

The background of the slide is a light gray gradient with several realistic water droplets of various sizes scattered across it. The droplets have highlights and shadows, giving them a three-dimensional appearance.

CULTURALLY APPROPRIATE PEDAGOGY

HOW DO WE NURTURE ITS DEVELOPMENT
IN NEW ZEALAND SECONDARY SCHOOLS?

THINKING OBJECTIVES

- For educational leaders to consider how the NZ education system has evolved for Maori.
- For educational leaders to question their cultural positioning and consider how they support their colleagues developing their ability to be culturally responsive.

PRIOR KNOWLEDGE

- What do you know about the development of education – specifically secondary education for Maori in New Zealand?
- What is culturally appropriate pedagogy?

IT'S ABOUT MORE THAN JUST IN THE CLASS

- Culturally responsive pedagogy is not about “cultural celebrations,” nor is it aligned with traditional ideas around multiculturalism. It involves careful acknowledgement, respect and an understanding of difference and its complexities.
- Theorists write about three dimensions which comprise culturally responsive pedagogy: 1. Institutional 2. Personal 3. Instructional
- **The institutional** dimension refers to the administration and leadership of school systems, including the values developed and reflected in school board policies and practices. It highlights the need to critically examine the formal processes of schooling which may reproduce particular patterns of marginalization. Educators need to consider which patterns need to be intentionally interrupted and changed.
- **The personal** dimension encompasses the mindset of culturally responsive educators and the practices they engage in, in order to support the development of all students. Not only are culturally responsive educators self-aware, but they also have a deep knowledge of their students and how they learn best.
- **The instructional** dimension includes knowing learners well and considering the classroom practices which lead to a culturally responsive classroom.
- All three dimensions are foundational to the establishment of an inclusive school culture (Richards, Brown, & Forde, 2006).

The most difficult thing about majorities is not that they cannot see minorities, but that they cannot see themselves ([Colquhoun, 2012, p. 38](#)).

HOW THE EDUCATION SYSTEM EVOLVED FOR MAORI

- Before europeans their were whare wananga
- Maori were responsive to schooling
- 1816 first Mission School – aim to create ‘Brown Britons’
- Native Schools Act – assimilation parallel schooling
- Pakeha knowledge seen as more valid
- Maori educated for working class employment
- Te Aute College 1880s – funding removed
- Maori to be taught the dignity of manual labour (seeds of low expectations)
- Te reo discouraged or banned from 1903
- Maori prefer to do things with their hands, good at physical activities
- 1960s assimilation became integration
- First strategies to address Maori underachievement 1998
- 2006 Bishop and Berryman suggest teachers stop viewing Maori students as a group to be fixed – being Maori is a strength

PAST EDUCATIONAL POLICIES MEAN


- Traditional knowledge and methods of teaching had been undermined
- Career options had been limited
- A resistance to and negativity to school had developed
- Manual labour had been accepted as a natural vocation
- Teacher expectations of Maori achievement had been lowered

WHAT DOES THIS MEAN FOR US?

- Focus on supporting good academic decision making
- Involve whanau
- Recognise that the diversity of Maori students means their can not be a one size fits all approach
- Consider how you can support staff to be culturally responsive – recognise there are multiple ways of viewing the world



WHAT DOES THAT MEAN FOR US?

- Help staff to hold affirming views of students diverse backgrounds and see strengths in their differences
 - Promote the belief that you can make a difference
 - Understand how your learners construct knowledge (for you this is your staff)
 - Know your students, include their families, have high academic expectations
- 

INTERROGATE YOUR BELIEFS

- What beliefs do you hold which are based on your cultural upbringing?
- Can you suspend them to see another point of view?
- Have you looked carefully at the beliefs your institution promotes and what cultural values they reinforce?

THE CHALLENGE

- To help staff to see every student as an individual while challenging your own values, attitudes and ideologies so that Maori students' cultural needs are catered for
- Seeing and helping staff to see Maori students as individuals does not mean ignoring they are Maori
- Promoting learning for teachers who claim to be 'colour blind' and treat all students the same way because they are actually refusing to see the reality of what indigenous students face
- Promoting that to be culturally responsive teachers need to interrogate their own beliefs
- What is your cultural positioning and how does it impact on Maori students?

WHAT DO I NEED TO MODEL?

- I have to really strongly reflect on what being Pākehā means and what ... effect that has on, not only my own world view, but my perception of others' worldview[s]. That there is always that temptation or drive to explain the other in terms of yourself. So ... to be bicultural ... [I think the important thing is] engaging with ... Te Ao Māori, and thinking about cultural values and seeing them as *being*, not always having to explain them in terms of Pākehā values.
(Reflective conversation)

REFERENCES

- BABER, J. (2012). SENIOR LEADER EFFORTS TO IMPROVE THE EDUCATIONAL OUTCOMES OF MAORI STUDENTS IN NEW ZEALAND SECONDARY SCHOOLS. UNITEC INSTITUTE OF TECHNOLOGY, NEW ZEALAND.
- BARRINGTON, J. (2008). SEPARATE BUT EQUAL? MAORI SCHOOLS AND THE CROWN 1867-1969. WELLINGTON: VICTORIA UNIVERSITY PRESS.
- BARRINGTON, J., & BEAGLEHOLE, T. (1974). MAORI SCHOOLS IN A CHANGING SOCIETY. WELLINGTON: NCER.
- BEVAN BROWN, J., MC GEE, A., WARD, A., & MACINTYRE, L. (2011). PERSONALISING LEARNING: A PASSING FAD OR A CORNERSTONE OF EDUCATION. NEW ZEALAND JOURNAL OF EDUCATIONAL STUDIES, 46(2), 75-88.
- BISHOP, R. (1998). FREEING OURSELVES FROM NEO-COLONIAL DOMINATION IN RESEARCH: A MAORI APPROACH TO CREATING KNOWLEDGE. QUALITATIVE STUDIES IN NEW ZEALAND, 11(2), 199-219.
- BISHOP, R. (2005). FREEING OURSELVES FROM NEO-COLONIAL DOMINATION IN RESEARCH: A KAUPAPA MAORI APPROACH TO CREATING KNOWLEDGE. IN N. K. DENZIN & Y. S. LINCOLN (EDS.), THE SAGE HANDBOOK OF QUALITATIVE RESEARCH (PP. 109-138). THOUSAND OAKS: SAGE PUBLICATIONS.
- BISHOP, R. (2012). PRETTY DIFFICULT: IMPLEMENTING KAUPAPA MAORI THEORY IN ENGLISH-MEDIUM SECONDARY SCHOOLS. NEW ZEALAND JOURNAL OF EDUCATIONAL STUDIES, 47(2), 38-50.
- BISHOP, R., & BERRYMAN, M. (2006). CULTURE SPEAKS. WELLINGTON: HUIA.
- BISHOP, R., BERRYMAN, M., TIAKIWAI, S., & RICHARDSON, C. (2003). TE KÖTAHITANGA: THE EXPERIENCES OF YEAR 9 AND 10 MÄORI STUDENTS IN MAINSTREAM CLASSROOMS. HAMILTON: UNIVERSITY OF WAIKATO.

- Bishop, R., O'Sullivan, D., & Berryman, M. (2010). *Scaling up education reform: Addressing the politics of disparity*. Wellington: New Zealand Council for Educational Research...
- Durie, M. (2011). *Nga tini whetu: Navigating Maori futures*. Wellington: Huia Publishers.
- Education Review Office. (2010). *Promoting success for Maori students: Schools' progress*. Wellington: Ministry of Education.
- Hipkins, R., Vaughan, K., Beales, B., & Ferral, H. (2004). *Learning curves: Meeting student learning needs in an evolving qualifications regime. Shared pathways and multiple tracks: A second report*. Wellington, New Zealand: NCER.
- Hipkins, R., Vaughan, K., Beals, F., Ferral, H., & Gardiner, B. (2005). *Shaping our futures: Meeting secondary students' learning needs in a time of evolving qualifications* (N. Z. C. f. E. Research Ed.). Wellington: New Zealand Council for Educational Research.
- Hunn, J. (1960). *Report on Department of Maori Affairs*. Wellington NZ: Department of Maori Affairs.
- Jahnke, H., & Taiapa, J. (2003). Maori research. In C. Davidson & M. Tolich (Eds.), *Social science research in New Zealand: Many paths to understanding* (2 ed.). Auckland: Pearson Education.
- Jones, A., Marshall, J., Matthews, K., Smith, G., & Smith, L. (1995). *Myths & realities: Schooling in New Zealand* (2 ed.). Palmerston North: The Dunmore Press.
- Knight, J. (2009a). Coaches as leaders of change. In M. Fullan (Ed.), *The challenge of change: Start school improvement now!* (2 ed.). Thousand Oaks, California: Corwin.
- Knight, J. (2009b). What can we do about teacher resistance? *Phi Delta Kappan*, 90(07), 508-513.
- Lawrence, D. (2011). What can I do about Maori underachievement? Critical reflections from a non-Maori participant in Te Kotahitanga. *Set - Research Information for Teachers*, 3(November 2011), 32-38.
- Madjar, I., McKinley, E., Jensen, S., & van der Merwe, A. (2009). *Towards university: Navigating NCEA course choices in low-mid decile schools*. Auckland: Starpath Project, University of Auckland.
- Mcfarlane, A. H. (2004). *Kia hiwa ra! Listen to culture: Maori students' plea to educators*. Wellington: New Zealand Council for Educational Research.

McRae, H. (2010). Maori students experiencing success: A pilot research project.

Metge, J. (1980). *The Maoris of New Zealand: Rautahi*. London: Routledge & Kegan Paul.

Meyer, L. H., Weir, K., McClure, J., Walkey, F., & McKenzie, L. (2009). *Motivation and achievement at secondary school*. Wellington, New Zealand: Victoria University of Wellington.

Openshaw, R., Lee, G., & Lee, H. (1993). *Challenging the myths: Rethinking New Zealand's Educational History*. Palmerston North: The Dunmore Printing Company Ltd.

Penetito, W. (2011). *Where are we now in Maori education - A sense of radical hopefulness*. Paper presented at the NZARE Conference, Tauranga.

Petty, G. (2009). *Teaching today: A practical guide*. Cheltenham: Nelson Thornes.

Rangahau. (2014). *Principles of Kaupapa Maori*. Retrieved from <http://www.rangahau.co.nz/research-idea/27/>.

Sheriff, J. (2010). *Investigating factors influencing the retention of Maori students within secondary education in Aotearoa-New Zealand*. Unitec Institute of Technology, New Zealand.

Smith, G. (1990). *Research issues related to Maori education*. Paper presented at the NZARE Special Interests Conference, University of Auckland.

Smith, L. T. (2012). *Decolonizing methodologies - Research and indigenous peoples* (2 ed.). London: Zed Books.

Te Puni Kokiri. (2010). *In their own words: The report of the Maori youth council*. Wellington: Ministry of Maori Development.

Timperley, H., Wilson, A., Barrar, H., & Fung, I. (2007). *Teacher professional learning and development: Best evidence synthesis iteration*. Wellington: Ministry of Education.

Waitangi Tribunal Report. (1999). *The Wananga Capital Establishment Report*. Wellington: GP Publications.

Walton, J. (1999). *Strategic Human Resource Development*. Harlow: Prentice Hall.

Wilkinson, T. M. (2001). The core ideas of research ethics. In M. Tolich (Ed.), *Research ethics in Aotearoa New Zealand* (pp. 13-24). Auckland: Longman.

Wylie, C., & Hipkins, R. (2006). *Growing independence: Competent learners @14*. Wellington, New Zealand: NCER.