist theory, he critiqued the societal problems for the 'education gap'. He reasoned that what teachers do in the classroom has a direct effect on student participation and

achievement. Alton-Lee (2003) and Hattie (2003) also suggest that the education system and quality teaching can and does make a difference on those students who are served least well by the system. Teachers were becoming increasingly frustrated and concerned that despite delivering quality teaching and attempting home-school connections, the 'education gap' was not closing (Alton-Lee, 2003). Māori students in English-medium schools identified problems they encountered that contributed to a lack of participation and achievement; mispronunciation of Māori names, low achievement expectation of Māori students, less praise given to Māori students, inadvertent teacher racism, although often not conscious prejudice but still, disadvantageous treatment of Māori students (Alton-Lee, 2003; Berryman & Eley, 2016; Timperley et al., 2007). Response from the Government came in 2004 when a Government public policy approach was developed by Te Puni Kōkiri (The Ministry of Māori Development, 2004). The *Māori Potential Approach* (Alton-Lee, 2003) was published, as well as a strategic plan which was developed to give it context in education. Timperley et al. (2007) identified that teachers needed to assess their fundamental beliefs and values and to understand the effect teachers have on students. Timperley et al. (2007) suggest that teaching occurs, progress is evaluated, and practices modified as a direct reflection of the beliefs and assumptions the teacher holds about the learner.

> In other words, our actions as teachers, parents, or whomever we are at the time, are driven by the mental images or understandings that we have of other people. For example, if we think that certain other people have deficiencies, our actions will tend to follow from this thinking, and our interactions with them will tend to be negative and unproductive. No matter how good our intentions may be, if our students' sense that we think they are deficient, they will respond negatively (p.46).

For the past thirty years, the Ministry of Education has attempted to level the educational playing field for Māori students. It was recognised there was a need for specific strategic policies and guidelines to raise awareness about biculturally responsive practice, the MoE published *Ka Hikatia* (Ministry of Education, 2008) and *Tātaiako* (Ministry of Education, 2011) documents. These documents call for a paradigm shift in teaching practice in Aotearoa New Zealand, to address the disparity evident in the socio-cultural dimension of the education system in an ever-changing multicultural society. However, Guo (2010) and Macfarlane (2015) suggest that the reality of classroom practices conflict with the desired and expected outcomes set out by MoE (2007b) and *Ka Hikitia - Managing for Success* (Ministry of Education, 2008). The next section reviews the Ministry of Education literature about bicultural responsivity in teaching and learning for New Zealand.

Review of New Zealand programmes and guidelines

Through an awareness that the education system was failing Māori students, the MoE responded by initiating a collaborative professional development and research programme, *Te Kotatihanga* (Ministry of Education, 2001) that continued for over a decade. From that research, *The Effective Teaching Profile* (Bishop & Berryman, 2009) was developed from suggestions made by students, whanau, teachers and principals involved in the *Te Kotatihanga* (Ministry of Education, 2001) programme. Based on these outcomes of the programme, the MoE presented the first in the trio of *Ka Hikitia* (2008, 2013, 2018) guidelines.

Table 1: Timeline and overview for Ministry of Education and Government Acts

Document Overview and Timeline	
Document	Date
New Zealand Curriculum	1992
Te Kotahitanga Programme	2001
ERO National Report	2006
New Zealand Curriculum	2007
Ka Hikitia-Managing for Success	2008-2012
Promoting Success for Māori Students: School's Progress	2010
Tataiako	2011
Leading from the Middle	2012
Ka Hikitia-Accelerating Success	2013-2018
Ka Hikitia-And Beyond	2018-2022

Table 2: Te Kotahitanga Timeline from Ministry of Education (2015 p. 11

Phases, timeline and numbers of schools						
Phase 1	Phase 2	Phase 3		Phase 4		Phase 5
		Intervention	Reduced funding support for sustainability	MOE funded Intervention	Evaluation of predominantly school funded sustainability	Intervention – early embedding of sustainability
2001	2002	2004–05	2006–10	2007–09	2010–12	2010–13
3 secondary schools (interviews gathered in 5 schools)	2 secondary schools and 1 intermediate	12 secondary schools Year 9 and 10 focus		21 secondary schools initially	19 secondary schools (2 pulled out, seeking new funding source)	16 secondary schools (17 started but one that had earlier been in Phase 2 pulled out) 2013 reactivation and revitalisation opportunities for Phase 3 and 4 schools
Ongoing opportunities for involvement through, for example, national hui and the Te Kotahitanga community website						

Te Kotahitanga (Ministry of Education, 2001) research and professional development programme began in 2001. It was a five-phase programme to improve Māori students'

learning and achievement (Bishop, Berryman, Tiakiwai & Richardson, 2003). The MoE set goals for inclusion and achievement of senior school Māori students to have risen substantially by 2012. The aim was to accelerate change in the education system so that Māori students could achieve as Māori while also achieving academically equal to or better than their non-Māori peers. The indigenous researchers, Bishop and Berryman, began the interview process at five secondary schools in the North Island of New Zealand. In 2001, students, whanau, teachers and principals were interviewed to gain a shared understanding of what was deemed important to help raise Māori student outcomes. Findings showed a disparity between whanau/students' need for authentic, learning relationships with their teachers as a positive influence and teacher's beliefs that families have the most significant educational influence over a student. The research raised awareness of the need for teachers to do a cultural review of their own beliefs to enable change to occur (Ministry of Education, 2015).

Hattie, who uses meta-analysis as his primary research methodology, assisted the research by providing some effect size data analysis as well as reviewing the findings of the research. Hattie (2003) suggests that although teachers were aware that they need to have higher expectations of student achievement, teachers were not aware of the need to address their own cultural deficit theories. Openshaw (2007) recognises the need to address and rebalance the power-share in the classroom and that teachers may be directly contributing to systematic marginalisation. The aim was to enable stakeholders to change organisational frameworks and structures to support teachers' implementation of changes. The programme research sought to identify how to reduce the disparity among Māori and non-Māori students through raising student achievement outcomes. The identified outcome was to examine classroom practice as "an authentic measure of shifts in teachers' view of students away from deficit to strengths-based perspectives" (Savage, Hindle, Meyer, Hynds, Penetito & Sleeter, 2011, p. 26). In the Phase one report of *Te Kotahitanga* (Ministry of Education, 2001), Bishop et al. (2003) describe how they used student voice as a powerful inquiry tool to give an insight into what year 9 and 10 Māori students thought about their learning, then relayed the information onto teachers to improve pedagogy. In the professional development programme as a result of the initial data collection, teachers obtained professional development and were observed in-class (Bishop et al., 2003). The emphasis was on teachers theorising about their practice, primarily using a framework of inquiry to make changes in their approach to teaching and learning.

Phase two of the programme continued the research and Professional Learning Development (PLD) of phase one and introduced an intermediate school into the programme. During the third phase, teachers committed to being biculturally responsive by agreeing to care for their students as culturally located beings as laid out in *Te Kotahitanga Effective Teaching Profile* (Bishop & Berryman, 2009*)*. This profile describes characteristics of effective teachers that make a difference for Māori students. They would do this by actively rejecting deficit theorising, being agentic in their inquiry to pedagogy in order to bring about change, using a collaborative approach to teaching and learning, have high expectations of their students' outcomes and share the knowledge with their students. The optimum learning environment for Māori students constituted teachers and students' power-sharing, creating interdependence, creating an environment where 'culture counts' and teachers are using a spiralling dialogic form of inquiry into their pedagogy. The researchers termed this a "Culturally Responsive Pedagogy of Relations" (Bishop & Glynn, 2003). Successful outcomes were recognised; results showed a 16.4% increase in the success in NCEA levels for Māori students in 2006. However, Bishop, Berryman, Teddy, Clapham, Lamont, Jeffries, Copas, Siope and Jaram (2008) reported that the overall outcome of *Te Kotatihanga* was mainly theoretical. Moreover, the path was not easy for participating teachers; they experienced challenges during the implementation years of the programme.

In response to the programme, school data indicated that the rise of student achievement plateaued after two years, and Government funding for the programme ceased after four years. Furthermore, participating teachers reported the programme as overly challenging, as they felt victimised and isolated. Teachers recounted they had been intensely and unjustifiably pressured to participate and stay in the project (Openshaw, 2007). Criticism of the broad claims made in the reports was extensive. There was sharp criticism of how the data was collected and analysed, and reproach over the claims made in Phase one and three conclusion reports. Openshaw (2007) regarded some claims from the programme with scepticism. The research was viewed more as a hypothesis than scientific findings. Openshaw's (2007) closer analysis showed an ambiguous measurement of effects of claims that teacher professional development and student achievement had a direct impact on the well-being and achievement of Māori students. Openshaw (2007) further contends that there was no control group, and there were limitations to causal effects and much discussion around the use of effect sizes that were deemed to be problematic. There were suspicions that the claims made by the *Te Kotatihanga* team were wildly

misplaced and criticised for using single-cause explanations for the underachievement of Māori students (Openshaw, 2007).

On the other hand, Sleeter (2011) and Alton-Lee (2015) suggest that the first phases of *Te Kotatihanga* were an excellent and effective gateway for teacher professional development because of the continued positive effects for Māori students' outcomes. Sleeter (2015) also contends that the model was a highly effective theoretical basis for international professional development. Between 2010-2013, Phase five built on the cumulative nature of the other phases' findings. However, funding now came from schools as opposed to receiving government funding. Simultaneously, *Ka Hikitia* (Ministry of Education, 2013) guidelines for bicultural responsivity for teachers were published, developed from the findings of *Te Kotahitanga.*

Ka Hikitia

A trio of iterative guidelines was subsequently released; *Ka Hikitia-Managing for* success *2008-2012*, *Ka Hikitia-Accelerating Success 2013-2018*, *Ka Hikitia-and Beyond 2018-2022*. Described as a "call to action" (p. 4), *Ka Hikitia* means 'to lift up' or 'lengthen one's stride' to improve the performance in the education system for Māori learners. The aim is for all teachers to have an awareness of useful strategies to help "Māori students enjoy and achieve educational success as Māori". The publication of the *Ka Hikitia* guidelines followed the *Te Kotahitanga* reports to increase kaupapa Māori education and positively impact the labour market (Ministry of Education, 2008).

The principles that evolved were:
- Māori learners working with others to determine successful learning and education pathways.
- Māori learners excel and successfully realise their cultural distinctiveness and potential.
- Māori learners successfully participating in and contributing to te ao Māori.
- Māori learners gaining the universal skills and knowledge needed to successfully participate in and contribute to Aotearoa New Zealand and the world.

The *Ka Hikitia* documents respond to three decades of Māori organisations calling for fundamental social and educational change (Alton-Lee, 2015) at an epistemological and theoretical level. The guidelines were developed by Māori leaders and key education groups to address the deficit, dysfunction and marginalisation to realising

Māori potential (Ministry of Education, 2008). Suggestions of strategies were; to invest in community, collaboration and co-construction of a designed curriculum to enhance engagement of Māori students from the foundation years through to tertiary education. Influencing factors were highlighted by Durie (2001), such as, to enable Māori to reach social and educational potential nationally and as international citizens. To do this, the authors specifically developed learning contexts to improve attitudes, beliefs and subsequent education practice for Māori students. These goals outline the importance of the culture, capabilities and potential that are inherent in Māori learners (Durie, 2001), that when realised in the classroom, can have a positive impact.

The rationale behind developing these areas are founded on the Ministry of Education research which attend to "points of vulnerability" (Ministry of Education, 2008, p21); transitions, the impact of language as recognition of culture and ako – the reciprocal nature of teaching and learning. The MoE documents (2008, 2013) identify that transitions are pressure points for Māori students, such as Early Childhood Education to primary, primary to intermediate. However, transitions through secondary and tertiary education are recognised as particularly problematic for vulnerable students (Education Review Office, 2016). Wylie, Hodgen (2006) research into the transition from primary school to secondary school caused a decline in academic standards in reading. Subsequently, the New Zealand National Survey Report (2018) showed little change to this. The research also suggests that many factors may contribute to this drop-in achievement, such as, physical and emotional changes that occur during adolescence, a decrease in pedagogical knowledge and delivery from primary to secondary school teachers.

Furthermore, those adolescents who are already at risks of underachieving, the transition process can have adverse educational effects. Wylie et al. (2006) also suggest that disengagement of young Māori students can appreciably escalate, particularly in boys, around age fourteen. Therefore, this area has attributed some focus in the MoE documents (2008, 2013).

Another continued focus for positive impact is language as a critically important element in the identification of a culture. Berryman and Eley (2016) suggest that pre-*Ka Hikitia*, students suffered low expectation of success in schools and reported how their culture and language was degraded or dismissed by teachers. The focus of *Ka Hikitia* (2008, 2013) was, therefore, to establish essential processes in both Māori medium schools and English medium schools to adequately teach te reo Māori, which

whish has a basis on Bishop and Glynn's (2003) theory of 'Culturally Responsive Pedagogy of Relations'. In response to the needs of teachers trying to understand bicultural responsivity and practice bicultural competence (Macfarlane, Glynn, Cavanagh and Bateman, 2007; Henderson, 2013), the Education Council developed a guide for educators to teach Māori learners successfully. *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (2011) was published and had a close alignment with New Zealand teachers' standards. It was written to "help all educational practitioners in meeting the goals of *Ka Hikitia – Managing for Success*" (p. 4). At the heart of the competencies "Māori achieving educational success as Māori" (p. 2), makes teachers aware that the behavioural indicators for teachers all point to that end goal. The behaviour indicators outline how the engagement of Māori learners directly affect their successful outcomes. It calls for teachers to be committed, conscious, mindful and to validate the importance that Māori students have access to high-quality teaching and learning. These teacher behaviour guidelines are particularly important for Māori students because of the disparity gap between the achievement of non-Māori and Māori students. Therefore, giving teachers opportunities to realise success with their Māori students, schools would need to employ specific professional development.

A focus of *Ka Hikitia - Accelerating success* (2013) was a review and revision of the system's performance to accelerate the pace of change for Māori students. The policies, practices and subsequent services created by the MoE were reviewed and adapted to make Māori success in education its highest priority. The success of the foci in *Ka Hikitia* depended on reculturing all staff to act on the evidence of what makes the most significant positive difference for Māori as Māori. MoE (2013) guidelines suggest that the emergence of this change would create social justice and equality for Māori students. However, regardless of intent, the change was slow and ineffectual (Education Review Office, 2010). The Education Review Office (ERO) (2010) report recommended that leaders and teachers still needed to have an increased understanding of how to use *Ka Hikitia – Managing for Success* (2008). However, Berryman and Eley (2016) contend that the *Ka Hikitia* guidelines were a missed opportunity for the Government. The guidelines promised to be a transformational change that would have an impacting vision and strategy, yet were 'poorly executed' (p. 96). The Government relied on the graciousness of schools to implement the suggestions. Teachers were without certainty or full understanding of how to interpret and execute the strategies. Therefore, the Ka-Hikitia message needed to be better understood by all stakeholders; that is whānau, iwi, communities,

Board of Trustees, leaders and teachers (Education Review Office, 2010). The message given by the ministerial guidelines recognises the importance of the holistic well-being of a student through a 'culture of care'.

A culture of care

A 'culture of care' can be defined as safety in one's self and safety in one's communal and cultural environment. The sense of safety emanates from the positive impact on learning and behaviour that comes with the holistic care of a student (Cavanagh et al., 2012). Ford (2013), Glynn (2013). Glynn et al. (2007) suggest that holistic care has roots in the balance of power between the education provider and the student/whanau. Reciprocal respect, trust, support and holistic well-being all contribute to the inclusive ideology that aligns with a culture of care (Cavanagh et al., 2012; Ford, 2013; Macfarlane et al., 2007). In responsive social contexts that thrive in a culture of care environment, it is essential to reposition power through an inclusive ideology (Ford, 2013; Glynn, 2013; Santamaria & Santamaria, 2015). This social context allows Māori students to use their cultural toolkits to engage personal, cultural knowledge and prior experiences knowing they are recognised and valued. Thus, students feel culturally confident and safe to make appropriate educational and social risks. Bishop et al. (2008), Cavanagh et al. (2012) and Glynn (2013) contend that this occurs when an interactive and co-constructed classroom culture reflects the values, beliefs and practices that are safe for all.

As previously suggested, interwoven with a culture of care, is the distribution, operation and context of power. There is a recognition that an imbalance of power-play still exists in schools; however, the comprehension that the basis of marginalisation and deficit theory sits within teacher's subjectivity is not wholly understood (Cavanagh et al., 2012; Ford, 2013). Research suggests that interactive and reciprocal learning would address the imbalance of power and control. Ford (2013) states practitioners need support to develop culturally responsive pedagogies, built on the "notion of power-sharing and how this plays out in the relationships and interactions between themselves, their Māori students, their Māori whānau and other community members and the wider teaching staff" (p. 33). Macfarlane et al. (2007) agree that professional learning development (PLD) is required to develop teachers' understanding of the implications of the Treaty of Waitangi on classroom practice. Teachers would need support to understand and explore te ao Māori (the Māori world), so they are more likely to facilitate biculturally responsive praxis and connect through culture and facilitate an affirming power balance (Cavanagh et al., 2012).

This understanding needs to go beyond the surface features of cultural recognition. Teachers are aware that diversity should be celebrated. However, this does not facilitate educational equity; recognition of diversity does not address the imbalance of power and agency (Ford, 2013). The essence of teaching as inquiry in a 'culture of care' environment, is required for teachers to be aware of how their own culture and inbuilt power plays out through classroom practices and relationships.

On the one hand, it is thought that the ability to modify impositional attitudes towards the less powerful members of a school community is in the hands of the teachers (Macfarlane et al., 2007). However, on the other hand, in order to attain a level of responsivity to minority students, systematic processes and practices need to be examined and challenged. Cavanagh et al. (2012) and Guo (2015) contend that although there is an awareness of the differences in power distribution at a classroom level, the problem still sits firmly within the dominant structures and systems that hold together the status quo of education in New Zealand.

Biculturally responsive pedagogy in teaching practice

In 1989, New Zealand passed an Education Act to strengthen the system to provide, among other things, equity and social justice for Māori. Years later, the government published the *Ka Hikitia* (Ministry of Education, 2008) guidelines. This document examined the background of how Māori culture would need further integration into the education system. The principles of this document outline outcome-expectations for Māori students (Ministry of Education, 2013). The document calls for quality and effective teaching, accountability and performance, connectedness, high expectations for success for all learners, but specifically for those students who are being failed by the system. In the results of a national survey, Bright and Wylie (2009) recognise that systemic change is slow and problematic. They submit that this is partly due to the lack of external expertise, not due to the lack of teacher understanding or relevant delivery of Tikanga Māori (Māori method/way). The conclusion was "a large gap remains between the aspirational government strategies for ākonga Māori and the reality of Māori language options offered in English-medium schools" (Bright & Wylie, 2017, p. 28). It is recognised that there is a disparity between what needs to be achieved and an understanding of how that gap can be bridged in practice (Berryman, SooHoo, Nevin, Te Arani, Ford, Nodelman, Valenzuela & Wilson, 2013; Guo, 2015 & Ladson-Billings, 2014). The disparity lies between the needs of the student and whanau, the teacher's subjectivity, and pedagogy that persists through monocultural systems. The social constructivist approach to bicultural

responsivity, as a learning theory, still exhibits the imbalance of empowerment for the student and family (Ford, 2013; Guo, 2015; Ladson-Billings, 2014). That is to say, the systems in place that develop pedagogy and the personal culturist and constructivist learning theories weave into teaching and learning (Berryman et al., 2013; Berryman, Eley, Ford & Egan, 2015).

Constructionist theory impacts the way that teachers are expected to relate the teaching and learning to the social and cultural context of the individual student. This theory conceptualises learning as a social process that contributes to cognitive development. Indeed, when reflecting on their change in pedagogical approach, the teacher's concerns emanated from purported actions of being agentic for Māori learners in the classroom but with a lack of change to student outcomes (Timperley et al., 2007). *Ka Hikatia* (2008) and *Tātaiako* (2011) documents are guidelines for high achievement and development for students, but actions and outcomes do not reflect intent. Glynn (2013) argues, "culturally responsive, and relationship-based pedagogy had not been backed up by professional development or structural shifts causing barriers to change" (p. 16).

Lack of structural change impedes development; one example is equitable power distribution. To be biculturally responsive in the classroom there needs to be an equitable and mutual power base (Glynn, 2013; Macfarlane, 2015; Patara, 2012; Torrie et al., 2015) that is co-constructed through an understanding of socio-cultural contexts (Glynn, 2013). For minority students, this means a recognition that their cultural reference is necessary and relevant to learning, and that there is a mutuality in building a classroom culture that allows students to feel valued within their own cultural identity. Torrie et al. (2015) contend that because there must be a realigning of power between the teacher/organisation and the student/student's whānau, the unfamiliar territory is "uncomfortable as it unpicks the fabric of society as we know it" (Siope, 2013, p.38). The 'fabric of society' is a group's or individual's ontological and epistemological position that makes sense of a situation (Torrie et al., 2015). They suggest that the 'fibers' make up cultural competence, that is the success and efficiency of being culturally aware and knowledgeable. Guo (2015) suggests that the context of classroom culture is fluid, changeable and dynamic, as opposed to a fixed, linear view of what is recognised as achievement in education. By allowing students to have agency and allow students to be directors of their learning, teachers can get to know the students and begin to redress the power imbalance (Gay, 2010). Nuthall (2001) offers that classroom culture is ingrained in the way school life is organised

because first and foremost teachers have to be managers within a school setting before they can think about the individual as a cultural entity. If teacher-centred pedagogy in the classroom is at the forefront of teaching and learning, then any power imbalance and inequality cannot be addressed. Therefore, it may be the homogenous approach of the teaching and learning, where the teacher assumes all students are the same, that continues to be an inhibitor and the cause of on-going marginalisation in biculturally responsive pedagogy.

A feature of how pedagogy can support minority learners is to initiate "responsive social contexts for learning" (Glynn, 2013, p.12), where learner initiations, authentic learning tasks, appropriate feedback and reciprocity are all considered to engage students and validate cultural values directly. Increasingly, this cultural affirmation makes it safe for students to take educational risks. This feature is also discussed by Guo (2015), who suggests that just focusing on the commonality of children's knowledge is not enough. The pedagogy needs to be based on a deeper understanding of children's origins of identity and to challenge through the "ethics of cultural inclusivity" and the "social structure that produces inequities" (Guo, 2015, p. 64). Siope's (2013) views align with the "relations-centered" definition of being biculturally responsive. She suggests that teaching and learning have to be more than just "culturally appropriate or culturally relevant" (p. 39). In other words, pedagogy needs to be authentic. MoE (2007b) explains the importance of authentic learning tasks, to provide this authenticity, a strong, understanding relationship needs to be in place between home and school (Glynn 2013; Ministry of Education, 2013; Pasifika Education Plan, 2013; Sleeter, 2011). Glynn (2013) contends that all teaching and learning is relational and that a cultural shift is needed for the teacher to be a responsive partner with mutual influence – ako (Ministry of Education, 2007b).

The concept of teaching as inquiry

Teaching as inquiry is a teaching approach model shown to have a positive impact on student outcomes (Kaser & Halbert, 2014; Larrivee, 2000; Nelson & Slavit, 2008; Reynolds, 2011). The cycle of inquiry is data and evidence-based so that differences made can be measured to determine if changes are significant enough to impact student achievement (Kaser & Halbert, 2014; Reynolds, 2011). Inquiry cycle models have been developed to provide a systematic and rigorous framework to ultimately lead to a change in teacher learning and growth through reflection on actions in teaching and learning (Nelson & Slavit, 2008; Robinson et al., 2007). The reflection is on present or past actions to change or develop future actions and make an impact

on individual and systemic practices (Nelson & Slavit, 2008; Reynolds, 2011). A cycle of inquiry provides a means for enough, in-depth focus, questioning and analysis around teaching and learning and how professional development can provide sustainable change for students (Nelson & Slavit, 2008). Inquiry requires practitioners to investigate, critically reflect and use self-review to improve practice and so positively impact student outcomes (Ministry of Education, 2007a).
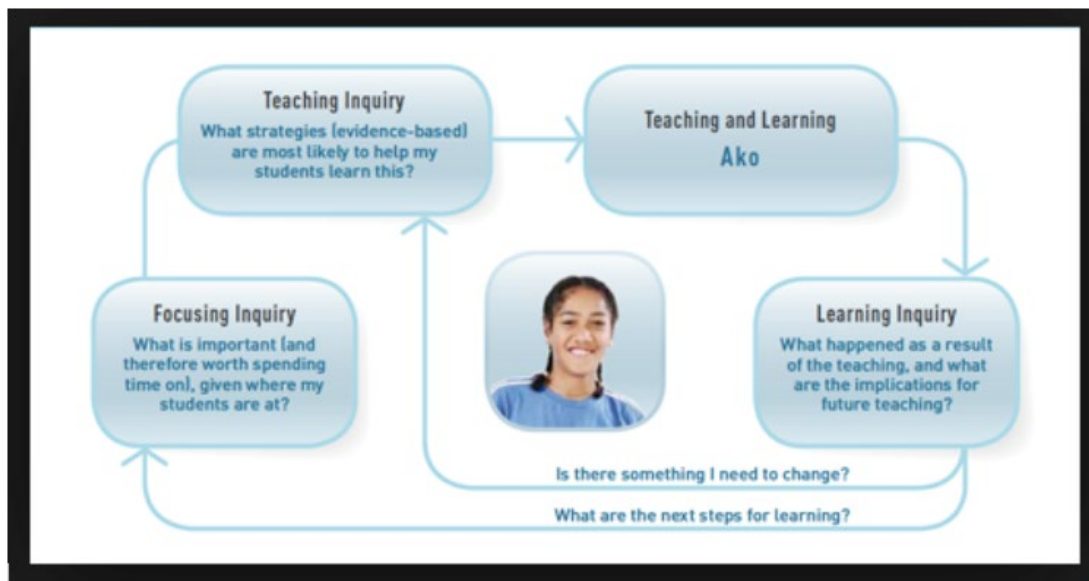
Figure 1: Teaching as inquiry (MoE, 2007, p.5)

Teachers as Learners: Improving Outcomes for Māori and Pasifika Students through Inquiry (2009) emerged from the findings of the Quality Teaching and Development Project The research project explored teaching as inquiry and culturally responsive pedagogies within specific curriculum areas. This approach proved effective as any teaching strategy works differently in different contexts and is particularly successful for Māori and Pasifika students. An inquiry is, therefore focused on what students are achieving through authentic learning opportunities.

This project reflects the focus on Māori potential called for in *Ka Hikitia – Managing for Success* (2008) and the three underlying principles:

- Māori Potential: all Māori learners have unlimited potential
- Cultural Advantage: all Māori have a cultural advantage by virtue of who they are – being Māori is an asset; not a problem
- Inherent Capability: all Māori are inherently capable of achieving success (2008, p. 7)

The teaching as inquiry model is a knowledge-building cycle to promote valued outcomes for all students. A focus of the inquiry is to collect relevant and meaningful evidence to understand how students are doing against expected rates of progress at different levels of the curriculum. Then using that evidence, a teacher can ascertain next learning steps, how pedagogy could and should change, and how new learning will look for that student. This model works to a point but does not align smoothly with the three underlying principles, noted above. However, further to this, Timperley, Kaser and Halbert (2013) rethought this model. Originally, learners were at the heart of the inquiry model, in the remodelled version, the emphasis was on student outcomes and involvement of their families and the communities. They argued for a 'sea of change' in the approaches to the design and implementation of teaching and learning for young people. The spiral of inquiry consists of six parts that show the importance of the learner, the learners' whanau and the community, which encourage small changes to teaching and learning.
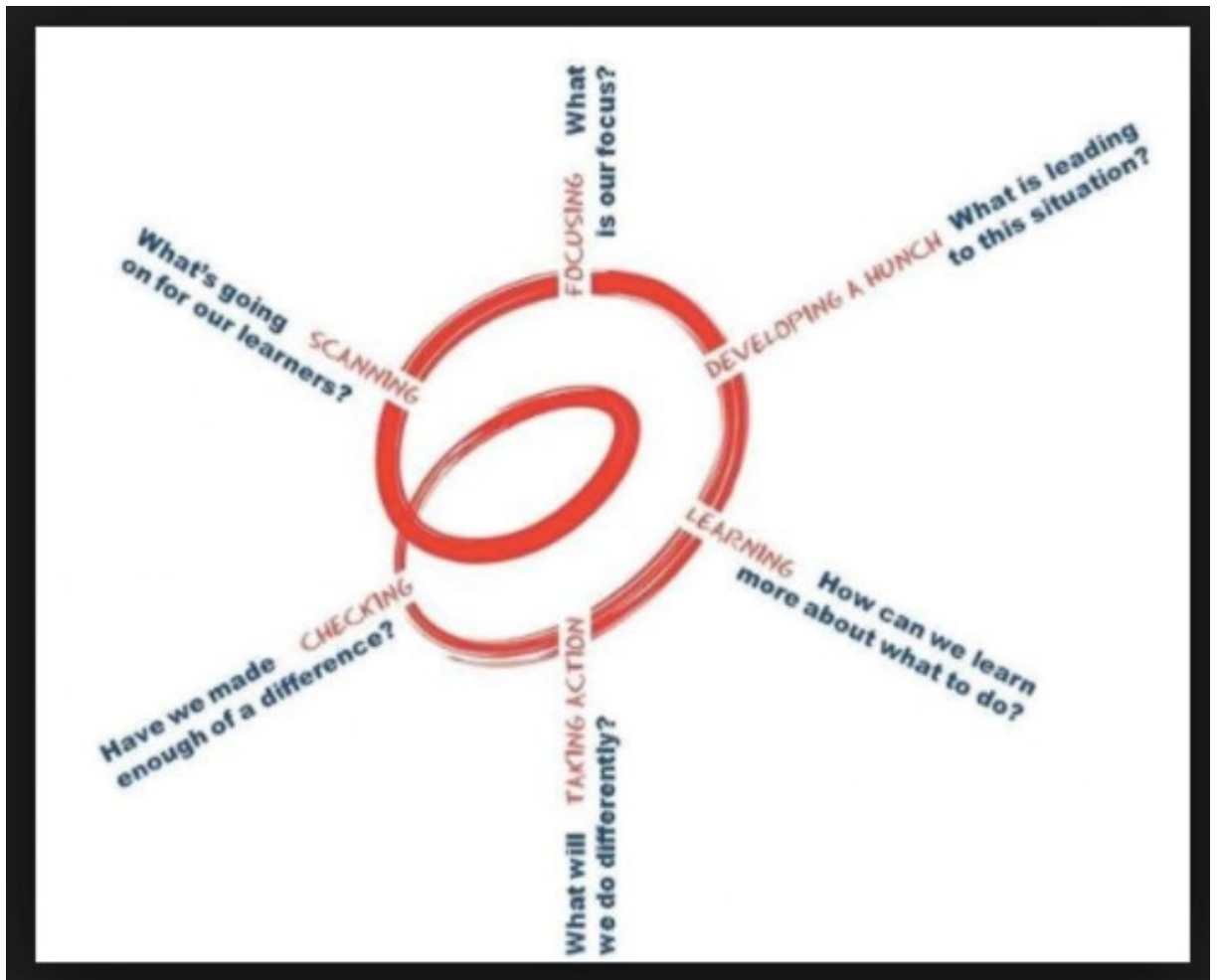

Figure 2 Spiral of inquiry (Timperley et al., 2014, p. 5)

Although my original research question focuses on teaching as inquiry, I have incorporated the spiral of inquiry as another essential model as it includes the concept of learner, whanau and community involvement. This model incorporates the Māori principle of ako. Ako is the reciprocity of knowledge and learning, where the student and teacher can learn from each other (MoE, 2008).

The inquiry cycle or spiral of inquiry is different for everyone as all teachers bring their values and beliefs, feelings, ideas and assumptions (Dooner, Manzuk, & Clifton, 2008; Reynolds, 2011). The depth of questioning, thoughts and outcomes will be experienced differently by individuals (Reynolds, 2011). Benade (2016) and Larrivee (2000) suggest that teachers reflect on their values and beliefs as they are personal and contextually based. Furthermore, the philosophy of cultural self-review, self-reflection and self-inquiry (Larrivee, 2000) is more important, even more than the students, as, without this philosophy, practitioners remain trapped in unexamined judgements and assumptions. However, this depth of reflection is often risky and uncomfortable for teachers as it is rooted in emotions, experiences and personal value systems (Atkinson & Claxton, 2000). The practice of collaborative inquiry is considered a more productive and time-worthy practice to engage teachers in (Timperley et al., 2014) particularly when data is collaboratively analysed and used to impact student achievement. However, it brings its tensions and conflicts. In this section, I discuss some of the research around these points.

Teaching as inquiry as a critical reflective tool is important for teaching practice as it requires acts of specific philosophical deliberation (Larrivee, 2000). The ever-changing face of teaching suggests a demand for professional accountability to prove competency through practice as a skilled technician (Atkinson & Claxton, 2000). Atkinson and Claxton (2000) position this requirement as an attempt to define what is good or quality about teaching practice. However, Dewey's (1916) theory of learning through experience suggests that reflection is used to identify the knowledge and subsequently reflect on the use of that knowledge Dewey (1916) states "while all thinking results in knowledge, ultimately the value of knowledge is subordinate to its use in thinking" (p. 151). Dewey (1916) suggests that reflection is a process through which one thinks and reflects about past or ongoing events to inform what next to make a positive impact. Schön (1994) posits that the concept of reflection grew from the need to develop research-based knowledge to analyse and collate what professionals do. Thus, teaching as inquiry was conceived for use in on-going adult learning (Atkinson & Claxton, 2000). Therefore, being a reflective practitioner

requires on-going examination of existing practices and challenge social political and cultural assumptions (Atkinson & Claxton, 2000; Larrivee, 2000; Reynolds, 2010).

There is a danger, however, that teachers turn the intuition they have built up through experience, theories, observations and teaching practice, into merely being able to give an account of the actions of their professionalism (Atkinson & Claxton, 2000). To counteract this, Reynolds (2010) contends that adult learning theory requires critical reflection of commonly held beliefs, values and genuinely held convictions. Therefore, the development of a reflection process has to be taught as a professional skillset. Furthermore, it is not just the application of professional knowledge, but the process of thinking-in-action applied through professional experience and reflection on that experience (Atkinson & Claxton, 2000; Schön, 1994). The focus is mostly on the thinking process as opposed to the interpretive process, which essentially oversimplifies and rationalises an approach to professional growth (Schön, 1994).

To support professional growth through teaching as inquiry, Leonard and Leonard (1999) suggest that teachers should engage in collaborative inquiry to shift from the privatised isolation of the fragmented framework of traditional classroom teaching. Teachers are encouraged to become learners in the sense of ako (Musanti & Pence, 2010; Robinson et al., 2009; Timperley et al. 2007). Musanti and Pence (2010) explain that "collaboration is teachers working towards a common goal with a common understanding, reflecting on the processes of learning and changing practices" (p74). For success, Timperley et al. (2014) found that a collaborative culture is necessary because "inquiry is difficult for individual teachers to do in isolation from their colleagues or from leaders" (p.3). However, authentic reflection through collaborative inquiry does not just happen, it needs coordination, frameworks, support and planned professional conversations (Kaser & Halbert, 2014; Nelson & Slavit, 2008; Youngs et al., 2016). This collaboration should be about the students and teachers not about management because it is about critical reflection to change actions, if it does not change actions then it has not been critical (Reynolds, 2011; Youngs et al., 2016). That is not to say that collaborative inquiry does not need management practices in place. Management practices enable and support teachers in various forms such as a framework of expected practice, collaborative analysis of data, and system-wide reculturing. The support can be in the form of time, intellectual support and help to establish groups norms and protocols (Nelson & Slavit, 2008). However, the emphasis on what knowledge and skills teachers need to navigate through the cycle of collaborative inquiry successfully has been directed back to

evidence-based, data-driven questions (Dooner et al., 2008; Nelson & Slavit, 2008; Reynolds, 2011). Dooner et al. (2008) suggest that teachers' experience heightened vulnerability in this arena due to the lack of knowledge around how to engage in the risky business of collaboration with peers. The collaborative team will have opposing opinions, and so, will represent themselves through values and beliefs as a professional. There will be conflict as teachers' practices questioned, along with their belief systems and values. However, a collaborative climate is one where members of a group should believe they have the freedom to take risks and try new approaches (Youngs et al., 2016). To ensure a safe and trusting environment, frameworks and principles should be in place to help teachers navigate through the complexities of the collaborative inquiry journey and to cope with the inherent problems that arise (Dooner et al., 2008). However, Leonard and Leonard (1999), suggest that collaboration should be "spontaneous, voluntary and founded in a shared commitment" (p. 241) and that teachers prefer a less formal environment to relieve competition and somewhat reduce the risk factor felt by teachers when inquiring into practice. Furthermore, this could eliminate the possibility of reframing practice through role modelling and sustaining the change if a less formal approach to reculturing through collaborative inquiry is in place (Nelson & Slavit, 2008). In the review of the performance of teaching as inquiry in schools across New Zealand, ERO reported that "collaboration brought momentum and direction to teachers' work" (Education Review Office, 2012, p. 12) and that sharing the results and 'where to next' with colleagues was advantageous. Teaching as inquiry is a unique and personal journey requiring a formal framework. However, herein lies the tension; the use of a formal framework versus unique inquiry when the inquiry is allowed to take its own path. It is suggested that structure is more likely to lead to schoolwide reculturing, although it could be at the expense of agentic participation (Nelson & Slavit, 2008).

Le Fevre (2014) and Twyford, Le Fevre and Timperley (2017) suggest that when teachers question their practice, there is an element of personal risk involved. The level of risk can significantly affect how sustained, and profound the change in practice is for teachers, leaving teachers feeling exposed and uncertain of their professional knowledge, values and beliefs. When previous and current beliefs are questioned, it can feel like a possible risk to practitioners. Research undertaken by Musanti and Pence (2010) also suggests that teachers find some elements of professional development and inquiry into practice uncomfortable leaving them feeling vulnerable. The cycle of inquiry has a strong emotional element, and emotions

matter in teaching (Kaser & Halbert, 2014). Teaching as inquiry and collaborative inquiry have been defined as ways to address bicultural responsivity in school communities (Robinson et al., 2009). However, teachers are unaware of their personal cultural lens through which they engaged in cross-cultural experiences, which it is suggested, is equal to ignorance. "In order to overcome this, reflective practice is a major priority for educators wishing to become cross-culturally competent" (Bishop, O'Sullivan & Berryman, 2010, p. 12). This view is supported by Guo (2015), who recommends an emphasis on addressing teacher misconceptions through teacher reflection and self-awareness. Leaders should strive to raise the expertise and bicultural competence of teachers to address inequities (Patara, 2012). Alternatively, it could be argued that teaching and learning shape our understanding of ethnic culture dependent on our assumptions regarding structure and agency.

In New Zealand, teachers are expected to use assessment data within their inquiry approach. Disaggregated data (data that is separated to show how different groups perform) (Ministry of Education, 2013), and summative assessment is used to inquire into how their practice is impacting on student outcomes. Culture and cultural beliefs and values, which all teachers hold, are hard if not impossible to measure in data terms. One suggestion as to why this appears to be problematic is a lack of authentic assessment and inquiry into teaching and learning. Torrie et al. (2015) offer that New Zealand teachers are working towards a common goal, but as culture has no commonality, a Pākehā perspective is dominant.

Furthermore, a more flexible approach to assessment and evaluation would help to develop cultural competence as data analysis does not necessarily consider the guiding principles outlined in The Treaty of Waitangi (Guo, 2015; Torrie et al. 2015). Additionally, as measures can change over time, trying to measure the achievement gap between Māori and non-Māori students not truly measure if the inequities that cause the education gap have been addressed (Berryman & Eley, 2016). Reynolds (2011) and Dooner et al. (2008) suggest that teachers could inquire into practice through different social and political lenses to engage critical reflection. This inquiry focus can align established values and beliefs, question and challenge pre-existing systems and structures. Furthermore, by using different lenses, collaborative inquiry creates opportunities to facilitate the flexibility towards assessment and authentic inquiry (Dooner et al., 2008).

Summary

The literature reviewed has indicated that biculturally responsive teaching practices are required to address the cultural imbalance in the education system across Aotearoa, New Zealand. Government publications reviewed are guidelines to ensure that teachers are aware of what can and should be done to raise awareness of biculturally responsive pedagogy through teaching as inquiry and collaborative inquiry (Robinson et al., 2009).

The common themes that link the components of the literature are that teachers need to complete a self-review around bicultural responsivity and knowledge of te ao Māori. Furthermore, the affirmation of Māori values from lead teachers is a significant contributor to enable professional learning, and therefore to Māori student success (Baskerville, 2009; Crawford-Garrett, 2017; Robinson et al., 2009; Timperley et al., 2007). The literature also indicates that deficit theory and marginalisation still mostly detracts from successful outcomes for Māori achieving as Māori regardless of the government bids to change culturally focused pedagogy. There is a need for teachers to understand how they can change their practice even in the face of teaching challenges, and how leadership can support them. Moreover, finally, there is confusion around what Māori achieving success as Māori means to practitioners and how this can be accomplished.

The following chapter will outline the research methodology and the research methods employed to collect qualitative data in response to the questions raised.

Chapter 3 Methodology

In this chapter, I begin by presenting a justification and critique of the methodological approach I used during my research. The research I undertook was qualitative; an interpretivist paradigm was used through a collective case study approach. The overview seeks to clarify and rationalise the use of semi-structured interviews and a questionnaire to collect data. The techniques, validity of the data analysis approach will then be explained. This chapter concludes with considering the ethical and bicultural elements of the research.

The aim and research questions of this study are: Teachers' experiences of teaching as inquiry and biculturally responsive pedagogy for Maori students in schools with a low percentage of Maori students.

This question is developed through the following sub-questions:

1. How do teachers in schools with a low percentage of Māori students understand what is expected of them and by whom in relation to:

> Teaching as inquiry?
>
> Ensuring Māori students achieve success and what does this
> mean?

2. What are teachers' perceptions of the impact of their own teaching as inquiry on outcomes for Māori students?

3. What challenges do teachers face when supporting learning outcomes for Māori students and what support is needed?

Methodological approach

Paradigms, ontologies and epistemologies

Paradigms are one of the fundamental elements of the research process. A framework of philosophy, principles and paradigms unified with methods, methodology and research questions (Newby, 2010). Paradigms are a frame of reference for the researcher to acknowledge and understand knowledge acquisition. Interpretation of the research sits within that framework and uses existing values and thoughts to interpret knowledge. It is the way in which researchers use a set of beliefs to transform information into data (Briggs, Coleman & Morrison, 2012; Cohen, Manion & Morrison, 2012; Oliver, 2010). Because paradigms involve assumptions, concepts and values, an individual's paradigm informs the methodology, the conceptual approach in which interpretation is applied. Research requires a context that puts the

text into perspective (Newby, 2010). As my research is about understanding teachers' experiences and perceptions, the application of an interpretive paradigm was appropriate.

My research question was born out of my own experiences. I trained as a teacher some years ago in the United Kingdom. I came to work in New Zealand eight years ago and am now a classroom teacher and middle leader in a multicultural school with a low percentage of Māori students in attendance. My interest but lack of bicultural knowledge led me to research ways of accelerating Māori student achievement. I found that peer knowledge and ability varied greatly and were not able to consistently promote best practice in bicultural pedagogy. I was aware of some deficit thinking, marginalisation and inhibiting behaviours from some teachers. The interpretative paradigm approach allowed me to examine the personal perspectives of individual practitioners. Wellington (2015) suggests "the researcher's aim is to explore perspectives and shared meanings and to develop insights into situations" (p.26). The interpretative paradigm I employed enhanced this aspect, as paradigm and methodology sets recognised social rules and norms that are identified by those involved (Newby, 2010; Oliver, 2010). The interpretivist researcher in educational research explores realities based on experiences and perspectives with people. It was necessary, therefore, to acknowledge that as a researcher working within an interpretivist paradigm, I understood that I was part of the reality and so make a difference to outcomes as I became part of the reality construct (Briggs et al., 2012; Wellington, 2015). However, the interpretivist needs to be aware that assumptions and stereotypes can muddy the water of data collection and analysis, while still allowing a personal voice to emerge (Hammond & Wellington, 2012). I recognised that I needed to have an awareness and understanding of epistemological and ontological positions as these influence the execution of the research direction (O'Toole & Beckett, 2012). Epistemology is ways of knowing; it is how cognitive understanding grows through experience. Ontology is ways of being in the world, using perceptions, senses and feelings (O'Toole & Beckett, 2012). These philosophies had a bearing on how the research was collated and interpreted therefore specific rules need to be adhered to, in order to ensure rigour and trustworthiness in how my qualitative research was carried out (Newby, 2011). My ontological position is that the world is socially constructed (Briggs et al., 2012) and so my approach is subjective, requiring the continual meaning-making of the world. Therefore, as I interpret the world through an interpretivist epistemological perspective, this provides an understanding (Cohen et al., 2012). The basis of my

research question is to understand the complexities of biculturally responsive pedagogy in New Zealand.

I wanted to investigate the variation of stories that are interwoven into beliefs and responses to bicultural responsivity. Briggs, Coleman and Morrison (2012) explain the importance of "the development of a strong sense of researcher reflexivity; a fore-fronting of purposes of the research; and a recognition of the importance of context and culture" (p.50). The nature of this research is located in a socio-cultural context. I used a case study approach to acquire an understanding of and comprehend the complexities of this instrumental case (Hamilton & Corbett-Whittier, 2013; Yin, 2003). To triangulate the data, I employed two forms of data collection, six perspectives and used Government and organisation documents to reinforce and legitimise my conclusions. The methodology I employed was semi-structured approach interviews, I used a post-interview questionnaire, Government guidelines, ERO reports and school policy documents. I used an instrumental case study approach because, as a practitioner-researcher, I wanted to enquire and understand different facets of teachers' experiences of teaching in these schools, but not the school itself (Stake, 1995 as cited in Hamilton & Corbett-Whittier, 2012). The school, the policies and the Governmental documents are part of the environment which, in turn, is an element of the participants' story. However, their story is made up of the experiences in this school but in some cases, previous schools too. Therefore the participant is the case study and not the schools in which they teach. In this context of the semi-structured interviews, both the participants and I, as the questioner, had power over the fabric and pathway of the content through interweaving their world viewpoints (Cohen et al., 2011; Wellington, 2015). This was apparent by allowing the participants to direct the conversation according to their authentic responses linked to personal experience. I was able to clarify then affirm their responses by asking follow up questions during the interviews.

Research design

Sampling

To select participants, I used non-probability, purposive sampling as the focus was on a specific cohort of schools (Briggs et al., 2012; Wellington, 2015). The sample participants needed to have a level of authority of a specific setting in order to give relevant answers and information. Cohen, Manion and Morrison (2011) and Newby (2010) suggest that by devising a target population frame a purposeful but random

selection can take place. This form of selection can ensure a degree of accuracy for reliable sampling. Within each organisation, the sampling then became simple random sampling, as all the teachers in that organisation were invited to participate in the interviews (appendix A).

The criteria for potential participants were:

Teachers from schools that have 10% or less Māori students on roll

Teachers from East Auckland Schools

Teachers who already have an inquiry goal based around biculturally responsive pedagogy for Māori students.

Teachers who are already use teaching as inquiry as a reflective tool in teaching and learning

Primarily, I looked for a degree of homogeneity within the sampling group. Cohen et al. (2011) explain that sampling needs only to represent a specific group with a broader group of teachers. For example, a section of the population-based in urban schools with a low percentage of Māori students at primary schooling level. These participants came from intermediate and primary schools that met the criteria for the investigation. I sourced this information through the Education Counts [4]website. After the semi-structured interviews, a questionnaire was sent out to those teachers who took part in the interview stage. I used a secondary source of document analysis as a frame of reference to the four schools where the six participants worked. I chose to analyse most recent ERO reports and school policy documents about cultural, bicultural pedagogy and policy that references the Treaty of Waitangi. These documents were relevant to my research as they gave an insight into the organisational viewpoint and information that positions organisational expectations (Merriam & Tisdell, 2016). All the documents were accessed through the internet as they all have public access, after respectfully informing the Principals of my research intentions. I analysed them using the framework suggested by Wellington (2015, pp. 216-217) (see appendix B) to ensure an understanding of the frame of reference between myself as a researcher and the text.

The sample size for this qualitative research is small. In my original research design for data collecting, I had planned to interview five participants and then ask those five

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[4] Education Counts is a government website that provides access to statistical information about education and education services https://www.educationcounts.govt.nz/home

to attend a focus group. However, due to time and distance constraints and concerns over anonymity, the focus group was no longer a viable option. Therefore, I chose to employ a follow-up questionnaire to seek further clarification and recommendations based on data collected during the interviews. Many teachers were invited to participate, and six teachers confirmed their interest.

Semi-structured interviews

The semi-structured interview is commonly used in an interpretive paradigm as a data collection process (Briggs et al., 2012). Through reviewing the literature around my research questions, I formulated sub-questions (see appendix C). After the semi-structured interviews, data was collated and analysed, I sent an open-ended, questionnaire to the participants. In the next section, I justify and clarify the reasons for conducting data collection and analysis in this way.

I conducted six semi-structured interviews with teachers to contextualise and deepen my understanding of others' perspectives and views. Wellington (2015) explains that an interviewer "can probe an interviewee's thoughts, values, prejudices, perceptions, views, feelings and perspectives" (p.137). Briggs et al. (2012) contend that a semi-structured interview loses validity because of the diverse nature of both design and implementation. However, the very nature of probing and pressing for information during an interview allows the researcher to obtain a deeper understanding of the interviewee's views. Cohen et al. (2017) and Newby (2011) suggest that the point of using interviews as a form of data collection is to use it advantageously to explore the meaning and determine underlying motives. Due to the research topic, the personal nature of the response is most valuable to me. The flexible nature of semi-structured interviews allowed me to understand the processes and emotions that are indicative of qualitative research. Drew, Hardman and Hosp (2008) suggest that although a semi-structured interview is open-ended, flexible and has many 'unknowns', there are other details that keep the interview structured and reduce the risk of invalidity. Cohen et al. (2011) and Wellington (2015) and Hammond (2012) recognise that semi-structured interviews require skill and focus allowing the interviewee to share their thoughts and feelings with "emotion and candour" (Hammond, 2012, p.93) but may compromise reliability. To overcome these limitations, I had an explicit criterion for choosing participants; I provided the interview questions before the interview date; the participants were made fully aware of my background and why I was seeking the answers to these questions.

Bryman (2012) contends that if an interviewer gives any prescriptive questions before the interview, it becomes disingenuous. The participant is unable to give an authentic personal world view as the questions lead the participant. With this in mind, I was aware that the content of the questions was about values and belief systems, which as I have mentioned in Chapter two can be seen as risky and intimidating for the participant. To counteract this during the interview process, I prepared and sent out the questions in advance, along with the participation form, outlining my research focus and background. An interview situation can be easy to implement and likely to have a high return as it does not have to be face to face, just fit for purpose (Cohen et al., 2011; Hammond 2012).

The semi-structured interviews were conducted in locations chosen by the participant, at a date and time suitable to them. The location was not on either my nor their school grounds for confidentiality purposes. I audio-recorded the interviews on two devices, my phone and an iPad. This was to ensure that if one device failed, I would have a back-up recording. The participant information form (see appendix D) and consent form (see appendix E) explained that the interview would be recorded to allow the participants to refuse this means of data collection. Bryman (2012) and Wellington (2015) agree that recording interviews allow a repeated and thorough examination of data. I was able to listen repeatedly to how the questions were answered and where participants needed clarification or probing. Bryman (2012) and Wellington (2015) further submit that it allows the interviewer to concentrate during the interview; it is a reliable record of data; it objectively preserves the values and beliefs. However, Davidson and Tolich (2003) argue that an interpretive approach cannot be free of values and theories and that by asking a question, we are sharing our values. Methods employed should, therefore, be used to counteract the interpretative element partially. Consistency in the method is valued above all else as rigour comes from consistency (Braun, Clarke, Hayfield & Terry, 2017; Cohen et al., 2011; Robson, 2018). This view is a key criticism of the qualitative approach to research as well as one of its strengths (Davidson & Tolich, 2003).

Questionnaires

As I still needed to clarify and expand on data I had collected via the semi-structured interviews, I changed my second method of data collection from a focus group to a questionnaire. The focus group was not time or location viable for the participants. This secondary source of evidence was used to validate the research study further as it maintained rigour that was questioned in the semi-structured interviews (Cohen

et al., 2017). Approval for AUEC was provided regarding the change of data collection. The same focus of questions was used in a questionnaire as for the focus groups. The questionnaire is one of the most widely used research methods as it is flexible and can collate a large amount of qualitative data easily and cheaply. It is suited to probe into feelings, emotions and behaviours, while simultaneously inquiring into the impact of policy (Briggs et al., 2012; Hammond, 2012). Briggs et al. (2012) and Merriam and Tisdell (2016) suggest that the goal of data collection is most important when identifying the structure of the questions and should define our research objectives. I was able to compose the questions from the analysis of data collected from the interviews (see appendix F).

I was able to email the participants directly as I had already been in direct contact with them during the interview stages. The questionnaire was coupled with an outline of initial findings gathered from the initial interviews. The questionnaire format I chose was a question and answer, where the participants were invited to write a detailed answer to open-ended questions (Briggs et al., 2012; O'Toole & Beckett, 2013). This method of data collection was still fit for purpose, even if not a first choice (Cohen et al., 2017). The questionnaire was succinct, and worded in a way to encourage full, detailed answers, consideration was also taken that participants would be expected to spend time on this and so a limited number of questions were asked (Oliver, 2010). Finally, I piloted all questions with a colleague, to test the validity and wording of both the interview questions and the questionnaire. Wellington (2015) and Briggs et al. (2012) suggest that piloting should eliminate any ambiguous, confusing or unsuitable questions.

Data Analysis
Coding is data analysis that involves tagging or labelling to connect meaning with an index that can link parts of the data. It is used to identify key concepts, components and is the core of the qualitative process for analysis (Cohen et al., 2017; Hammond & Wellington, 2012; Newby, 2014; Wellington, 2015). I took a thematic approach to coding and analysis (Braun et al., 2011). Braun et al. (2017) describe themes as "reflecting a *pattern* of shared meaning, organised around a core concept or idea" (p3). The thematic analysis of the semi-structured interview transcripts consisted of three steps (See appendix F) and began with text descriptions to highlight significant ideas. This first step of the analysis was semantic or explicit as a way of meaning-based patterns and as an output of coding (Braun et al., 2018). Coding is used to

analyse data by focusing on ideas and questions to stimulate critical thinking and question theories. The coding then develops into themes based on the aims and concepts of the research question (Briggs et al., 2012; Merriam & Tisdell, 2016). The second step of coding involved comparing and recatorgorising codes to identify homogenous categories. The reoccurring labels can then be grouped as subthemes (Braun et al., 2017; Robson, 2011). Step three further recategorised codes to extract three key themes common across all data sets. These were; values, beliefs and behaviours; authenticity of practice; leadership for bicultural responsive pedagogy and teaching as inquiry. In this research, I took a reflexive approach, as the themes that emerged were analysed and conceptualised through stages of coding while I made meaning of the data. The themes had been established through the coding process; the findings from each participant were synthesised to provide cross-case findings which are discussed in Chapter five.

Documentary analysis

As part of a case study, documentary analysis can provide context to the primary source of data, in this case, semi-structured interviews. Wellington (2015) suggests that a study of organisational resources, such as policy documents, can provide an opportunity to get a deeper understanding of an organisation. Briggs et al. (2012) suggest that document analysis allows the researcher to develop themes further to produce a theoretical approach to address questions. Furthermore, Briggs et al. (2012) suggest that engaging in systematic analysis processes ensures the reliability of evidence. Therefore, I have used the same coding system for document analysis as for other data analysis (see appendix G)

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The following documents were analysed:

- School ERO reports
- Internal school policy documents
- *Te Kotahitanga* (Ministry of Education, 2001)
- Ka Hikitia – accelerating success (Ministry of Education, 2013)

Validity

Validity refers to the accuracy of how a researcher uses the method to analyse and underst and the research data appropriately and moves from the abstract concepts found in the data to concrete concepts. I needed to maintain validity throughout all steps of the research process (Briggs et al., 2012; Davidson and Tolich, 2003; Wellington, 2015). The potential cause of invalidity in an interview is the risk of bias,

to go some way to counteract this bias, participants were asked to confirm or amend the transcripts of their own, personal interview (Briggs et al., 2012; Cohen et al., 2011).

Ethical considerations in Qualitative Research

Ethical considerations are of paramount importance and should inform how a researcher conducts themselves throughout the research process. The approach to qualitative research design should have sound justification, reasoning and intentions to add validity, strength and depth to the findings (Brooks, Riele & McGuire, 2014; Hammersley & Traianou, 2017; Wellington, 2015). As this research was conducted in Aotearoa New Zealand, the principles of the Treaty of Waitangi and the ethical principles of the Auckland University of Technology [AUT] were taken into consideration. These are: giving informed and voluntary consent; respecting the rights of privacy and confidentiality; minimisation of risk; truthfulness, including limitation of deception; social and cultural sensitivity and commitment to the principles of the Treaty of Waitangi; and research adequacy and avoidance of conflict of interest (AUTEC, 2014). As the researcher, it was my responsibility to ensure ethical principles are followed particularly because the study involved people. I ensured participants were treated with fairness, consideration and respect (Mutch, 2013; Wellington, 2015) by following the AUT ethics guidelines. The purpose of the research is to provide transparent, useful and valid knowledge; therefore, ethical considerations were taken into account. I did this through ensuring that the participants had all the information they needed, I was available to answer questions, I ensured the participants were comfortable with the questions by sending them to the participant before the interview. I also considered that research practices are value-driven, I addressed five key points throughout the research: confidentiality, anonymity, privacy, sensitivity and honesty (Briggs et al., 2012; Middlewood & Abbott, 2012). Wellington (2015) explains that there could be an ethical impact of claims that were not supported by data, such as, poor-quality research where the evidence may be weak, or the design methods may be inappropriate.

The first part of the ethics journey was to seek approval from the AUT Ethics Committee to establish that all ethical issues arising are addressed. I prepared a statement for the participants declaring who I am and the purpose and methodology of the research study. I then asked the participants of the study for their signature to confirm that they understand the information and that they are willing to give their consent to use the data collected during the study. I ensured that schools and

individual participants remained anonymous by deleting personal and identifying material out of transcripts. I also advised all the participants of my intentions to minimise the risk of identification by not using real names. It is essential to be open and honest throughout the process. Therefore, I informed the participants of the use of the data. The participant confirmed that anything recorded is an accurate and true representation of their input into the study.

Keeping privacy and sensitivity in mind, Cohen et al. (2011) suggest that interviews and questionnaires are still an intrusion into the participant's life. However, informed consent and abiding by the ethics of 'no coercion to engage with the study' (AUTEC, 2014) should counteract this. Each participant had detailed knowledge through the information form sent to them after they had shown interest in participating and had given informed consent. The participants were also made aware that they can withdraw from the study at any time, and that the data is their property to withhold if they require. I was aware of how social research could contain issues that may be sensitive to the respondents taking part. Merriam and Tisdell (2016) explain "the situational and relational nature of ethical dilemmas depends not upon a set of general pre-established guidelines but the investigator's sensitivity and values" (p.219). For ethical considerations, I explained to the Principals of the schools, what school documentation I would want to use in the research. In all correspondence, I worded and framed the questions with sensitivity and thoughtfulness. I sent the interview questions to the participants before the interviews, to avoid antagonising or embarrassing respondents (Merriam & Tisdell, 2016).

Summary

This chapter has justified and critiqued the methodological approach, design of methods and data collection used to conduct the research. The research was to examine the experiences of teachers using teaching as inquiry to be biculturally responsive in schools with a low percentage of Māori students. I justified the interpretative approach. The procedures undertaken for sampling and data analysis are also discussed, critiqued and justified. In the next chapter, I will present the significant findings applicable to my research questions.

Chapter four Presentation of findings

This chapter presents and explains the findings from the initial semi-structured interviews and the subsequent questionnaires. These methods were used to examine the experiences and understandings of six teachers around teaching as inquiry and bicultural responsivity in schools with a low percentage of Māori students. Multiple data sources inform the description of each case. A document analysis of the cultural or bicultural school policy in each participant's school. An exploration of the practice framework and the section of the ERO report specifically commenting on biculturalism.

School policies are designed to establish a set of expectations and procedures relevant to the school setting. They give a structure of procedural accountability that supports staff in the day to day running of the school. The staff and principal undertook the reviews within the school and ratified by the Board of Trustees. The policies are regularly reviewed, usually bi-annually, and amended to reflect new government legislation, general improvements and to meet the needs of the school context.

ERO has a review process that uses evaluation indicators on specifics elements of teaching, learning and leadership. A school's individual ERO report establishes what is working well and what needs to be improved. As school review is cyclical, there is an expectation that recommendations from one visit to the next are actioned. However, more recently, ERO, in regards to practice, there is priority in the areas of The Treaty of Waitangi and cultural diversity.

Where the participant did not want their gender disclosed, I have used 's/he' as the pronoun. All participants work in schools that have less than 10% Māori students on role. The following section is a presentation of participants, their organisations through policy and ERO reports, and findings from data collection.

School A Phili

Phili trained overseas to be a teacher twenty years ago. S/he has worked at School A for ten years and is an Associate Principal. Phili had been away from the organisation for a few months but was still deeply involved in the school community. S/he was not involved in the writing of any current policies on cultural responsivity shown on the school website. The policy, *Recognition of Cultural Diversity,* was written and subsequently reviewed by the Board of Trustees and staff every two

years. It was last reviewed Term 1 2019 and will be reviewed again in Term 1 of 2021. The staff reviews it, and the principal then passed to the BOT for comment. The ERO report identified some positive steps towards promoting an understanding of Tikanga Māori. They observed some aspects of the Māori culture and language throughout the school environment as well as acknowledging the opportunities for students to engage in Kapa Haka. This practice is echoed in the policy documents that demonstrate a strong commitment to the Treaty of Waitangi principles of Protection, Partnership and participation. ERO recognised the partnerships of school and whānau as supporting student's successful learning. The school policy stated that partnership and consultation are engendered through acknowledging the unique position that Māori society have in New Zealand. They consult with the Māori community when creating and maintaining the school charter. As well as the policy displaying the use of aspects of the Treaty of Waitangi, it also explains how the school tracks Māori student achievement through the student management system to report to parents, the Board of Trustees and the MoE.

Individual interview – Phili

Phili	*School A*
Poistion	*Associate Principal*
Teaching experience	*23 years.*
Teaching at present school	*10 years*

Phili was aware of the ethnic make-up of her/his organisation, "Mixed, mostly Asian. And with about 5% Māori students". S/he explained that the student's history or where their parents are from is significant, particularly if they were not born in New Zealand.

> Well, we have got a very high amount of ESOL children so we have a lot of professional development around teaching ESOL. We are doing more things to involve families in the community: cultural evenings, food evenings so they can share their food and just to get the community more involved. Because quite often they have come from somewhere and they don't know that they are welcome at school, and so it is just that the parents and the families are welcome to come in and to know that they have a voice as well.

Phili suggested that teaching as inquiry is a way to respond to the children as they are learning. S/he added that how a teacher supports the students through making mistakes is part of how teachers respond on a day-to-day basis. The school, through the policy, *Recognition of Cultural Diversity,* positions itself as having a strong commitment to the principles of The Treaty of Waitangi, through participation, protection, and partnership. The employment of a Māori community liaison showed a commitment to partnership. Phili explained the liaison promoted connections with the community. The community celebrating cultural festivals demonstrates the principle of protection together; in particular, Matariki and they have a strong Kapa Haka group. Phili explained

> The community liaison lady, she started may be three years ago. In the first year, it wasn't really, there was not much that happened. But what she did was, she started going out there when the kids were having sports games and things and just going and interacting with the parents and talking to them and she also runs the te reo classes for the staff.

The liaison person also teaches the staff te reo Māori in staff meetings, adhering to an overview of what the teachers can expect to learn, and that "all the teachers have to learn a little bit". This aspect is described in the school policy and recognised in the ERO report. Protection and self-determination are recognised through the respect shown for individuals' culture. School staff foster the Māori culture through teaching te reo Māori to an elementary level by teaching songs and cultural dances. Phili spoke of the multicultural elements of the school. S/he explained that the teachers look into the background of all students, not just the Māori students. The staff are respectful of families and the trauma they may have experienced before coming to the school, so family interviews and data gathering is essential in every instance. These aspects are echoed in the cultural policy; it states that teachers also use resources that recognise the dual cultural heritage of New Zealand; and, Participation, which promotes Māori achievement and equal opportunities for all. The guiding principles are incorporated into their policies and procedures. Partnership is demonstrated through consultation with their Māori community and employment of Māori specialists to guide them.

Phili thought that s/he was unsure about how the obligations of government or organisational expectations were upheld due to the recent short absence from school. When asked if the staff would be aware of the *Ka Hikitia* and the *Māori Curriculum*, Phili replied that they would "maybe know surface features, I'm not sure if it has been delved into" because it was the "*other* curriculum" (participants emphasis in italics). Although ERO talked about Māori students during the school ERO review and they "made no

apologies for schools having to focus on them [Māori students]". Phili explained that the teachers had a Māori curriculum overview across two terms, but the primary support identified across the school was communication with whānau. Phili goes on to say that over the last few years, home visits were discussed as part of the support network, but this had perhaps not been recognised as a priority from an organisational point of view.

When asked if any personal beliefs and values were held that might be a barrier, Phili expressed that s/he was perplexed by the focus on the smallest percentage of children, "Well no, I don't have any [barriers]. Well I mean, the focus is on the smallest percentage of children that may be achieving already but possibly ... when the focus is put specifically on the Māori culture, what about those other children that are below that need support as well, so why is the support not equal when we are a multicultural society?" S/he said that the school shows that it is all about community and breaking down perceived barriers by having an open policy, with which, they are doing "a good job for all cultures".

School B - Chris and Cathy
Chris has worked at the school for eight years and Cathy for five months as a beginning teacher. They have very differing views of the cultural responsivity of the school. Their views also differ from the policies shown on the school website. The policy information provided on school B website is not divided into specific sections but do give an overarching policy for teaching and learning. It does not state who reviews the policy or the regularity of which the reviews takes place. ERO reported that school B effectively accelerated learning for Māori. ERO recognised that the school had a robust data collection and analysis system to monitor student achievement carefully. This information aligned with the school policy, which explained that in adherence to The Treaty of Waitangi it gives equal opportunities to all students that leads to valuing biculturalism and multiculturalism. ERO also reported an improvement of Māori student achievement through personalised programmes and support from staff and leaders. Effective intervention programmes provided additional support for Māori students.

Individual interview – Chris

Chris	School B
Poistion	Classroom teacher and Head of Department
Teaching experience	20 years.
Teaching at present school	8 years

Chris is a classroom teacher and lead teacher of a core subject who has worked at the school for eight years since coming to New Zealand and has been a teacher for 23 years. S/he described the ethnic make-up of the school,

> Off the top of my head, there are probably about 40% Asian and that includes Indian as well, probably 40%, might be more, New Zealand European, in terms of Māori, very few, probably about 20 to 30 students, not percent, so there's not many. In terms of Asian, a lot of Chinese, Japanese, Korean, quite a few South Africans - couldn't tell you what the percentage is, but very few Māori and Pacifica.

Chris explained that biculturally responsive teaching and learning meant being aware of how different cultures learn and what they value. According to Chris, the school does have an influential culture of assessment and testing, which may not suit Māori or Pacifica students, in terms of what they value. This perspective mirrored the school policy documents that held equal importance of biculturalism and multiculturalism and that assessment, and teaching and learning are a priority in the school. Chris was emphatic in certain aspects of answering the questions. S/he talked through her/his thoughts on the moral and cultural complexities of working in a multicultural school that 'espouses' biculturalism. Chris expressed that s/he was interested in and confused by parents who did not want their students to identify as Māori. S/he commented on how Māori and Pacifica people may differently identify if born in other areas of New Zealand. Chris further expressed frustrations around Māori students not wanting to visit a Marae without explanation from the family. S/he went on to say when asked how biculturalism is exemplified in the school, that when walking through the school, "I don't see that we are celebrating Māori because ... and this is the problem ... we've got so few [Māori students]."

Chris was aware that ERO visits heighten the pressure for staff to be biculturally responsive, which in turn appears tokenistic. This pressure is exemplified by a discussion s/he reported to have with the Principal,

> And the Principal said to me the other day, when we were talking about it, and [principal's name] said to me "we have to respond to our community" and I got the impression from that, that our community doesn't want us to celebrate Māori culture in that way. That is what I read in between the lines of that. I might be wrong. But I think there is probably some truth in that as a decile ten school. I think that is the problem. You know we don't give it enough ... and I would be really interested to see how they are going to tackle ERO on this.

ERO subsequently reported that biculturalism was exemplified to an expectable standard by the school, the Kapa Haka group and the tracking system for Māori student achievement were both observed and mentioned in the report.

Chris knew that teaching as inquiry in a bicultural environment made him/her aware that a teacher needs to be sensitive to the needs of Māori students. However, there were no Māori students on the roll at present in her/his class. Chris felt that his/her biculturalism in practice could be better, and went on to explain "I try not to look at kids as what their culture is, I just think kids are kids. But of course, historically, Māori children have underachieved. Though they don't necessarily in our school." Chris went on to explain that the low numbers of Māori students in each class made the raw data look weighted, "because 50% of Māori are underachieving, but that is only two students, and those two students may have underlying learning difficulties". Chris elaborated, "so we have got a Māori student with Foetal Alcohol Syndrome, well, we are unlikely to get to him/her to whatever National Standard is these days. But it is knowing the story isn't it? Because a computer doesn't tell you everything."

Chris reported about the level of bicultural responsivity s/he is personally capable of. S/he reported feeling uneasy when leading any of the Māori festivals or speaking te reo Māori because it felt fraudulent and therefore tokenistic. Chris expressed that s/he was stuck in a dichotomy of his/her values and morals. Furthermore, although Chris was aware that to teach and speak te reo Māori was a Government expectation, it still felt disingenuous and false. Chris suggested that language does not exemplify identity. He explained,

> For example, if someone comes from Ireland and does not speak Gaelic it does not make that person any less Irish, or from Wales and does not speak Welsh, it does not make someone any less Welsh. I would say that a Māori who couldn't speak te reo Māori is no less Māori than a Māori who is fluent in te reo Māori.

As for obligations to the Government or organisation expectations, Chris is clear that biculturalism is not deemed important, particularly through teachers inquiring into their practice. This viewpoint is evident in the policy documents that the school is

equally bicultural and multicultural. Chris explained that organisational expectations are not "living and breathing" through a "vibrant, dynamic document." Chris also explained that when it came to being biculturally responsive,

> I work in a school where, if you like, 'I can get away with this', although when ERO comes in that is going to be interesting. You know biculturalism isn't high on the agenda, so you can get away with not thinking about it because it is not in your face every day, you have got nobody coming in asking you questions about it, every day. Maybe my own lack of interest, because I don't look at kids as their culture. It is not obvious that we have Māori or Pacifica children every day. You are not faced with underachievement, you are not faced with the social issues that maybe a lower decile school might have in South Auckland. And I know that sounds a bit snobby.

Conversely, Chris does comment on all the ways the school is showing responsivity to the Māori culture. The school has a teacher that leads the Kapa Haka group, but, Chris explained that the students had to be "coerced into it as none of them were interested." The school employs a teacher who comes in to teach the staff. S/he said that in the past the school had provided a course of te reo Māori lessons. However, Chris did not find these lessons helpful because s/he could not connect that learning with authentic classroom practice.

Chris had proclaimed initially that very little inquiry went into biculturalism. However, as Chris was answering the questions, it became apparent that this s/he inquired deeply into his/her practice, particularly around responding appropriately to biculturalism. S/he was sure that no harm should occur through lack of bicultural understanding, incorrect pronunciation, or being inadvertently or unknowingly culturally inappropriate. Chris was sensitive to how people from a culture may celebrate and that it would not look the same from person to person. Chris asked the question of her/himself,

> C: So the opposite of being biculturally responsive would be.... If you are not actively being biculturally responsive, if you are not actually being biculturally responsive, does that make you unresponsive in an active way? Or not? Or have I just ....
> Me: That is an interesting take on it.
> C: So if you are not actively culturally responsive, could anyone say that you are actually ...
> Me: Non-responsive?
> C: Non-responsive. Well no, not even non-responsive, you are actually being unresponsive. As in doing damage? Or are you not?

Chris went on to express beliefs that her/his view of New Zealand is as a multicultural nation in general, not a bicultural one. S/he said that this reality was sad and unjust

and that others felt that too. Chris also knew how important it was for the students to learn about the Treaty, but suggested the students did not feel the same way. "But from a history point of view, teaching the Treaty of Waitangi, which most of my class don't even care about or referring to the biculturalism of New Zealand."

Chris' view on solving the problem of a lack of inquiry in biculturalism lay in stronger, focused leadership. The motivation to "do better is not there, therefore any "dabble into the Māori culture or history is tokenistic. When the organisation and leadership do not see it as a priority, then the staff will follow suit." Chris understood that when leadership or teachers were discussing achievement, they meant academic achievement, not how well they are doing in a bicultural framework. S/he suggested that there is no interest in how Māori are doing as Māori as equity is not a priority at a leadership level. In answer to the questionnaire and after the ERO visit, Chris also mentioned that the ERO report acknowledged that biculturalism was an area for development schoolwide, although Chris recognised the handful of teachers who were knowledgeable and proactive in teaching te reo Māori. S/he stated that a schoolwide, national priority should be on compulsory Māori studies because of the Treaty of Waitangi. This view was based on the understanding that inquiring into your practice and perhaps finding that you are culturally biased would be uncomfortable, but at least it would address the historical problem.

Individual interview – Cathy

Cathy	School B
Poistion	Classroom beginning teacher
Teaching experience	Four and half months.
Teaching at present school	Four and half months years

Cathy works in the same school as Chris as a classroom teacher. She is a beginning teacher in her first year and had only been in the classroom for months after finishing teacher training here in Auckland. She described the make-up of the school,

> 5% Māori, 1% Pacifica 46% New Zealand European, probably make up of predominantly Chinese, 13/14 % other Asians another 8%, 8% Indian and another 8% African and south African, and the rest would be made up of other cultures.

Cathy was knowledgeable and forthcoming about the biculturally responsive practice and teaching as inquiry as she had been exposed to these practices recently at University. She explained what the government expectations were and how practice linked to the Treaty of Waitangi.

> It's about establishing relationships, and it's about teachers nurturing the aspirations of all students regardless of their culture. It's about building relationships with them, getting to know them. Getting to know about them and their culture and their background, so that you can embed that in the lessons that you deliver in the classroom.

She suggested that the basis of all positive bicultural responsiveness is understanding that, "what is good for our Māori students is good for all students." It might be something as simple as using literature relatable to the students. She also offered that it was "important to ensure that cultural role models are culturally inspired too, not just all white role models." When discussing the wider organisation she worked in; she explained that they had not discussed bicultural responsiveness as a school since she has been there (four months). This view links to the school policy that although the school acknowledged the Treaty of Waitangi, they equally acknowledge that the community is multicultural. Cathy was able to give specific examples from the school of Māori inspired presentations on Matariki, signage translations around the school, classroom displays, correspondence in emails and basic phrases and greetings used with the children. When asked if it integration occurred through the curriculum, Cathy said,

> Well ... they try ... (laughs a little). We also had our Māori teacher who used to go round and do Māori, because the students used to actually get Māori lessons as well, embedded into their programme. [Name of Māori teacher] has since left, so we have had Powhiri for her/him. And during our school camp we also visited a Marae, where the students actually learnt a waiata and the male students actually learnt a customised haka. So that part was embedded.

The policy statement also exemplified this point; the school encourages students' understanding and pride in the heritage through developing a programme to enhance appreciation and knowledge of Māori culture and language. ERO reinforced this in their most recent report, saying that the school effectively accelerated learning for Māori and recognised the Māori culture.

Cathy was, again, able to explain what she had learnt at University about teaching as inquiry, and linked that to bicultural responsiveness,

Teaching as inquiry is on-going in terms of ... I think that is based on formative assessment and readjusting your (and as a BT I am still learning) so readjusting your teaching practice according to where the student needs actually take you. It's using formative assessment to inform your teaching and planning. In terms of biculturalism, I take that as the relationship with predominantly the Māori culture and how you understand the Treaty of Waitangi and te reo and how you embed that in your classroom.

This perspective aligned with her understanding of governmental obligations. She believed every student has the right to understand The Treaty of Waitangi, and that it is essential that students know that there are two versions of the Treaty, a fact she did not know until she went to University. Cathy emphatically suggested that the past treatment of Māori people is an essential reason for the rejuvenation of the language.

As educators we actually really need to promote the language in order for it to survive as a culture. You can only learn te reo in New Zealand, you can't learn it anywhere else. I know that other teachers aren't as passionate about it but I guess I suppose it depends on where you stand on that fence. I mean, I come from ... well ... where I come from if we didn't have an island that had a language, you know, once it is gone it's gone. Your language says a lot about your culture and it says a lot about your heritage and there is just to be so much that is just gonna disappear if it dies off so ... we need to keep that going.

Cathy said that New Zealand should be recognised as a bicultural nation before it is multicultural. She explained that biculturalism is a partnership, not them and us, and it is up to the educators to make it work. It was this focus that Cathy believes could be helped by deliberate acts of inquiry into teaching practice throughout the organisation. She considers that embedding Māori values into the curriculum is a necessity and should be a school-wide goal. Cathy's understanding and expectation of biculturalism does not match with the reality of school documentation and the level of bicultural responsivity excepted by the Government through ERO.

As a beginning teacher, Cathy was still trying to understand routines, programmes, and balancing the extreme workload. Time was a barrier to inquiring into her practice around bicultural responsivity and responding to observations into her practice,

So nothing actually prepares you for the reality of teaching until you are actually doing it. All the time that you had to prepare one lesson at university, then to deliver it, then to reflect on it, in reality you don't have that time. So just the busy-ness, but I don't think for me to establish the norms, getting everything prepared at the beginning of the year.

Cathy does believe that she will find the time to be more responsive to the Māori culture by collecting the resources and ask colleagues to share their expertise and

support her. She is also aware that teachers do need to know where and how to find the correct tools and resources. She sounded determined, enthusiastic and optimistic that she would be responsive to the Māori culture once she had time.

When asked if there was anything else she wanted to say on the topic, her tone was less buoyant. She spoke of the continuous negative undertones of teachers' experiences with biculturalism and multiculturalism. She is keen to hear of some positive effects of responsivity instead of the negative feedback. Cathy expressed the need to hear about the enhancing effects on student achievement because she only hears negative aspects of bicultural responsivity in teaching and learning.

School C - Jane and Bernie

Jane and Bernie, both work in school C. Jane, has been at this school five years and Bernie for five months, as a part-time teacher, however, had been a classroom teacher previously for 18 years**.** In her capacity at the school as Cultural Responsivity team Leader, Jane had needed to reviews Government guidelines and the school policies on cultural responsivity. The policies at school C are routinely reviewed every two years by the staff and the Principal. Each policy review is sent to the BOT for consideration and approval. Two policies, named *Multicultural Diversity*, and another entitled, *The Treaty of Waitangi* were both reviewed term one, 2019 and are due for review term one, 2021. The ERO report identified strengths in cultural inclusivity throughout the school, from governance and management, through to classroom practice. It also heralds the school for providing a popular and successful Kapa Haka group that is evidence of the community's enthusiasm and support. In the policy, the school special programmes report states that there is evidence of celebration of cultural diversity through different dance groups and events throughout the year, Kapa Haka is one of those groups. Provision is made for these students to have access to Gifted And Talented Education programmes and extra support where necessary.

Individual interview – Jane

Jane	School C
Poistion	*Classroom teacher and Leader of Cultural Team*
Teaching experience	*23 years.*
Teaching at present school	*8 years*

Jane is a team leader, classroom teacher and lead teacher for the Cultural Responsivity team for the whole school. She has been teaching in for 24 years. Jane explained that the demographic make-up of her school,

> We have 6% Asian that's made up of Chinese and Indian, I think we are about 2% Māori and probably the same Pacifica and the rest are European.

Jane's understanding of the term biculturally responsive practice focused on having an awareness of the students' background, their culture and predominant influences in their lives. She explained this further,

> That is based around getting to know your learner, the culture that they come from, the things that are important to them, not just inside of school but outside and things that might influence their learning better.

Through her role as a Cultural Diversity Team Leader, she had been successful in applying for PLD grant in te reo Māori for the staff. The objective was to upskill the staff over several years, therefore benefitting the students and help Māori students to feel more valued. The school policy aligned with this focus, stating that Senior Leadership Team regularly reviews the policies and shares disaggregated reports with the BOT to continuously have an awareness of alignment with the Treaty of Waitangi. When asked what prompted the decision to apply for this grant, Jane said, "cos we don't do anything. Well, I've been there for seven years, and we've had two sessions with a practical outside agency that came in and did some hands-on Tikanga (Māori protocol) PLD and made it more hands-on. As a whole school we don't undertake anything." Jane explained that through a teacher voice survey, they ascertained the priority needs of the staff. Simultaneously, a student voice survey was conducted to identify specific needs. These areas of need contributed to a strategic plan for teachers and students.

Jane reported that through teaching as inquiry, the staff collectively inquired into why they are completing specific Māori learning tasks with their students. There was an organisational expectation that the staff will have regular discussions about teaching and learning. Therefore, Jane was able to have open to learning conversations with her syndicate about responsivity.

> When I came to be the team leader, the team always completed our Māori rotation where they do activities and stuff. But when I took over, I said, "What's the learning objective and why are we doing it?" So then we went back to the documents (Māori Curriculum and TKI) to find out our Learning objectives and why we were doing what we were doing.

Jane explained that having a positive attitude is the key to effective practice to ensure bicultural responsivity. In her many years of teaching in New Zealand, she had overheard colleagues making comments about Māori students and their heritage that helped her understand that there is a deficit theory amongst teachers,

> I think having a positive attitude, because I have heard people at work say that you can't kinda work with Māori because they don't have, well I don't know... the level of education, there is always that kinda has derogatory connotations as to well "why bother?" and well statically they are disproportionate in a lot of weird places like prisons and stuff. You know, so we can't manage to pull them out so why bother. For me, having a positive attitude and just a willingness to learn would make it effective.

Jane sounded reluctant to discuss deficit thinking as she explained that she does not hold those values. She expressed that she did not even want to say anything negative because it was so far from her own beliefs. Jane wanted to make it clear that even though there is a dominant Asian culture in the school, there are many teachers that have extensive knowledge and skill in being biculturally responsive.

The school focuses on involving the community in school life. Jane explained that the Ka Hikitia guidelines would drive this focus until the end of 2018. The organisation is working hard to get different groups of the community involved in school life. However, she said that it was a very "top-down approach" because the PLD facilitator was brought in to teach the staff. Jane explained that the facilitator's approach built on the staff knowledge and responded to their needs.

Jane said that she did not perceive any barriers to her inquiring into her practice around biculturalism. She shared that she had concerned for other teachers whose attitudes are not as open.

> Probably just those incidental conversations that you pick up on with people, like they say, "I don't have time for Māori, because the children, can't even speak English". That kind of attitude not actually seeing that it is a legislative requirement that actually need to, you know, acknowledge the Treaty of Waitangi and it is totally interwoven into your school.

She adds that teachers still say, 'I don't do it [te reo Māori] because I don't have any [Māori students] in my class. This mindset is usually accompanied by the mentality of, "if I pronounce the words wrong, I will get slated, so I'm not going to bother." Jane

goes on to say that if they had been in their school for a long time, they would not have had PLD on it, unless they had gone to find it on their own.

Individual interview – Bernie

Bernie	School C
Poistion	Part time teacher
Teaching experience	18 years.
Teaching at present school	7 months years

Bernie has a part-time position at the school, where s/he has worked for five months, previously, s/he had worked at a school for 18 years. The previous school had similar demographics to this one. When discussing the school s/he works in now, Bernie said that the demographics in the school are a "high percentage of Asian with just a few Māori and Pacifica." Bernie is an experienced teacher that has worked in the school of similar demographics to this one over time. S/he explained that the "school had a high proportion of pacific island students when first started working there. Then the past approximately five years it is more Asian, Indian, much lower number of Māori/Pacific students with much less Māori." Being a part-time teacher and recently a long term relief teacher, Bernie suggested that her/his knowledge was not as up to date as perhaps other full-time teachers were.

Bernie explained that to be culturally responsive, is to learn and relate respectfully with people of your own and other cultures. Then, to use that information in teaching and be aware of how that affects teaching and learning. S/he went on to explain that the learning also needs to be reciprocal. In regards to teaching as inquiry, Bernie suggested that any deliberate acts of teaching would be advantageous for students. S/he also explained "my perception of teaching as inquiry would be to make links between the home and school cultural contexts, and then become more biculturally responsive by thinking, reading and talking about diversity."

However, Bernie is aware that there is a deficit for some students, "I think that Māori and Pacific Island students are disadvantaged." She explained that this is because a teacher brings their own culture to the classroom. S/he further explained that a European teacher teaches with what they bring to school, and "maybe, I suggest, an ignorance." Bernie believes that the children are disadvantaged by the teachers' lack of insight into the student's cultural capital.

The teachers think they are using inquiry into practice to engage all the students, and then when they are not engaged, we think that it is something to do with the student.[When we are] trying to get them engaged and I suggest that sometimes we think they may have a learning difficulty or there are problems at home or lack of concentration but really it may be just a lack of engagement - you know - "why do I want to learn this?"

Presently, Bernie explained, her/his role does not give a significant amount of time in teaching and engaging with Māori students. Across the school, Bernie is aware that there is a visiting Māori teacher, cultural days, and Kapa Haka group. S/he also sees Māori artwork and topic work displayed around the learning environment. Bernie said s/he excepted that the demographics dictated that diversity came in many forms at this school.

When asked about biculturalism, Bernie understood it is about reading, thinking and talking about diversity. S/he said that the teacher needs to engage with the children and help them to understand each other's cultures to make it a 'diverse classroom'. This approach would also include having daily waiata and karakia, as well as Māori artwork, colours and patterns in the classrooms. The children would be encouraged to do their Mihi at the start of the day; therefore, identifying biculturalism as part of the New Zealand culture, not just Māori culture.

As for organisational expectations, relief and part-time teachers are not as aware as full-time teachers. Bernie knows that the Education Council has information but is not so sure about 'every school must do this' expectations from the MoE or indeed formal expectations from the organisation. Bernie suggested that the emphasis in this decile school is different. S/he explained that high expectations are external, for instance, ERO had a focus on Māori student achievement, and so the organisation were able to assist teachers with PLD.

[When ERO visited] that was all in place, and it was the tracking system of Māori and Pacifica and when ERO came in, they looked at the Maori/Pasifika achievement, what as a school, were we doing to encourage that achievement so yeah it was a huge part of their PLD.

According to Bernie, the other external forces are the parents. Bernie explained that teachers have to answer to parents in a multicultural community such as theirs. Some parents ask teachers why their English-language-learning children have to learn Māori.

> Teachers have barriers … I mean, parents ask as well, and lots of it comes from others, you could use the example of reading recovery, you know, why would we want to be teaching the Māori language when they can't even read and speak English?

The school policy document did show an awareness of the need to have a multicultural focus. It states that it also has significant global relations awareness, particularly, relations with Asian connections. Bernie was aware that this could be problematic for classroom teachers, fielding questions from parents as well as showing an understanding and acceptance of all cultures.

School D – Lala

Lala	School C
Poistion	Classroom release teacher and Leader of Cultural Team
Teaching experience	18 years.
Teaching at present school	12 years

Lala has worked at her school for many years in various roles and across the whole school age groups. She has had the role of leading the cultural diversity team for approximately a year. The policy document states that the school promotes the values of Tikanga Māori and helps the students gain skills and knowledge that lead to success as Māori, which echoes how Lala discusses her role at the school. The previous ERO report indicated that the school did not have enough of a focus on achievement success for Māori students. The most recent ERO report declared an increased focus on providing opportunities for Māori students to succeed as Māori. There was a clear indication that students had increased their knowledge of the bicultural nature of New Zealand. The policy document for cultural responsivity states that the school promotes the values of Tikanga Māori and helps the students gain skills and knowledge that lead to success as Māori. The ERO report also identifies the school's many processes that support the achievement of equity and excellence with explicit emphasis on creating a shared sense and understanding about children's learning. Lala discusses some of these in her interview.

Individual interview - Lala

Lala has been a teacher for 18 years and has worked at her current school for 12 years. Over the years, Lala explained, she has seen many changes at the school, particularly the demographics of the area and the subsequent changes this has on

the Māori and Pacifica students on role. Lala said this is about the demographic make-up of her school,

> More recently, I've been there twelve years, so I have seen a huge change in the ethnicity of the children coming in, so our community is a lot more multicultural now than what it was. When I first started the number of Māori students was probably less than ten at any given time. Now we've got a big group of about 40 students who are Māori and the same with Pacifica. So very, very different ethnicities now. We have also got a lot of students from Asia. These are children who have come over with their families so have migrated to New Zealand or we have also had quite a few families from some of the Middle East countries come into our particular community and sort of move into that area and are starting to come to our school so it has become a bit more mixed and with that as well we have had a higher number of ESOL children so ... along with our priority learners we have had a rise in the number of children who have come in with English as a second language.

Lala found it interesting that as she is leading the school-wide culturally responsive team, it was, in fact, the first year it had actually been called 'Culturally Responsive practice'. She began by unpacking the terminology and what it meant to their organisation. She concurrently led the team through a school inquiry into social justice for Māori students through the *Māori Curriculum* and *Ka Hikitia.* Her understanding of bicultural responsiveness was,

> If we do right by our Māori whanau and do right by our Māori students we are setting the pace for all other cultures within our school at the moment our school is on a journey where we are learning more about biculturally responsive practice to improve engagement with our Māori students.

The team that Lala leads have based the bicultural competencies from the *Tataiako* and *Ka Hikitia* documents and applied them to how they engage with all cultures throughout the school. They engage predominantly with the Māori students as first and foremost, Lala explains, we are a bicultural nation with te reo Māori as an official language. Secondly, there is a recognition that Māori students should be a priority for raising achievement. Lala said,

> Priority learners are historically underachieving and so we are trying to change the game, trying to change the flow of education in our school by changing the education for these kids who are sort of historically underachieving.

Lala suggested that responsivity is more effective and accessible when implemented school-wide. She explained that throughout the organisation, the principles of the Treaty of Waitangi, Tataiako document and the Māori curriculum were at the heart of their pedagogical decisions. Although the policy documents do not overtly state this

approach. The cultural responsive team have involved the community through surveys, Whānau meetings, Whānau and students shared kai (food), having regular, open communication with the whānau. The team are working within syndicates to raise awareness of bicultural responsivity. Lala said:

> But as a school we didn't have a huge focus on Māori and how we engage with the Māori students and whether we were doing justice to our Māori curriculum. *Ka Hikatia* was part of our action practice so biculturally responsive practice to me means that we are being mindful of the culture within our school. If we look back at the Māori being, sort of the ... for want of a better word ... they are the founding culture of New Zealand. So we as a bicultural nation have a responsibility to the Treaty of Waitangi and we also have a responsibility to ensure that we have, that our Māori students are catered for, so that they succeed as Māori as part of the *Ka Hikitia* curriculum for Māori students. So my understanding of bicultural responsiveness is just, if we do right by our Māori whanau and do right by our Māori students we are setting the pace for all other cultures.

Lala was very aware that the growth of bicultural responsivity needed to be slow and steady to a deeper understanding of why it is important and therefore ensure sustainability. This is the school response to their last ERO report that suggested a need for more significant provision for Māori students. Lala said,

> At the moment, our school is on a journey where we are learning more about biculturally responsive practice to improve engagement with our Māori students, engagement with our minority cultures, priority learners that historically have been that little bit under ... not just a little bit ... historically are underachieving because that is kind of what ERO's report had on it.

One of the barriers to inquiry into practice and bicultural responsiveness is time. Teaching time is a precious commodity in all schools. Teachers want to ensure delivery of core subjects during prime teaching blocks during the school day. Therefore, what is taught is prioritised according to student needs as identified by the classroom teacher. Teachers reflected that they had experienced other teachers expressing that they do not have time to teach te reo Māori on top of all the other curriculum areas. Lala said,

> Actually, we are aware of where the shortfalls are and some of them will say something like "I can't fit it in" or trying to learn how to embrace the language more and they can do it through song or looking at ways that they can improve on their own practice so it is not about us policing what's going on or timetabling it in because timetabling it ... And this is one if the things that came up ... I can't timetable in a thirty minutes session of te reo Māori in my day, but you can, every time you ask the children to stand up you can say E tu and they are getting that language. It is not to say you have to learn a block of language a week, it is just using it in our practice so that they understand, I

am engaging with you through your language and I am trying to understand you in this context. Even if they don't speak te reo Māori it is still making identification of who they are as a person.

Also, when speaking about the priority of teaching time, Lala had a historical insight into how her organisation had raised awareness and practice of bicultural responsivity across the school. Lala said,

> I have been there a long time, I can sort of see the varying results in different ways so just handing teachers resources has not always proven successful, it doesn't make teachers include te reo necessarily, it is something that we give them, and they put it to one side or on the back burner because it is not the highest priority

Lala and her team want the values of *Tataiako* to run through the school, such as Whanaungatanga, Ako, Tangata Whenuatanga, Manaakitanga. She is aware that being part of the decision making at board level, community level, classroom level is based on those Māori values. The cultural diversity team supports teachers by creating a system that embraces te reo Māori and the Māori values. She also explains that this journey has indeed been a long and arduous one. Lala had experienced many different attempts at embedding Māori values into practice at this school and profiling Māori students as a priority. Unfortunately, over about five or six years, these endeavours had failed to be sustainable. She hopes that this approach is rigorous enough to stand the test of time. Lala expressed that this may be because stakeholders should not feel like it is something that is being done to them but is cultural responsivity is growing because of them and for them. The knowledge they have gathered in the last few years has been around understanding Māori values and trialling how to get a Māori perspective on teaching and learning. The ERO report recognises the extension of knowledge and practice, where the report describes a significant increase in the provision made for Māori students and that students in the school know more about the Māori culture. The ERO report also mentions the opportunities students are given to voice their opinions.

One such avenue into this is gathering student surveys and having open discussions with the students. Māori student voice showed that they wanted to learn their language, to hear their stories being told, to have their parents come to see what they have done. In addition, children wanted to share their Pepeha and share kai with their class. Lala was impressed and delighted to share that since Māori students had been positively identified and had their culture acknowledged "they had become more proud of who they are, their identity and gaining a sense of belonging within our school community."

Another part of inquiring into Māori student voice that her team undertook was to find out if the students felt their teachers know about their Māori culture.

> It is very telling because the names [of teachers] that they give us are often the teachers associated with learning programmes, the ones that they spend more one on one time with, the engagement is sort of centered around the people that they have the most conversations with and having those robus 2.5cmt, one of the Tātaiako values is having robust dialogue with stakeholders so that is a really important thing and our research and the work within my team that we listen to those voices and hear them and think about why they are saying that only these teachers are the ones that know about our Māori culture.

The inquiry team reflected deeply on these findings. They understood that the basis of Māori culture is communication and relationships; authentic partnerships with students and whānau are pivotal to positive engagement. Māori student voice is of significant importance when ascertaining a measure of success as Māori. The school policy documents acknowledged embedding of the principles of the Treaty of Waitangi. Lala acknowledged that expectations of success are culturally different, "Maori students succeed as Maori when they achieve or succeed in what they deem as culturally significant success. For example, it could be feeling a sense of belonging at their Kura as opposed to being in the top group in Reading, for example. In response, they endeavour to celebrate specific learning and successes with whānau. In response to the community, they have also created an email group for the Māori community and employed a Māori community liaison.

> Across the school, Lala believes the team has gradually enhanced the classroom practices by introducing a school wide non-religious karakia that is shared to start and finish the school day, so that any teacher walking into that classroom knows the expectations. The karakia was a teaching point too. It introduced not only new words but also concepts around values and beliefs to discuss with the students. Also each child will deliver their Pepeha to the class, as a way of their classroom community getting to know each other. The teachers have been encouraged to sit down together as a group to collaboratively plan how to include te reo Māori into unit planning as well as identifying the key competencies that align with Māori values. The cultural diversity team are actively and regularly looking for ways to support teachers to being inclusive of the Māori culture.

Lala shared that this has not been a comfortable journey for the team that Lala leads. They began by employing an outside facilitator; the ERO report recognised this contributed to the ongoing success of the bicultural responsivity. When inquiring into the inclusive nature of their whole school pedagogy, they were adamant at the start that they did not just look at surface features of practice.

We didn't want to do tokenistic gestures which were just oh look, we will just give them a whole lot of resources and get them to go away and chose what they want to do, we wanted something that was really practical that they could definitely use in the classroom, that was just incidental and that everybody was using , it was an opportunity for everyone to do a little bit of te reo every day.

Te reo Māori PLD was unsuccessful in the past, so when Lala and her team were formed to raise the standards and expectations of the school around the Māori culture, there were audible groans from the staff. However, their new approach has been successful through offering support, practical resources delivered in a timely fashion, facilitation of PLD based on relevant and up to date data. The team regularly reflect through asking for feedback and acting on that feedback. Teamwork, with the Senior Leadership Team (SLT), weaves the message throughout the school expectations.

When ERO reported that the school should focus on bicultural responsivity, the SLT incorporated the *Tātaiako* values into the appraisal system. Teachers evaluate and reflect on practice throughout the year and are encouraged to embrace and actualise values in their practice. Lala recognised that the same barriers still existed to hinder teachers moving forward whole-heartedly. Teachers were still nervous of mispronunciation of Māori words and names; teachers were concerned that they were unable to timetable a thirty-minute lesson into their week. Lala also reported that teachers still held reticence around how PLD had been approached in the past. Lala was happy to say that teachers were embracing it more.

And actually with te reo itself, we are finding that people are embracing it more, because they are not being forced to learn it but it is more topical and it is around the everyday things that we do that we try to teach as a team, if you are doing it on an everyday basis even if it is the same thing and you are practicing the language and you are expanding more to alter the experience for those learners then you are actually gaining, so every week I add a new word or the kids learn a new song, it doesn't have to be a big thirty minute lesson that doesn't necessarily cover every convention of language learning te reo.

Lala's team now supports the staff. The staff are moving forward with identifying a school Tikanga, whānau and parents Tikanga, collecting more student voice and hoping to connect with their local iwi. Lala feels that the success of the PLD so far is partly due to how the staff now understand the theory behind biculturalism and recognising New Zealand as a bicultural nation. The staff could now understand that

teaching the Māori curriculum is teachers' responsibility to the Treaty of Waitangi. Along with understanding the bicultural nature of New Zealand. Teachers are also very aware that it is a multicultural nation too. It did not go unmentioned that many children need to have their culture recognised. Lala eloquently expressed the weight of recognising all cultures to the best of a teachers' ability, even though it has complications.

> There is a sense of loss of identity from families coming into school, saying "who are we?" As New Zealanders, and you see this every day, we have such a range of cultures in our communities and our schools ... and what is right for one culture doesn't necessarily fit right for another culture. We have got children who celebrated Eid last week, and why shouldn't they be celebrated just like Matariki? Which is very important to them, but they are from a range of cultures like any other holiday or any other important event in a culture. It needs to be acknowledged or at least given some credence to what they believe, and it's tricky because you run the risk of trying to put them all into one ball.

Lala finished our interview and the questionnaire by expressing her thoughts; every student is important, as is their cultural capital. She says they should not be expected to leave their culture at the school gate. Lala also stated that the bicultural nature of New Zealand makes it the teachers' responsibility to ensure that Māori students be productive and successful in school.

> I feel it takes a holistic approach to learners, not just viewing them from an education perspective, but looking at values that their culture holds as important to their growth - hauora, spirituality, respect etc... I feel these cultural competencies are undervalued and under-utilised in our education system and perhaps need a nationwide approach to really push their value and importance in meeting the needs of our Maori and Pacific students.

Summary of questionnaires.
In this section, I summarise the findings of two out of six participants who answered the questionnaire. The first question was: In what ways can the school use teaching as inquiry to incorporate a level of bicultural inquiry to analyse inequities in schools? The answers were categorised into three foci: MoE, student, leadership. Participants suggested that the MoE should use policy to guide practice as opposed to just having guidelines for being culturally responsive to Māori students. One participant added that part of these policies should focus on the progress of students in a bicultural framework. Both participants said that for student well-being, the focus should prioritise culture over academic capability, encapsulating how those minority students would like to learn. The participants were aware that they wanted leadership to make

biculturalism a priority and to model good practice. This approach would help to find a way to move from tokenistic gestures and allow the students to create their cultural context.

The second question in the questionnaire was: The *Ka Hikatia* document highlights the need for Māori students to succeed as Māori. Four out of six participants stated that Māori students were achieving well academically. How do you know Māori students are succeeding as Māori? This question did not receive in-depth answers, but the participants thought that teachers should ask students what their idea of success is, as a consideration that what students constitute as success would be very different from ours. There was also concern that it was not evident that school leaders have an understanding of what cultural success might be, as cultural success is not necessarily academic success. One participant raised the question; can other cultures truly understand what success is to Māori student?

Question three was: The research states that teaching as inquiry is potentially a "risky business" (Le Fevre, 2013). It can identify shortcomings and make teachers uncomfortable. Concerning cultural competencies, do you agree? Please explain your answer. On answering this question, the participants were divided. One participant suggested that teachers need to have knowledge of students and what is significant to them.

Furthermore, subsequently what the teacher does with the knowledge is important; however, this would depend on the individuals' beliefs. Therefore, the use of cultural competences as an inquiry base is a valuable tool to use organisation-wide. The other participant had a different approach saying that how 'risky' inquiry feels is dependent upon the school as a whole as inquiry into beliefs and values are a 'risk'. This view was thought to be dependent on how the organisation stresses the importance; it is easier to carry on with business as usual, especially in an already overly busy timetable. Furthermore, in this participants view, most teachers would not understand about cultural capital or how to teach it, especially as emphasis needs to be on the ideas and voice of the learner.

The final question asked: Are there any other recommendations you would like to make that have not been discussed in this focus group? In response, one participant wanted to help teachers engage in a holistic approach to meet the spiritual and educational needs through cultural competencies. Therefore teachers need to use

MoE guidelines such as *Tataiako*. The other participant wants a nationwide approach to ensure that all teachers are aware of the bicultural nature of New Zealand.

Summary

From the literature review and the participants' answers, bicultural responsivity and teaching as inquiry are complex for school organisations, senior leadership teams, classroom teachers as well as students. The need for guidelines to improve outcomes for Māori students has been a concern for MoE, and therefore school leaders are cognisant of the concerns. There are complications of translating theory to practice when blending teaching as inquiry models with biculturally responsive pedagogy within compliance of school policy and Government expectations. The commitment of teachers to raise student achievement is strong, but they are aware that they need knowledge, understanding, tools and resources with which to do the job.

The progression and consistency espoused in the policy documents, ERO reports, and the perspectives of the teachers are incongruent. Staff express confusion and being unaware of government expectations, the school cultural policies, The Treaty of Waitangi principles, and how these aspects play out in their classroom. This perspective reveals itself as disengagement and disablement, with an underlying awareness of being let-down by leadership within the organisation. Teachers have concerns for the future of Māori students and Māori culture in the growing intensity of the multicultural environment. Teachers who work in this multicultural society understand the necessity to engage in the bicultural nature of New Zealand schools. They genuinely want all students of every culture to have the opportunity to be themselves in schools. These professionals have inquired into their practice and made adjustments accordingly; however, the changes they make are a small drop in the ocean of historical marginalisation. Teachers are aware that the complexity of biculturalism means they are unsure what Māori achieving success as Māori looks in their setting where there are so few Māori students and families.

Conclusion

This chapter has presented the participants' experiences and perceptions of teaching as inquiry and bicultural pedagogy in their organisation. I have presented the findings in a case by case format with an overview of relevant school documents from each organisation. The similarities and differences between each of the participants show that a multi-layered approach to successful bicultural teaching and learning is

required. Furthermore, teaching as inquiry appears to be an organisational requirement rather than a useful pedagogical tool for the individual teacher. The next chapter provides a synthesis of the case findings to generate discussion.

Chapter five Discussion of findings

Chapter five critically examines the relevant findings featured in Chapter four. The discussion will consider the key themes that emerged from the synthesis of case findings. Three dominant themes emerged from the data analysis: values, beliefs and behaviours; authenticity of practice; and leadership for teaching as inquiry and biculturalism. The findings also showed that there are three tiers related to the themes that run through the findings: student, personal and organisational. These tiers are used as a framework to examine the findings further and discuss the barriers and challenges presented by the participants. In addition, the chapter critically examines these themes in relation to the literature on biculturally responsive pedagogy and teaching as inquiry to ascertain how closely the participants' experiences align with the theoretical base. Finally, a contextual conclusion provides an overview of the findings.

In tables 5.1 and 5.2, I consider the collective cross-case interpretations that show the situation and context of the participants. They teach within the same constricts of classroom realities; using teaching as inquiry to raise Māori student achievement in a school with a low percentage of Māori students and a multicultural demographic. These realities are composed of historical marginalisation and deficit theory towards minority students. School policies either aligned or espoused to align, with Government expectations. This point in itself brings out complexities for authentic teaching and learning.

The three key themes that emerged from the interpretation of findings showed there is a perceived lack of theory into practice to provide sustained, organisational change in teaching pedagogy. This perception is despite professional learning development delivery and organisational leadership that either sustains the status quo or leaves it virtually unchallenged. The leadership of teaching as inquiry and bicultural responsive pedagogy are both Governmental expectations, yet overall, day-to-day practice is left unchanged, teachers inquire into practice as they know they consider what more they could do to impact student outcomes. Teachers are conscious of the daily dilemma of providing biculturally responsive practice to raise awareness of Māori culture. However, teachers feel that what they deliver is not authentic, but is tokenistic and does little to herald te ao Māori as described in *Ka Hikitia* and *Tataiako*
.

Cross-case interpretations

Cross-case findings provide a thorough exploration of the context of this study as a depth of conceptual understanding can be achieved by linking policy, literature and research findings. The following table shows a synthesis of cross-case findings from the interviews.

Table 3: Synthesis of Case findings

	Values and beliefs	Authenticity of practice	Leadership for teaching as inquiry and biculturalism
Phili	Relationships with families and students are respectful. All students need extra help, not just priority learners as it is a multicultural community.	Teaching as inquiry made teaching practice authentic by analysing data and responding to student needs. Māori students are generally not underachieving. Teachers are aware that demographics of school makes biculturalism difficult	The school employs outside facilitators to address priority learners' needs. Importance is put on Kapa Haka and cultural festivals. Staff were unaware of policies and guidelines. She was aware of ERO expectations,
Chris	Teachers are aware of the students cultures and different cultures learn. Overall, the school culture of testing does not suit the priority learners. NZ is a multicultural nation but it was important for students to learn about the Treaty as much as it is important for teachers to know and understand its relevance	Authenticity of practice means not being tokenistic or espousing celebrating a culture. So few Māori students is problematic in this community. Bicultural responsivity feels disingenuous and false. Māori students are generally not underachieving. Inquiry into biculturalism is not done – to is knowledge	School has a Kapa Haka group. Leadership do not show that Māori being equal to non-Māori is important to the school, ERO had historically suggested the school are more bicultural but the recent ERO report said that biculturalism was adequate.
Cathy	Establishing relationships with students, nurturing them through responsivity in the curriculum (a culture of care).	Māori students are generally not underachieving. Some aspects of school life had signs of biculturalism.	She had not had any particular leadership since starting at the school on biculturalism. Aware of some bicultural

	Being biculturally responsive is incredibly important. Knowing the policies have helped because it is in the MoE guidelines.	Deeper understanding of cultural responsivity due to Uni and personal experience. Deliberate acts of teaching as inquiry helps teachers to be responsive. Teachers try to be responsive to Māori culture.	practice from other teachers. Kapa Haka group. ERO had said that biculturalism was adequate. Cultural responsivity needs to be organisation wide to be sustainable
Jane	Having an awareness of the student's background and what influences them is important to build a relationship. Having a positive attitude is key and addressing the deficit thinking in colleagues. Awareness of what organisation wants us to value too.	Māori students are generally not underachieving. Teachers want to get it right, want it to be authentic learning for the students. PLD has to be usable and at the teachers level of needs and adaptability	ERO reports strengths throughout the organisation for cultural inclusivity. Kapa Haka group External facilitator delivers PLD to staff. Student and teacher voice was collected to inform a curriculum delivery plan. The organisational expectation is made clear through professional discussions and open to learning conversations. Actions are relevant to Ka Hikitia.
Bernie	Relate respectfully to the students and their families. Become more culturally responsive by learning about diversity. Deficit thinking causes disadvantage for students. So much more could be done in order to make biculturalism part of NZ culture, not just Māori culture. Awareness of values of the community – teaching with a culture of care	Māori students are generally not underachieving. Deliberate acts of teaching decided upon through data analysis. Being a Pākehā teacher it is difficult to be authentic in relating to other cultures, due to a lack of insight into that culture. Deliver a truly culturally responsive curriculum.	Outside facilitator. Kapa Haka group. There was not an awareness of where to find school policy, knows how to find Ministry documentation. Awareness that there is a tracking system and analysis for Māori students.
Lala	Open communication with Whānau, welcomed into the school,	PLD has to be usable and at the teachers level of	School-wide active culturally responsive team. Collating student and teacher

	building respectful relationships. Time is a precious commodity, so teachers do not always see the Māori curriculum as a priority, however, the Treaty of Waitangi has specific expectations we must Respecting cultural capital of students through holistic approach, a culture of care	needs and adaptability. Trying to learn language but it is a barrier. Authenticity comes from understanding the values of the Tataiako, to get the Māori perspective on teaching and learning. Collaborative inquiry has been key to enhancing biculturally responsive practice throughout the school.	voice data. Active use of MoE documentation, Treaty of Waitangi principles at the heart of pedagogical decisions. Decisions and actions are shared school-wide. Needs to have organisation-wide focus to be sustainable and slow and steady changes. Leadership is key to sustainability. Outside facilitator has been successful. Leadership weaves the expectations through the school, based on the Treaty of Waitangi.
Cross-case findings	Knowing, valuing and respecting the culture of the student is line with bicultural responsivity in a culture of care. Getting to know the student and their family is recognised as an important feature responsivity – cultural capital. Teachers want to do the best for their students but they consider their own values and beliefs interfere with progress. Therefore -Know and question your student/community -Know and question yourself	Collaborative inquiry and teaching as inquiry is understood to enhance pedagogy and authenticates changes made at systems level. Authenticity comes from collecting and analysing relevant data. Then acting on that data. Teachers have a desire to practice effective biculturally responsive pedagogy but feel many of their practices are tokenistic. Inquiry into own values and beliefs is not really done at organisation level. Therefore -Know and question your student/community -Know and question yourself -Know and understand expectations	Specific, modelled, school-wide, slow and steady change, leadership can provide organisation-wide direction to create sustainability of teaching and learning in diverse setting. Research to practice ERO comments on Kapa haka groups and tracking priority learners as evidence of good cultural responsivity, empowerment through strengths based education, in turn nurture leaders in the community. Outside facilitators can support the sustainability of culturally responsive pedagogies, empower teachers to act through education Leadership should -Know students/ Community -Know school policies follow

	Values and beliefs	Authenticity of practice	Leadership for teaching as inquiry and biculturalism
			expectations and are widely understood -Know and communicate MoE/ERO expectations

The following table shows a synthesis of the documents and the three themes, and it presents a cross-analysis of the synthesis.

Table 4: Synthesis of Ministry of Education Documentation

	Values and beliefs	Authenticity of practice	Leadership for teaching as inquiry and biculturalism
Te Kotahitanga (2001)	To positively impact Māori students, teachers need an awareness of their own and others culture.	The demands on teachers to transform theory into practice through various strategies creates tension and a lack of authenticity to teaching and learning.	Inclusion and achievement for all when change occurs at a fundamental level and can address deficit and dysfunction by reculturing staff through leadership actions
Ka Hikitia – accelerating success (2013)	Teachers address social injustice by doing a cultural self-review that reflects the complexities, vulnerabilities and powerplay of culture and so allows the students to equally participate and contribute	Teachers are enacting cultural competencies to address the education gap through a common understanding of how to engage positively with students and increase kaupapa Māori	Address differences in learning styles for Māori students through developing collaboration and co construction of curriculum that aligns with MoE goals and expectations
Cross analysis of documents	There is a call for teachers to do a cultural self-review to actively reject deficit theories, redress the balance of social justice and equality. There are complexities and a fluidity around culture that creates a vulnerability in students that teachers need to be aware of.	There are discrepancies between theory versus practice. Theory comes from evidence of positive impact and knowledge of common understandings of biculturalism. Teachers are expected to build practice from knowledge.	A change in the organisational framework addresses the education gap by reducing disparity, increase inclusion and address deficit thinking. By disrupting the traditional practice to engage community brings about fundamental social change.

Table 1: Synthesis of Ministry of Education documentation

Values, beliefs and behaviours

Values, beliefs and behaviours underpin biculturally responsive practice. Students, teachers, the organisation (delivered through policy documents) and the Ministry of Education (delivered through guidelines) all have values and beliefs that are evident through behaviours or required behaviours directed through guidelines. Students and teachers come to school with their own cultural capital [5]which is intrinsic to personal values and beliefs that generate behaviours. However, there are complexities and a fluidity around culture that creates a vulnerability in students that teachers need to be aware of (Ladson-Billings, 2014; Paris, 2012). Bishop and Glynn (2003) and MoE (2012) suggest that teachers need to know and understand a student's values and beliefs to understand how to engage with them through culturally responsive pedagogy to raise student achievement.

The participants recognised that awareness of students' culture and what influences them is vital. Every participant said that getting to know your students and their families is key to improving bicultural responsivity. Participants also recognised that this is more complex than first thought, although they were mostly unable to give reasons why this was. It was important for the participants to build meaningful, values-based relationships with their students. This approach aligns with literature from Siope, (2013) and Sleeter (2011) who suggest that culture is defined, in part, by our values, beliefs and subsequent behaviours but it does not fully articulate the complexities and fluidity that this entails. Furthermore, Siope (2013) also examines potential reasons for the complexities and challenges that bicultural responsivity brings. One potential reason is a lack of self-awareness and understanding of culture on behalf of the teacher.

The participants were aware that they need more professional learning to develop how to be biculturally responsive. They wanted to show that they cared about their students on a personal level as well as wanting to know about their cultural background. However, lack of time meant that the Treaty of Waitangi principles were not prioritised, therefore showing a lack of value for the Treaty principles and the positive effects they can have on Māori students. Even so, participants spoke about the holistic nature of teaching and wanted to teach the whole student without eliminating values and beliefs from teaching and learning. Two of the participants

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[5] Cultural capital is an acculmulation of knowledge, behaviours and skills that make culltural competence. (Alton-Lee, 2003; Ford, 2013; Gay, 2002)

recognised that following organisational policy and Ministry guidelines, they could encourage teachers to address unspoken marginalisation of minority students.

Teachers may or may not be aware of their personal values, beliefs and behaviours. Interestingly, three participants recognised deficit theorising in colleagues, emphasising that they know that devaluing the Māori culture is potentially detrimental to students, and so recognising Māori values and beliefs is considered to be positive biculturally responsive pedagogy. This point is highlighted by many researchers (Alton-Lee, 2003; Bishop & Berryman, 2010; Gay, 2002; Ford, 2013). As leaders of culturally responsive teams, Jane and Lala were able to encourage the teachers in their organisations to review their values and beliefs in order to raise teacher awareness and ultimately, student achievement. Bishop et al. (2007) suggest that teachers examine what they bring to the classroom as cultural capital. Bevan-Brown (2003) also offers that to understand the students culturally, you must first understand and review your cultural values, beliefs and behaviours.

Furthermore, MoE documents (2008, 2012) call for teachers to do a cultural self-review to actively reject deficit theories to redress the balance of social justice and equality. Two of the participants recognised that to engage in self-reviews into beliefs and value is an uncomfortable and risky business. One participant explained that it is easier to just carry on as business as usual, mainly when leadership are not overtly promoting and prioritising inquiry into bicultural responsive pedagogy. Another participant emphasised that how risky inquiry feels is dependent upon the school as a whole. This view aligns with Le Fevre (2013) and Twyford, et al. (2017) who suggests that teaching as inquiry can identify shortcomings in cultural competencies in teaching practice and therefore is a potential risk to teachers. Risk through this lens can be a barrier to change, which creates a vulnerability. This point could explain why there is a reluctance to take on new learning.

At an organisation level, values, beliefs and behaviours outlined in the school policy documents and the ERO report were mostly echoed in what was understood by the participants. Two participants were knowledgeable about organisational expectations through observations of peers, school environment and the content of school assemblies, although they had not seen school policy documentation on bicultural responsivity. The other four teachers had a deeper understanding of school values, beliefs and behaviours through the general culture of the school. One organisation had developed school policies and curriculum decisions based on the Māori Potential

Approach (Alton-Lee, 2003). This approach focuses less on deficit thinking and more on realising and valuing potential of Māori students. The school wanted to give a clear message to all stakeholders that they valued Māori culture and wanted an authentic way to deliver that message to the community.

Authenticity of practice

The authenticity of practice pertains to the understandings and beliefs of participants that what they do in the name of biculturally responsive practice, actually does help Māori students to achieve. The findings of this study recorded a disparity for teachers between their practice and their understanding of biculturally responsive pedagogy. One participant suggested that some Māori families did not wish to be affiliated with their Māori culture, or gave the school no explanation around not wishing to visit a Marae. This teacher felt that the good relationship they had built with that family was not culturally authentic. The authenticity of practice to these teachers means that they do not want their actions to be tokenistic or superficial. To them, authenticity means that they need evidence that what they do, positively impacts on Māori students.

Some of the participants described tokenism in teaching and learning as just using commands in te reo Māori, having a Māori wall display, singing waiata (Māori song) or having PLD that was not usable in their setting. However, other participants used these examples as adequate illustrations of being biculturally responsive. This view aligns with Lourie (2016) and Sleeter's (2011) argument that when the pedagogical focus is on auditable actions, that is to say, practice that can be reviewed by ERO as evidence of biculturalism, it becomes tokenistic and trivialised. Sleeter (2011) contends that teachers separate culture from learning when celebrating culture without attending to the values of that culture. Furthermore, learning 'about' culture discounts the need to address historical social and political disparities (Lourie, 2016).

For most of the participants, authenticity of practice meant that they used teaching as inquiry to analyse data on priority students, and in response used deliberate acts of teaching[6] to address shortcomings in their practice or identify where they need PLD. Participants reported that teaching as inquiry was a useful tool to engage students in authentic learning opportunities to improve educational outcomes. One participant wanted to introduce collaborative inquiry to prioritise culture over academic

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[6] Deliberate acts of teaching are tools of effective practice that focus learning to meet a particular purpose. Instructional strategies are effective when they positively impact on student learning (TKI).

capabilities in order to move away from tokenistic gestures. She explained that in her school, authenticity came from understanding the values of the *Tataiako*, to draw on the Māori perspective on teaching and learning. This was actioned through collaborative inquiry and had been key to enhancing biculturally responsive practice throughout the school.

Participants also recognised that bringing about change in practise in response to student voice was an example of authentic practice through teaching as inquiry. However, one participant was sceptical as they suggested that teachers still do not know what to do with the data to make a difference to priority learners. This aligns with Reynolds (2011) and Dooner et al. (2008) who suggest that teachers need to engage in critical reflection to examine existing, established views. However, research also suggests that collaborative inquiry has specific skillsets and frameworks that need to be taught and embedded in practice (Kaser & Halbert, 2008; Nelson & Slavit, 2008). Therefore, without leadership to set a framework to work within and support the process with PLD, collaborative inquiry outcomes may not be accomplished.

Some participants worked in schools that had an on-going focus on improving bicultural responsivity. School ERO reports stated that the schools had adequate practice in place to represent the Māori students. This message was communicated through the acknowledgement of a thriving Kapa Haka group and evidence of data collection to track priority learners' academic achievement. This did not align with ERO (2010) report that suggests that all leaders, teachers and other stakeholders need a better understanding of the guidelines for bicultural responsivity in *Ka Hikitia* (Ministry of Education, 2008). School policies for bicultural responsivity aligned with the Treaty of Waitangi, although not all schools mention the Treaty in their policy documentation. In the organisations that espouse bicultural responsivity, the participants said they did not have a thorough understanding of government or organisational expectations. Therefore, there is a misalignment of leadership expectations and the teachers' reality of teaching and learning and have used simplistic, surface features of biculturally responsive practice and not authentically engaged with values and beliefs. Sleeter (2011) describes this as trivialising culturally responsive pedagogy by "separating culture from learning" (p. 13). To be authentic in practice, participants explained, they want to know and understand the expectations of the organisation and have clear, organisation-wide expectations to be authentic practitioners. MoE (2013) published guidelines to accelerate success for Māori in all

schools; however, it is evident that not all the participants' organisations have used these documents to inform policy or practice to understand Māori learners. Bishop et al. (2007), Glynn (2013) and MoE guidelines (2008, 2013) suggest that to provide a shift in deficit thinking and attitudes to toward minority learners, teachers need to get to know the successes and strengths of Māori students.

Leadership for teaching as inquiry and biculturalism

Biculturally responsive pedagogy and teaching as inquiry is apparent to varying degrees in the lived experiences of the participants, examples of leadership in these areas vary across the schools. MoE (2013) and the MoE website *Te Kete Ipurangi* (TKI)[7] on teaching as inquiry, acknowledge that system-wide changes made by quality leadership are related to student success. Robinson (2009) recommends that leadership and management align the focus of teacher appraisal through inquiry with impacting student outcomes.

The schools in this research all had a data tracking system for Māori students. However, in researching the details of these schools, I was unable to ascertain the variance scores for academic achievement of Māori students to non-Māori students. Robinson et al. (2009) suggest that within school variance of nationwide academic achievement is relevant to all leaders. It is suggested that leadership creates the conditions for teachers to deliver quality teaching and learning to raise achievement and reduce disparities. Participants suggested that time and support from leaders would create an environment to facilitate collaborative inquiry. Larrivee (2000) suggests that allotted time for the critical reflection process about their practice is essential. Also, support is needed for teachers while working through reflections on beliefs and values that may be required to make changes in their practice. Leadership needs to be clear, consistent and decisive when imparting expectations to staff across the school to impact student outcomes (Marzano, Waters & McNulty, 2005). Therefore, time and support for critically reflective practice to impact student achievement would be reliant on leadership.

In the schools of the participants, leadership had supported teachers though biculturally responsive practices and teaching as inquiry on various levels of

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[7] Te Kete Ipurangi is a Ministry of Education online bicultural knowledge basket

responsivity and inquiry into pedagogy. After gathering data evidence through teacher and student voice, two schools provided specific PLD. The teachers were provided with te reo Māori PLD, either weekly, termly or at various times through the year. This signals to teachers that including te reo Māori in teaching and learning is an expectation. In three of the four schools, the staff were provided with an outside facilitator to teach te reo Māori to the whole staff, two schools employed a Māori community liaison to be the bridge between home and school. Benade (2016), Dooner et al. (2007) and Nelson and Slavit (2008) suggest that inquiry and collaborative inquiry processes need specific types of support and guidance, although it is recognised that this is not an easy task for leadership. This was evident through five out of six participant responses who were unable to specifically recount how leadership were supporting their teaching as inquiry for bicultural responsivity. However, Lala's leadership team had re-examined their approach to pedagogy at policy and systems level to align it with the Māori potential approach. This resulted in collaborative inquiry for the staff on bicultural approaches to all areas of the curriculum. This aligns with the research on leadership for sustained and embedded change in teaching and learning (Robinson et al., 2009; Santamaria & Santamaria, 2015). Specific, modelled, school-wide, motivating leadership provides organisation-wide direction to create sustainable change of teaching and learning in diverse settings (Ministry of Education, 2013). This leadership model is the applied critical leadership model, where leaders use a cultural lens through which to disrupt systems and address disparities of the education gap for priority learners (Santamaria & Santamaria, 2015).

Each participant was aware that the demographic make-up of the school impacts leadership decisions, as much as it impacts teachers' decisions on teaching and learning. It was explained by one participant that the principal was cognisant of the needs of the whole community, which reportedly did not value biculturalism over and above the concept of culturalism. However, the ERO report from her school found that responsivity to Māori culture was adequate as well as being multiculturally responsive. In this school, the participants reported that Māori students were achieving academically. Furthermore, they did not report an awareness of the variance of achievement between Māori students and non-Māori students. It is this variance of achievement that is a continued concern for the Ministry of Education. Each participant was aware of some expectations of bicultural responsive practice that was required by leadership. The leadership expectations that were identified, were specific, modelled by leadership through different lenses and wholly dependent

on the school environment. For example, in Lala's school, leadership signalled a school culture change, which was introduced slowly and over time. As they were aware of the need for theoretical change, as well as the need for an affirmation of Māori values. In Jane's school, leadership support staff by giving PLD sessions and time in staff meetings to collaboratively inquire into new practice. Leadership were openly aware of the need for slow, steady, specific reculturing of staff. These leadership practices are signalled to be best practice by Robinson et al. (2009).

Situating the findings of this research study

The Government sets guidelines and expectations for professional competency on biculturalism and inquiry into practice. The day to day organisational and managerial decisions of teaching and learning are left to the school, while still being Governmentally regulated through ERO. Freire's (1968) approach to the education of marginalised people was to find out what they know already and educate them from the knowledge and expertise they already have. He believed that changes in education systems should be made through critical thinking and reflection of action, dialogue, and humanising the oppressed members of society. His pedagogy is one of freedom as opposed to one of domination. The system in which the Indigenous students learn today is still an antithesis to this. Teachers have imaginary autonomy over classroom practice which is frustrating for teachers and sustains marginalisation of students.

The participants voiced an astute awareness of the need for inquiry and collaborative inquiry into practice. It is their understanding that collective awareness of how to raise Māori achievement through authentic and sustained practice and that they need to change pedagogy to address the perceived marginalisation. However, they also have an awareness that organisational commitment is also needed. The espoused commitment to equity for all students is not a lived reality, in the eyes of practitioners. This point gives rise to tensions and frustrations that need to be reduced through school policy and senior leadership actions. Argyris and Schön (1974) suggest that organisational beliefs become the norm even if policy espouses different values and beliefs. Therefore, before a sustained change can occur a collaborative, organisational critical evaluation of values, beliefs and behaviours to ensure changes to practice are authentic. The lived reality of most of the practitioners, at present, is a simplistic, superficial view of biculturally responsive pedagogy which creates a lack of connection and understanding to changes needed. Two of the participants

suggested that genuine collaborative inquiry is dependent on the level of trust within the organisation and therefore, the degree of risk that teachers would take.

Professional learning development featured throughout all the interviews. Each school had or is receiving professional development on te reo Māori, the need for which was recognised through varying degrees of inquiry into practice. However, there does still seem to be an awareness that it is not enough. Lala's school projected critical evaluation organisation-wide over several years to align organisational beliefs with teaching and learning. Santamaria and Santamaria (2015) suggest that applied critical leadership is needed to disrupt the organisational culture and create a system for sustained change.

Teachers are cognisant that they do not know the impact of their teaching and learning on Māori students as Māori students. Although these students' academic scores are carefully tracked and monitored, teachers still do not think that there is a culture of care from the organisation as a whole. Systemically the teaching and learning for Māori students is theoretical but is challenging to put into practice.

Summary

Chapter five has critically explored the themes that emerged from the findings regarding the literature reviewed in Chapter two. This discussion focused on the perspective of the student, teacher and organisation in relation to biculturally responsive pedagogy and teaching as inquiry. The discussion was examined through the three themes that emerged from the evidence. A conceptual overview presented further insight into the findings. Chapter six will analyse the conclusions of this research, appraise the strengths and weaknesses, and present recommendations for future practice and further research.

Chapter Six Conclusion

Introduction

The purpose of this study has been to contribute to knowledge on the complexities of teachers experiences of teaching as inquiry and biculturally responsive pedagogy in schools with a low percentage of Māori students. The study aimed to look at issues that arise when working in a multicultural demographic school yet still addressing the education gap. The study included six teachers who worked in multicultural schools with less than 10% Māori students on roll and used comparative case study research. The data collection involved semi-structured interviews, questionnaire and document review. This study aimed to examine teachers' experiences of teaching as inquiry and biculturally responsive pedagogy for Maori students in schools with a low percentage of Maori students was to research. Three questions guided the research aim:

1. How teachers in schools with a low percentage of Māori students understand what is expected of them and by whom in relation to a) teaching as inquiry, and b) ensuring Māori achieve success as Māori and what that means?
2. What are teachers' perceptions of the impact of their own teaching as inquiry on outcomes for Māori students?
3. What challenges do teachers face when supporting learning outcomes for Māori students and support is needed?

This chapter explores the experiences and knowledge revealed through case studies. Highlighted, during the case studies, are both the successes and challenges of teaching as inquiry for biculturally responsive pedagogy. The first section of this chapter addresses the findings through the study aim and the supporting questions. Through analysis, comparison and synthesis of the participants' stories and experiences, coding classifications showed similarities and differences between case studies. Several of these made a parallel with literature previously reviewed, and others revealed new learning and knowledge. Following this, I discuss the limitations and implications as well as suggested areas for future research.

The study revealed the juxtaposition between teachers' perceptions of inquiry into practice and biculturally responsive pedagogy realities and the reality expected of them by Government and Leadership.

Research objectives

The first question was, how do teachers in schools with a low percentage of Māori students understand what is expected of them and by whom in relation to teaching as inquiry and biculturally responsive pedagogy. There were varying degrees of awareness and understanding around teaching as inquiry. On the lower end of the scale, participants had some knowledge of how to inquire into practice to impact student outcomes. These teachers knew that inquiry can be linked to the teacher appraisal system and to improve outcomes for target students, it could be collaborative, and it could be formal or informal. However, in the answers provided, these participants did not link inquiry into practice with bicultural responsivity, nor did they say that they had full awareness of how it could deepen their understanding or knowledge of their values, beliefs, and behaviours. There was some disconnection between the theory and the outcomes. Leadership could provide an opportunity for staff to inquire into their values and beliefs. Ladson-Billings (2014) stresses the importance of staff as a collective to have "the ability to link principles of learning with a deep understanding of an appreciation for culture" (p. 77). Alongside this, staff need the opportunity to unpack the meaning of *Ka Hikitia* and 'Māori achieving success as Māori', to contextualise it for their community.

Continuing on the lower end of the scale concerning expectations and experiences of bicultural responsivity in teaching and learning, the participants explained that bicultural responsivity was difficult and complex. They had indeed inquired into practice but found themselves wonting. These results were frustrating and morally uncomfortable for them because they knew the expectations of the Government but also in regards to their values and beliefs. They recognised that there were two problems for teachers in this demographical community. One problem was that there are only a few Māori students in a school with diverse cultures. Furthermore, some of the Māori families do not want to identify with that part of their heritage, and most Māori students are making good or excellent academic progress. One of these participants made mention of Maori students who are not expected to succeed academically because of other medical or special educational needs.

The other problem recognised by these participants was that bicultural responsivity was not an organisational priority, which therefore makes it difficult for teachers to ignore other teaching and learning priorities in the school. These teachers spoke of being overwhelmed and too busy to identify and act on personal shortcomings for teaching Māori students, even though they wholeheartedly rejected the tokenism they

observed in practice at the school. They were aware that their skillset did not match the potential expectations of the Government guidelines. In these schools, teacher and student voice were not collected, policy had a strong voice for upholding the Treaty of Waitangi, and ERO reports stated that response to the needs of Māori students were adequate. The literature reviewed in Chapter two suggested that collecting student and teacher voice helped teachers and leaders to reflect on perceptions of teaching and learning and to change practice accordingly.

In the middle of the scale, were teachers that worked in schools that had used collaborative inquiry to address bicultural responsivity. Leadership recognised, through collecting teacher voice, that teachers needed PLD on te reo Māori. The inquiry of practice was prompted by an ERO report that suggested that more support was needed for Māori students. The need for school-wide change was identified, and so, PLD was delivered to the staff over a long period. Through this PLD, the organisational message to the staff was that biculturalism is essential at the school and so teachers need to embed te reo Māori into their curriculum. Teachers were expected to work within, but not beyond their capabilities. They were also not expected to inquire into values, beliefs or behaviours, either personally, individually or collaboratively. For organisational success, teachers' alignment with school values, ethos and goals is vital for an understanding of the complexities of how responsivity of pedagogy needs to evolve through each generation (Ladson-Billing, 2014).

At the furthest end of the scale, were teachers who had developed biculturally responsive pedagogy through an on-going, whole school, collaborative inquiry. These teachers' experiences of teaching as inquiry and bicultural responsivity spanned many years in the New Zealand education system that resulted in a clearer understanding of how leadership can influence sustained change. One participant recounted the sort of disruptive culturally responsive leadership described by Santamaria and Santamaria (2015) had made decisive changes in the organisation. In this school, applied critical leadership has redeveloped the school priorities at a grassroots level. Policy and competencies are now guided by the Māori potential tool, and teachers have support and guidance from leadership to change practice. The study did not reveal if teachers were asked to examine their values, beliefs and behaviours. Nor did it reveal the thoughts and experiences of other teachers who are not on the leadership team. By using the Government guidelines and understanding

the theory, this participant believed that their Māori community would succeed as Māori.

The second question was; what are the teachers' perceptions of the impact of their teaching as inquiry on outcomes for Māori students. The answers to this question depended very much on the position the teacher held in the school. The Associate Principal and leaders of cultural responsivity teams had an overview of school expectations. These participants had some knowledge of school policy and Government guidelines that impacted how they respond to and support staff. They spoke about impacting students by being change agents through supporting staff and encouraging teachers to inquire into practice and make changes.

Participants who were classroom teachers understood that relationships and getting to know the students was key to impacting student outcomes. However, there was no suggestion that participants knew that Māori students were achieving as Māori. The expectations for this was not mentioned. For three out of four schools, effective practice for biculturalism was te reo Māori, Kapa Haka and PLD for staff. However, this did not necessarily answer this research question. I take from this that teachers' perceptions are that they can impact Māori students, but teachers do not know what that impact should look like for Māori success.

The third question asked what challenges do teachers face when supporting learning outcomes for Māori students and what support is needed. Teachers were aware that values and beliefs were contributors to the complexities of bicultural pedagogy and how teachers used inquiry to impact students. Teaching and learning has remained the same at the core because leadership have not addressed the barriers that teachers experience. MacFarlane (2015) suggested that change through bicultural responsivity has not occurred because the philosophies are different, but the practice is just the same. However, I contend that the barriers remain because the practice may be different, but the philosophies are mostly the same since they remain unchallenged.

The themes emerging from this research highlight the challenges and barriers experienced by teachers in this demographic. The following section appraises the strengths and weaknesses of the realities of practice.

Values, beliefs and behaviours

In a crowded curriculum where good intentions become rote and not delivered with the heart of the original purpose, outcomes become minimalised. Tokenism and superficiality featured high on the list of concerns and barriers for teachers. Participants' responses indicated that they all realised the need for social justice and equity in the classroom. They want to provide a space that is safe and respectful for students to learn. Participants suggested that this element of teaching and learning came from Government expectations through ERO reports and leadership providing PLD. They also know that target student tracking is an organisation-wide expectation for leadership and the MoE. Participants believed that their role was to understand and holistically acknowledge their students. They valued the importance of students' families and the influences that impact their students' learning. Lourie (2016) suggests that school staff intentions should be to make a partnership with the student and family, not just a relationship, as the concept of partnership shifts the power balance more equally.

Coding of the data showed that some teachers use teaching as inquiry to understand more about their students and get to know them. Then, use cultural competencies to respond and locate their students' needs. Glynn (2013) suggests that this is culturally responsive classroom practice because learning is socially contextualised, cognitive and intellectual capacity is developed through social interactions (Glynn, 2013). These findings were highlighted in the literature as well as Ministry of Education publications, *Te Kotatihanga*, *Ka Hikitia* and the principles of the Treaty of Waitangi. However, the study findings showed that most of the participants were unaware of the theory behind the programmes, which could result in making and sustaining change in practice difficult. Each participant was aware that all children have diverse cultures, some who learn English as a second language, and each with expectations of schooling within a diverse community. It was identified that the diversity of the community is a pressure on teachers to not only be inclusive but also to have a toolkit to legitimise and empower each culture.

Authenticity of practice

A reoccurring coding category revealed that teachers expressed tensions caused by a lack of authenticity. Biculturally responsive pedagogy is a complex and important part of their job that has become simplified and superficial, lacking in authenticity. Teachers were unable to explain the impact of their practice, as they are unsure.

Teachers do not want to pigeon hole any culture as culture is fluid and changeable (Paris, 2014) these participants were aware of this, yet received no guidance on how to react to this in classroom practice Let Māori students determine what and how they learn and to co-construct learning pathways to best meet their needs (Ford, 2013). None of the participants mentioned the practice of ako, power-sharing or the repositioning of power that the literature explains is best practice. I suggest that this is because difficult to instigate and sustain in a single cell situation, that it needs to be a system approach, not an individual's approach.

Further coding categories showed that the extent to which a teacher can embed genuine power-sharing, equitable relationships with Māori students and their whānau is difficult to measure. When discussing a culture of care, Cavanaugh et al. (2012) suggested that teachers have the choice of how they respond in the classroom by identifying and modifying organisational barriers. However, the experiences identified in the interviews of these willing and responsive teachers suggest that systemic change is complex and challenging.

Leadership of teaching as inquiry and biculturally responsive practice
Ka Hikitia (Ministry of Education, 2013) calls for teachers to ensure that Māori students succeed as Māori, and teachers are still struggling to transfer this theory into practice. Coding categories revealed the participants' need for leadership to create a safe environment to inquire deeply into practice so that success is realised. Coding showed that teachers were frustrated, nervous and felt fraudulent when using te reo Māori or trying to incorporate Māori culture authentically. A lack of skills creates tensions, therefore it is understandable that participants suggested that further leadership support, role modelling, collaborative inquiry and PLD would develop biculturally responsive practices.

The findings that emerged from participants' experiences of expectations from leadership and the Government showed that participants were aware that they needed an organisation-wide approach to get beyond the rhetoric and terminology. Without a specific, more in-depth in-practice inquiry, the marginalisation will continue. Willing, biculturally responsive teachers will still have difficulty making the attitudinal shift required to eradicate deficit theory.

Research recommendations

While participants noted an awareness, to varying degrees, of the Treaty of Waitangi, and knowledge of aspects of Māori culture, five out of six participants did not make mention of *Ka Hikitia*, 'Māori achieving success as Māori', *Tataiako* or how the principles of the Treaty of Waitangi are shown through pedagogy and the ethos of the school. Therefore, further PLD is needed to educate teachers on why this aspect of teaching in New Zealand is essential. Lala acknowledged that her school are changing the root values to reflect and acknowledge living in a bicultural country. Leadership are showing ongoing support for the staff through the changes so that it becomes the culture of the school. This aspect reflects how Gay (2000) describes the extent to which cultural responsiveness is pervasive through all aspects of the curriculum and therefore, can be a support or a barrier to teaching staff.

- The research outcomes do not take into account how fluid and changeable all culture is, or the effect this may have on the way teachers react to their students. If schools are expected to 'manage' culture with slogans and descriptions, the essence of culture is lost, and power still remains with the dominant group. System-wide repositioning of power and co-construction of teaching and learning is indicated to being a responsive form of pedagogy, if leadership, policy, and the community have a collective, collaborative understanding of what Māori students need.
- Further research questions could feature an acknowledgement that equality in relationships with students and whānau is essential. However, if the school community still make relationships while there is an underlying deficit theory, can the relationship still have good student outcomes?
  There is very little research on how Māori students achieving as Māori in a primary school setting. What can the formative years do to engage Māori students as Māori in a multicultural setting?

Research limitations

This research was a small scale case study involving participants from schools with less than 10% Māori students on roll, therefore was limited by these parameters. These specific contexts within which the research took place makes the transferability of the findings reasonably limiting. The experiences of the participants cannot be generalised into other contexts; however the findings can illuminate aspects of teaching as inquiry and biculturally responsive pedagogy. Readers can take these considerations on their own merit.

Another limitation of the study was time and geography. Teachers are busy and focused on their organisation, and it was difficult to encourage participants to find the time to do an interview. This problem was further realised as only two out of six participants responded to the questionnaire. Geography created difficulty for a focus group to meet at a mutually convenient time and place, hence, a questionnaire was drafted to obtain the same information for the study.

A further limitation was the lack of research for how teachers manage biculturally responsive pedagogy in schools with few Māori students on roll. Participants thought that biculturalism was not prioritised due to a large number of cultures in each school.

Conclusion

The case studies in this research showed the complex and embedded structures that uphold a system of disempowerment. This study made me aware of how practitioners are disabled by a lack of connection between Government policy, biculturally responsive pedagogy, inquiry in practice and students' needs. Five out of six of the participants in this study were unable to move beyond a superficial, tokenistic level of praxis and therefore unwittingly maintaining the inequitable status quo. Freire (1968) contends that all activity "consists of action and reflection" (p. 106). He stresses that activity cannot be reduced to just theory and practice, and states the emphasis is on reflection and action. His thoughts are echoed by Lourie (2016), who contends that to substitute action with slogans and monologues is tantamount to sustaining inequality and treating marginalised people as objects to be manipulated. I speculate, we may have just supplanted one form of inequity for another, as evidence from the national statistics would suggest, where Māori are still disadvantaged by the education system. If this is so, practitioners are in the predicament of doing something, or doing nothing yet preserving the existing conditions. The complexity of the system is more significant and more powerful than they are.

This complex situation can be described as a 'differend', a philosophy developed by Jean-Francoise Lyotard, a French post-structuralist philosopher. A differend is a case of conflict between two groups that cannot be resolved with an equal sense of justice as no rule exists that applies to them both. It can be described as trying to bring two things together that are an impossibility. Just as Freire (1968) suggests that the coming together of the oppressed and oppressor is an impossibility, However, Berryman and Eley (2016) believe that there is an opportunity for systemic barriers

to be corrected by a full system response. They contend that when uncertainty and confusion around the interpretation and implementation of the vision is alleviated, then there could be positive outcomes for all. In New Zealand, there may not be an answer to this question, so perhaps we need to ask a different question. The findings suggest that teachers must challenge and question dominant ways of thinking to adjust to sustainable pluralism (Paris, 2014). Teachers need to become conscious educators in a culturally sustaining and socio-cultural conscience education ecosystem. How this theory is turned into actionable, authentic reality is my new question.

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Appendices

A. 1: Invitation email
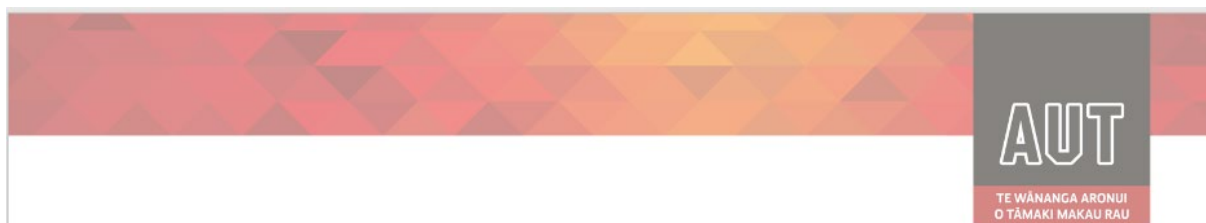
Dear Principal,

Kia Ora, my name is Lara O'Kelly. I am a teacher and team leader at Point View School in Dannemora East Auckland. I am currently undertaking research study that will lead to a Master of Educational Leadership which also may lead to a conference presentation and journal article.

I am very interested in how teachers use teaching as inquiry to improve cultural responsive pedagogy. This research will examine the impact that teaching as inquiry has on culturally responsive pedagogy. It will look at challenges that arise for teachers and the support that is needed. The aim is to explore what teachers understand about their own beliefs and values and what, if any, impact there is on effective culturally responsive pedagogy. Furthermore, exploration into how the expectations from the State and inquiry into practice are reconciled to raise student achievement for Māori students.

I am interested in schools that have less than 10% Māori students on role. The teachers in your school are the ideal potential participants to give valuable first-hand information and perspectives for this research.

It is the intention of this study to hold interviews with five participants and subsequently invite those five participants to a focus group. This is designed to gather opinion, views and perspectives about the expectations around teaching as inquiry and culturally responsive teaching and learning. This would also generate ideas for recommendations and to interpret findings from the research.

All data collected will be confidential, your school and staff will remain anonymous in the thesis and any subsequent presentations and publications.
It is important for you and your staff to understand why I am doing this research and what it would involve.
Please could you forward this email and the consent form to any staff who fit the following criteria.
- From a school that have 10% or less Māori students on roll
- From an East Auckland school
- Already inquiry goal based around culturally responsive pedagogy for Māori students.
- Already use teaching as inquiry as a reflective tool in teaching and learning

If you or your staff have any questions about the study, then please do contact me via email laraokelly@yahoo.co.nz

If any of your staff are keen to participate, please forward this email onto them and fill out the consent form and return it to me via email.

Kind regards

Lara O'Kelly (Kendall)

A. 2: Framework for analysis of documents

Questions posed for analysis of documents

- **Authorship:** Who wrote it? Who are they? What is their position?
- **Audience:** Who is it written for? What assumptions does it make?
- **Production:** When was it produced? By whom? What were the social, political and cultural conditions in which it was produced?
- **Intentions:** Why was it written? With what purpose in mind?
- **Content:** Which words, terms or buzzwords are commonly used? What rhetoric was used? Are values conveyed, explicitly or implicitly? What is *not* in it?
- **Context/frame of reference:** When was it written? What came before it and after it? How does it relate to previous documents and later ones?

Adapted from Wellington (2015, 216-217). Questions which might be posed in analysing documents.
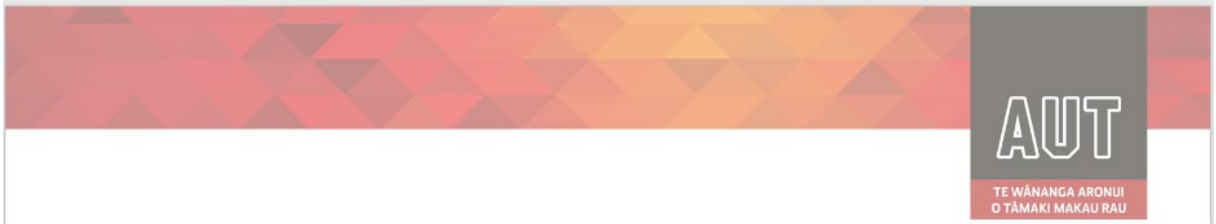
Dear Participant,

Thank you for agreeing to be part of this research. I understand that you have read the information sheet and signed the consent form and that you are aware that your responses are confidential.

Your opinions and stories are very important to me.

I need some details from you first

How long have you been teaching? _____   How long have you been teaching in New Zealand? _____

How long have you been employed at this school?

What is your position in your school?

_____

Research title:

Teachers' experiences of teaching as inquiry and culturally responsive pedagogy for Māori students in schools with low percentage of Māori students.

The overall aim:

To Identify the practices that exemplify successful culturally responsive pedagogy for Māori students and determine the extent to which these practices are used through teaching as inquiry

Semi structured interview

Please help me by providing an appropriate pseudonym for you.

Participant No 1   _____

Please give a personal short statement about the following.

Indicative interview questions:

How would you describe the ethnic make-up of the students at this school?

What are your understandings of the term and practices of culturally responsive practice?

As a teacher, what are your perceptions of teaching as inquiry in a bi-cultural environment?

How do you manage being culturally responsive in your organisation that has a low percentage of Māori students?

What do you perceive as being effective practice to ensure you are culturally responsive in New Zealand?

Do you have any bi-cultural specific examples of how you or other teachers at this school have been responsive through the teaching as inquiry cycle?

How do you ensure obligations to Government or organisational expectations are met in regards to being bi-culturally responsive?

What barriers if any do you perceive to inquiring into your practice around cultural responsivity?

Do you think you hold any personal beliefs or values that could be a barrier to culturally responsive? Please explain your answer.

Is there anything else you would like to tell me about this topic?
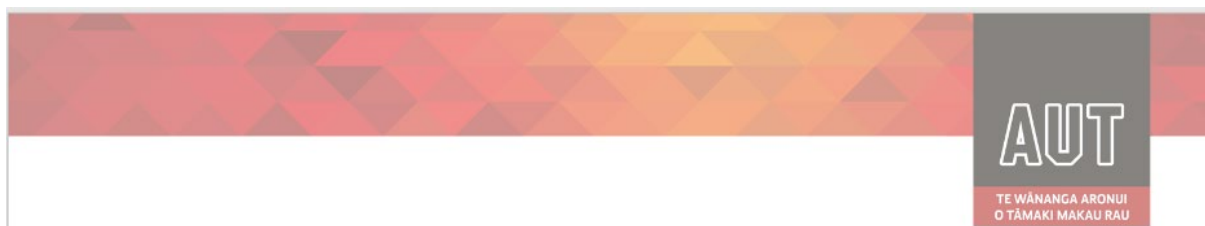
Date Information Sheet Produced: 21/2/2018
Project Title: Teachers' experiences of teaching as inquiry and culturally responsive pedagogy for Maori students in schools with low percentage of Māori students.

Kia Ora, my name is Lara O'Kelly. I am a teacher and team leader at Point View School in Dannemora East Auckland
.
I currently teach a year 1 class and am a team leader in the Junior Syndicate. I was a teacher in England for many years before I immigrated to New Zealand with my family 7 years ago. I am currently studying a Master of Educational Leadership. I would like to invite you to participate in the research that will contribute to this completing this qualification. If there is a potential conflict of interest, such as having worked with me or are a friend, your choice to participate or not will not disadvantage you in any way.

What is the purpose of this research?
I am very interested in how teachers use teaching as inquiry to improve teaching and learning for Māori students. Therefore, my research has a focus around culturally responsive pedagogy.

This research will examine the impact that teaching as inquiry has on culturally responsive pedagogy; it will look at challenges that arise for teachers and the support that is needed. The aim is to explore what teachers understand about their own beliefs and values and what, if any, impact there is on effective culturally responsive pedagogy. Furthermore, exploration into how the expectations from the State and inquiry into practice are used to raise student achievement for Māori students. Examination into what teachers understand about culturally responsive teaching and learning, and how this manifests in their organisation.

This study will lead to a Master of Educational Leadership and may be a conference presentation and a journal article.

How was I identified and why am I being invited to participate in this research?
You received this invitation from your principal who forwarded it the staff at my request. You meet the following criteria

- Teachers from schools that have 10% or less Māori students on roll
- Teachers from East Auckland Schools
- Teachers who already have an inquiry goal based around culturally responsive pedagogy for Māori students.
- Teachers who are already use teaching as inquiry as a reflective tool in teaching and learning
-

You are invited to participate in a semi-structured interview and subsequently a focus group.

How do I agree to participate in this research?
Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.
You will need to complete a consent form, which is attached to this information sheet.

What will happen in this research?
There will be two sections to the research. The overall aim is to identify the practices that exemplify successful culturally responsive pedagogy for Māori students and determine the extent to which these practices are used through teaching as inquiry. I hope to identify these practices through two types of data collection.

Semi structured interviews: Five teachers from schools with low percentage of Māori students (i.e. less than 10%) on roll will be invited to attend a semi structured interview. This interview will be audio recorded. I will have an outline of questions to follow, however, the structure of the interview will be dependent on the responses of the individual participant. The interviews will take place in a booked space at AUT, South Campus as locating the interviews or focus groups in the participants' place of work may have implications on the level of confidentiality that can be offered. The aim of the interviews are to invite you to share your stories about the teaching as inquiry cycle to reflect on your cultural responsive pedagogy. I wish to gain information about perceived barriers and challenges that teachers face when meeting government expectation. The data will be electronically collected. The data will be coded for recurring themes and categorisation. You will be invited to check the transcripts to validate the data.

Focus group:
The same five teachers will be invited to join a focus group after the data from the interviews have been analysed and coded for themes and topics. The focus group discussion will be audio recorded. You will be asked to discuss the findings, make recommendations and discuss a call to action if one is appropriate. The focus group will take place in a booked space at AUT, South Campus. The data will be collated electronically.

What are the discomforts and risks?
There is no risk to participants. However, discomfort from examining one's own values and belief system regarding one's own culture and other cultures could be marginal. The extent to which you would reflect on your own responses will be personal to you. The research requires that I look for themes, topics and issues in the data, this may lead to further questions during the interview stage regarding your own culture, beliefs and values that may be identified as a link to challenges or barriers. No judgement will be held about belief systems that are held.

How will these discomforts and risks be alleviated?
Although the discomforts and risks are minimal, you are free to not answer any questions that make you feel uncomfortable or to stop the interview

What are the benefits?
It is hoped that through this research, participants, the researcher and the wider community will all benefit. It is hoped that it will enrich the understanding of teaching as inquiry cycle by examining and discussing how it is being used in conjunction with an appraisal goal involving Māori students. I will add to my own knowledge of leadership in the area of teaching as inquiry to improve teaching practice. I hope to share this knowledge with other professionals in the future as my knowledge grows. With a growing understanding and knowledge of teaching as inquiry research, I will be able to transfer this model into other areas of pedagogy.
The themes that emerge from this research may be used as tools to inform pedagogical leaders to understand and implement successful school-wide practice for teachers in Aotearoa, New Zealand. It is also hoped that themes within approaches to teaching as inquiry will be informative and transferable to other areas. I will share this interpretive knowledge with others in the wider community.
I hope to:
  • Understand barriers to culturally responsive pedagogy in schools with low percentage of Māori students on roll.
  • Examine the understanding that teachers have of culturally responsive pedagogy and what it looks like in their organisation.
  • Identify gaps in literature and research that guides teachers to implement government strategies and know that they are successful
  • Identify what support teachers need to identify and overcome challenges and barriers.
  • The study will contribute to a Master of Educational Leadership for the researcher.

How will my privacy be protected?
Within the research publication and to all other participants your responses will be confidential. The focus group will be required to sign a confidentiality agreement to allow the group to remain anonymous outside of the focus group. The data collected will be confidential, and no form of identification is needed in publication.
I will be guided by the AUT guidelines and procedures for rights of privacy and confidentiality.

What are the costs of participating in this research?
I will only be asking for time commitment of 45-60 minutes for the interview and one hour for the focus group.

What opportunity do I have to consider this invitation?
The timeframe for this invitation is the end of April 2018.

Will I receive feedback on the results of this research?
Yes. If you wish I will send a one to two-page summary of the findings via email.

What do I do if I have concerns about this research?
Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor,

Howard Youngs howard.youngs@aut.ac.nz   +64 9-921 9999 ext. 9633

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, *ethics@aut.ac.nz* , 921 9999 ext. 6038.

Whom do I contact for further information about this research?
Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:
Lara O'Kelly

Project Supervisor Contact Details:
Howard Youngs   howard.youngs@aut.ac.nz   +64 9-921 9999 ext. 9633

Approved by the Auckland University of Technology Ethics Committee on *15th March 2018*, AUTEC Reference number *18/110*.

A. 5: Consent form

Consent Form

For use when interviews are involved.

Project title: Teachers' experiences of teaching as inquiry and culturally responsive pedagogy in schools with a low percentage of Māori students.

Project Supervisor: **Howard Youngs**

Researcher: **Lara O'Kelly**

O I have read and understood the information provided about this research project in the Information Sheet dated 21/2/2018

O I have had an opportunity to ask questions and to have them answered.

O I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

O I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.

O I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

O I agree to take part in this research.

O I wish to receive a summary of the research findings (please tick one): YesO   NoO
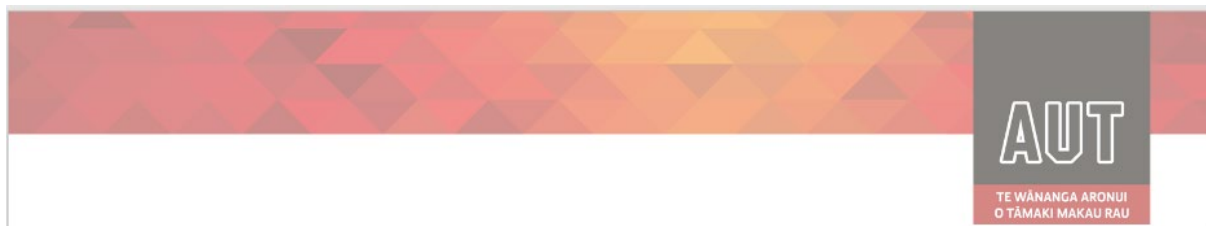
Participant's signature: ....

Participant's name: ....

Participant's Contact Details (if appropriate):

....

Date:

Approved by the Auckland University of Technology Ethics Committee on 15th March 2018 AUTEC Reference number 18/110

Note: The Participant should retain a copy of this form

1) In what ways can your school use teaching as Inquiry to incorporate a level of cultural inquiry to analyse inequities in schools?

2) The Ka Hikatia document highlights the need for Māori students to succeed as Māori. 5 out of 6 participants stated that Māori students were achieving well academically. How do you know Māori students are succeeding **as Māori**?

3) The research states that teaching as inquiry is potentially a "risky business" (Le Fevre, 2013). It can identify shortcomings and make teachers uncomfortable. In relation to cultural competencies, do you agree? Please explain your answer.

4) Are there any other recommendations you would like to make that have not been discussed in this questionnaire?

A. 7: Thematic analysis

Figure 3 Step one Identifying initial codes

vi. How do you manage being culturally responsive in your organisation that has a low percentage of Māori students? What does it look like it your organisation?

So in our school we have got a team that is dedicated to culturally responsive curriculum um and what that means is that basically we are looking at our priority learners while we are a multi cultural school following on from the Ka Hikatia curriculum 2013 basically the ideas around Taitiako being the cultural competencies for Māori for how we engage with our Māori students and I mention Māori because they are … Not only are they priority in our schools but because we are a bi cultural nation. Te reo being one of our official languages it is important for us as teachers, they are part of our PTC, and so tying in our understanding of Taitako such as Whanaungatanga, Tangata Whenuatanga, Manaakitanga, those values, the Taitako values that we should be embracing as teachers, already, as part of our New Zealand Curriculum and are things that we are trying to filter in through our teaching in classrooms, in our practice, in our everyday life, so we felt that in our school we were struggling to cover our Māori curriculum, and one of our big things in the team, was to identify ways to encourage or help our teachers and support them to be able to support their Māori learners.

Me: So what does that support look like?

Support looks like using and more use of Te Reo in our classrooms, having a system that embraces Te Reo and Māori values - those that I have talked about in the Taitiako, seeing our Māori community as important stakeholders within our decision making whether that be at the board level, as parents coming in and being part of what we do, one of the things that we have come know, as part of our own research with in our school, and this is only our school, traditionally Māori families have been, um, have been a little bit, um, sort of, they haven't come forward as a strong presence within the school, whether it is through parental involvement or coming along to events that we have at school. And one of the ways that we have sort of researched and tried is engage Māori more to be involved with their children so as stakeholders we have tried to find ways that we can encourage parents to come in. And one of those ways is to hold whanau lunches so we have taken our whanau group, we have identified who they are, who our children are, so we have done a lot of data collection to seek out who our families are, how many are in those families, what languages they speak we have er gathered student voice, we have gathered parent voice about how they feel um as what their measure of success is in the classroom or at school. So gathering teacher voice, student voice and student voice all those stakeholders has helped us to form a picture about how parents feels about our school, about their children at our school, what success looks like for them and so through these avenues we have tried to generate some positive engagement with them building strong home school family partnerships so that families feel welcome into our school, so those things have all been really telling for us and the actual hard evidence of what we as school the direction that we need to take so that it is not us imposing our agenda on homes but inviting them to be partners in deciding what is best for their whanau so that is a big thing for us at the

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Can/ should every school have a dedicated team around cultually responsive pedegogy? — LO
Dedicated team to biculturalism and multiculturalism

Bi cultural nation values beliefs behaviours

Part of PTCs — LO
Values of Tatiako = authenticity

Teacher are struggling to cover the Māori curriculum

Māori curriculum an added extra — LO
Supports of teachers in an authentic way

Embrace the culture — LO
Values/ beliefs/ behaviours

Parental involvement - Treaty of Waitangi
Engagement has come from Whanau

Data collection - student voice
Data collection Whanau voice
Data collection teacher voice

Community agency in values/beliefs/ behaviours
And Treaty of Waitangi

Parent voice of what their measure of success is = Ka Hikitia links

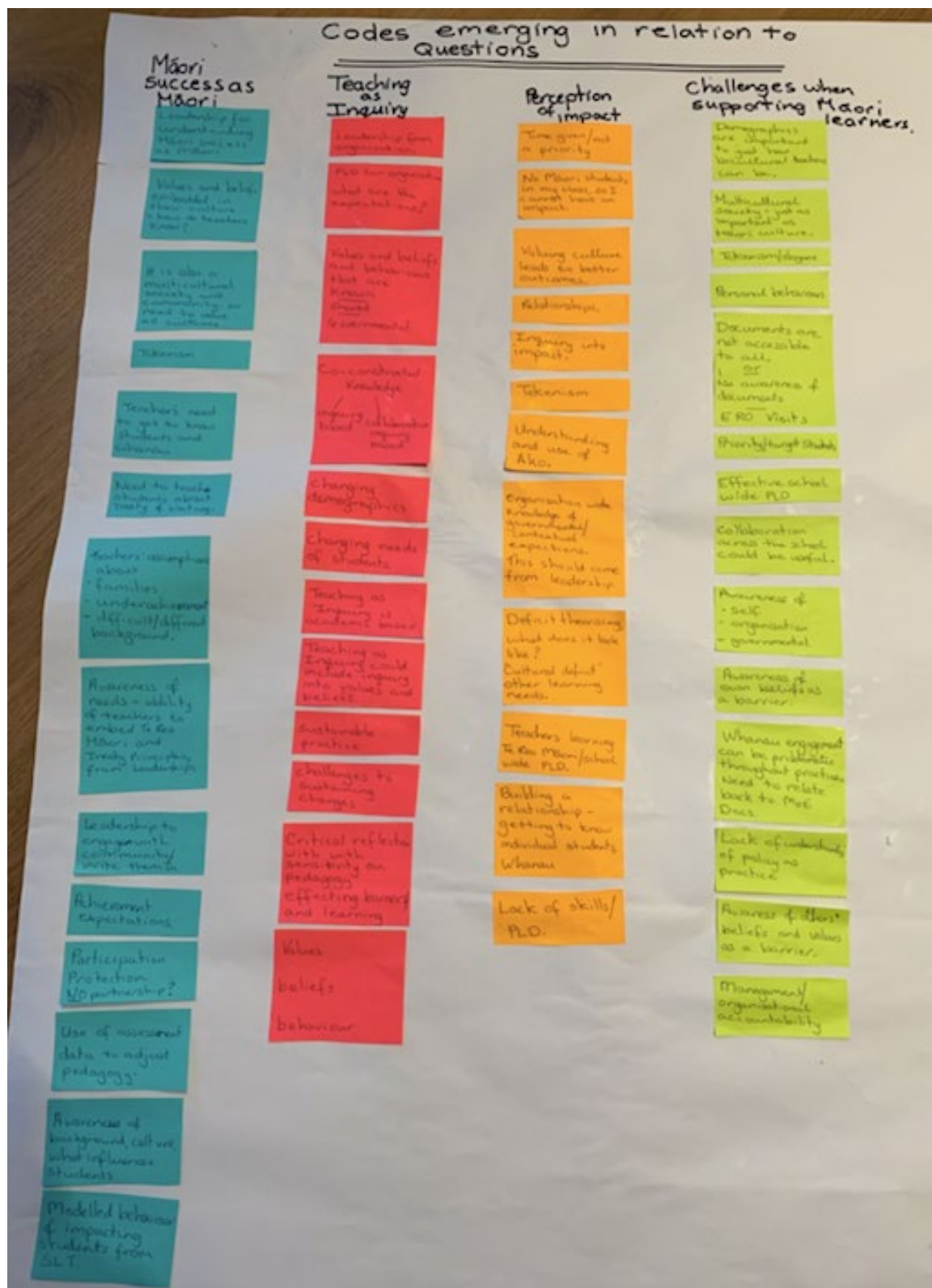Figure 4: Step two Comparing and recatorgorising codes in relation to questions.

Table 5:Extracting themes from codes

	Values, beliefs and behaviours	Authenticty of Practice	Leadership for teaching as inquiry and biculturalism
Phili	1.Establish relationships with student and family 2.Community should be part of the school 3.Good to have Māori liaison person 4. Focus is on the smallest percentage of student when other students have higher needs – support not equal 4.It is a multicultural society, not just bicultural	6.Unsure of MoE obligations and expectations 6.MoE guidelines not embedded in the school – although espoused in school policy 6.Full understanding of the Māori curriculum is not embedded in all teachers' praxis 1.School does well to break down percieved barriers for all students 13.Teaching as inquiry helps teachers to support and respond to students daily 16.Teaching as inquiry is an organisational led activity for biculturalism 3.Good to have Māori liaison person	1.&16 Some relations interventions that research identify as best practice have been discussed by leadership – not actioned yet 6.Bicultural responsivity is organisational and policy driven 17.Kapa Haka 3.Māori teacher/liaison employed 10.Regular PLD for staff 3.Employed Māori liaison person 16.Teaching as inquiry is an organisational led activity for biculturalism
Chris	1.Should establish relationships Language does not make you more or less a part of your culture 11.Culture is complex 6.Biculturalism is a moral obligation when teaching in NZ	6.Espoused biculturalism for ERO 6.Not a living, breathing practice 13.Teaching as inquiry was helpful to identify needs of Māori students 13.Teaching as inquiry is a personal activity for biculturalism	2.Leadership aware of external pressure from community 18. Leadership aware of ERO expectations for biculturalism 13.Robust system to monitor Māori students Leadership 13.Māori students had effective intervention

	12.Felt fraudulent when leading Māori festivals or speaking te reo Māori – knows it is a requirement 12.Self professed lack of understanding of the culture and beliefs of Māori parents 11.Rather do nothing well than something badly – biculturally inappropriate 11.Culture looks different person to person 4.It is a bicultural nation before being multicultural	14.Tokenism not celebrating Māori culture 15.Teachers don't have many Māori students 8.Has heard deficit thinking amongst other staff 11.Some Māori parents do not want children to identify as Māori 6.Teach the Treaty of Waitangi – but not in an authentic way – students are not interested 10.Acknowledged there was authentic bicultural practice by some teachers Inquiry into practice around biculturalism is incomfortable and risky	6.Leadership espouse importance of bicultural responsivity 16Leadership does not expect it biculturalism in classroom practice 16.Stronger leadership needed for motivation to do better 16.Need leadership to put the emphasis on a cultural framework as teachers cannot do it alone 16Leadership is best placed to prioritise Māori culture 17Kapa Haka 3.Māori teacher employed 9,12,21.No PLD for staff at the present time
Cathy	1.Establish relationships with students and their family 1.Nurture the individual student regardless of culture 4Ensure cultural role models are displayed in curriculum 6.Embed Māori culture in everything you do 13.Teaching as inquiry can inform teaching and learning for Māori students 6.Everyone should know and understand the Treaty of Waitangi – history and meaning 6.Language is meaningful to a culture	1.By knowing students you use understanding of them in your lessons 4.Ensure cultural role models are displayed in curriculum 6.Culture had not been discussed with her as a BT and new to the school 6.Need to understand the Treaty of Waitangi (two versions – history is very important) 10.Teaching as inquiry allows authentic deliberate acts of teaching 7.Time is a barrier is being culturaly responsive to Māori	6.Ensure cultural role models are displayed in curriculum 6.Culture had not been discussed yet 17Kapa Haka 3.Māori teacher employed 6.Māori values embedded in curriculum should be school wide – recognises that they are not at the moment 7.Time and priority not given to bicultural awareness and practice 6.Wants to hear about positive bicultural practice

	6.Māori values in curriculum is a necessity 11.Wants to hear about positive bicultural practice	students – knows she could do better	
Jane	1.Relationship with students and families 6.Positive attitude towards students, and the way to make change effective Many good teachers that enact bicultural responsivity 9.Aware that teachers find te reo Māori daunting 5.Aware that teachers do not understand why recognition of Māori culture is important	8.Has heard deficit thinking amongst other staff – derogatory connotations 10.PLD facilitator was authentic – built on prior knowledge of staff – slow but deliberate delivery of PLD 6.Aware of Treaty of Waitangi requirements	16.Understands change in practice needs to be slow 20,21.Got student and teacher voice to inform change 10.Used an outside facilitator to deliver PLD 16.Leadership used Ka Hikitia as guidelines for next steps 6.Aware of Treaty of Waitangi requirements
Bernie	1.Relationship with students and families 11.Teachers in general have a lack of insight into what bicultural responsiveness look like 5.Cultural capital is important 11.You teach through your own cultural lens 11.Disadvantaged Māori students 8.Teachers may blame homelife or learning difficulties, but actually it is lack of engagement 16.Knows it is up to the part time teacher to stay abreast of ministerial changes 8.Barriers come from parents who don't understand why	11.Students are disadvantaged by teachers' lack of insight of cultural capital 13.Make Teaching as inquiry authentic by making learning reciprocal 14.Teachers think they are engaging students through culture but it is surface-tokenism. 9.Teaching about the culture is different to being biculturally responsive Respect other cultures Need authenticity for all cultures but particularly Māori culture Talk, think and read about diversity in the school setting	16, 5.Need to have a school-wide directive – Waiata, karakia, Mihis, celebration and understanding of Māori culture 17.Kapa Haka group 3.Visiting Māori teacher 16.Relief teachers and part time teachers are not as aware of developments in legislation or PLD as full time teachers 13.Tracking system in place for Māori students

	ESOL child is being taught te reo Māori		
Lala	1.Relationship with students and families 6.Equity and excellence for all 4.Change in demographics has had implications on Māori students 4.Celebration of all cultures is important – multicultural nation 19.What is right for Māori is right for all 6Responsibilty to all Māori as a bicultural nation 10.Some approaches are tokenistic gestures 8.Loss of identity – leave culture and identity at school gate 5.Holistic approach 5.Cultural competencies are important	20.Student voice is very important 2.Community voice is important 21.Teacher voice is important 9.Cultural responsivity is a journey 6.Recognition that Māori are the priority for raising achievement and why they are 5.Engagemnet with students needs to be holistic 10.Understanding equates to authenticity 11.Māori students have pride and ownership of their culture 11.Māori succeeding as Māori does not mean being in top group in reading 5.Teachers understand theory of Māori curriculum 5.Holistic approach	2.Change in demographics has had implications on Māori students 6,13,16.Leadership need to understand MoE expectations, terminology and how it impacts individual organisations 6.Leadership uses Māori curriculum, Tataiako and Ka Hikitia, other cultural competency documents to help raise achievement standards 17.Kapa Haka 10.Outside facilitator 16,10,13.Schoolwide implementation of bicultural responsivity as transformation of practice 12.Team to work across school with teachers 2.Inviting in the Māori community 16.Slow steady change for equality 18.Leadership responded to ERO report 5.Engagement with curriculum has to be holistic 13.Use teaching as inquiry as a vehicle to embedding best practice 2.Stakeholders feel new learning is done with them not to them

			16.Changes over five or six years so that new learning is sustainable 10.Support for teachers to steer away from tokenistic gestures – historically unsuccessful 10.Authentic strategic plan 5.Holistic approach
Synthesis of tensions /challenges	Multicultural society, not just bicultural Deficit thinking still an influence – family life, heritage, disengagement, don't want to learn Culture counts but still not identifiable in school Tokenism Demographics counts Relationship with parents Lack of skills	Tokenism – becomes sloganistic- teachers don't know what it means Authenticity comes from understanding Holistic engagement with student/whanau Espoused biculturalism/or espoused understanding of it Depth of understanding of Treaty of Waitangi	Change in demographics New learning done with stakeholders not to them PLD needs identified to become authentic reponders to culture Holistic approach is needed from leadership Leadership expectations are unclear/do not match MoE expectations Leadership to prioritise biculturalism – give teachers time

Table 2: A. 1Step three Extracting themes from codes