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Changing our behaviours as teachers in order to meet the needs of our culturally diverse students

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Abstract

This thesis is a qualitative, interpretative study, which examines the pedagogical processes that were involved in the implementation of the culturally relevant school programme – Ka Pai Kai – in order to derive a framework to guide teacher behaviour regarding future programme implementation .

The ‘oppressive’ dominant culture of New Zealand schools is acknowledged as a limiting factor in regard to success for those students who are from cultural minorities, especially Māori and Pasifika students. In order to combat this oppression, programmes are required to understand, be critically reflective, and act upon the needs of all students and their communities. I believe that the students in our schools in 21st Century Aotearoa deserve educational environments that are free of culturally biased oppression.

The research centres around a physical activity and nutrition programme – Ka Pai Kai – that was used in one school to overtly increase both the cultural content and community participation. The experience of this programme was used as a focus for this research. Rich sources of data in the form of key informant interviews, individual and group staff interviews, and document analysis were used to provide a base of information that was worked through an interpretative analysis to identify recurring themes of culturally relevant pedagogy.

During this research, respondents found it was useful to separate pedagogy into two clearly defined but related components: ‘Programme’ and ‘Implementation’. Previous evaluation confirmed that Ka Pai Kai was a positive example of a culturally relevant programme, therefore the focus of this research was on the implementation component of [critical] pedagogy.

This research had six key findings:

1. When considering a pedagogical approach, teachers found it useful to distinguish between programme content and programme implementation
2. A set of elements was found that teachers believed/confirmed were required for successful implementation of culturally responsive programmes;

3. These elements had an 'order' in the sense that they did not all operate at the same level *and* there may have been a temporal sequence;
4. Each element can be explained in detail, yet they were not mutually exclusive;
5. In a small school, and in a pedagogical sense, the distinction between elements which relate to programme content and those that relate to implementation was blurred; and,
6. Teachers believed that these elements are probably transferable to other curriculum areas.

The interpretative analysis identified four 'First Order' elements that powerfully impacted on the implementation of the programme in a manner that was culturally responsive to the needs of a diverse community. Seven further 'Second Order' elements were identified that either enhanced one or all of the first order elements, or stood alone as more minor contributors to successful implementation.

The higher level analysis provided an insight into the role of pedagogy in the daily lives of teachers and I present my conclusions based around the need to bridge the gap between pedagogy and practice. One conclusion is the creation of a matrix to be used as a tool to alter teacher behaviour.

The matrix can be used in planning (and evaluating) the implementation phase of culturally relevant programmes. The matrix combines the First and Second Order elements to suggest transferability of success between the Ka Pai Kai programme and other school programmes that attempt to reach the same diverse audience.

This thesis serves as a springboard to focus on ways to bring about the change in teacher behaviour that is required for all students to achieve equitable outcomes. A lingering concern is the gap between knowledge / attitudes that teachers showed and their behaviour / practice. The framework identified is one means of bringing about this change in practice; the shift needs to turn to ensuring that the focus of all schools is soundly placed on addressing the needs of all students they serve.

Acknowledgements

Many people have been instrumental in allowing me to complete this research. I will attempt to name a few, but many more can be assured that my gratitude is sincere.

Firstly, to my parents and brother, you have provided me with open eyes and a propensity to first seek to understand. You have been examples of equity and justice as well as hard work and determination. I am blessed, thank you.

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*Nā tō rourou, nā taku rourou
ka ora ai te iwi*

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Chapter One – An Introduction:

Who and Why

The driving force behind this thesis is my desire to understand the reasons behind the persistent, inequitable outcomes for Māori and Pasifika students in the primary school system in Aotearoa/New Zealand, as a means to address the issue. Although my European heritage bears more similarities to T. S. Eliot's multi-foliate rose, than to any particular country of origin, the New Zealand educational system was created *for* me, and in a sense, *by* me. White European men (like me) created our education system in the late 19th century, and based it almost entirely on the English and European schools that had enabled their own privileged positions in society. However, this colony in the far South Pacific needed then, as it does now, an educational system that reflects the students which it (should be) serving. An educational system that allows each of my friends, my *hoa*¹, my *uso*², my *uō*³, the possibility to achieve their educational potential, to enjoy the benefits of our world-class system, and to feel comfort from a resonance between home and school.

The persistent underachievement of Pasifika⁴ students in the New Zealand school system has been a growing concern over the last two decades (Fletcher, Parkhill, Faafoi, L, & O'Regan, 2009; McNaughton & Lai, 2009). With the Pasifika student population set to double over the next 40 years (Dench and New Zealand Ministry of Education, 2010) it is vital that school practice changes to match the needs and expectations of Pasifika learners and their *whānau*.

I am the assistant principal of Pohutukawa school⁵ - a small, integrated, Catholic, urban primary school where Pasifika students constitute nearly 40% of the school roll. From 2008-2012 I was the project manager for a physical activity and nutrition programme which was implemented in my school. *Ka Pai Kai* was a programme that grew out of the funding opportunity provided by the government programme 'Healthy Eating Healthy Action' matched with the desire to improve educational outcomes for Māori and Pasifika students – particularly seeing more Māori and Pasifika students choosing tertiary education as an ultimate goal. The programme is described in

1 *hoa* – Te Reo Māori translation of friend/mate.

2 *uso* – Samoan translation of friend/mate.

3 *uō* - Tokelauan translation of friend/mate.

4 The term Pasifika will be explored in depth on page 29.

5 Pohutukawa School is a pseudonym used to maintain confidentiality.

some detail in Chapter Two of this thesis, but it is notable how successful and well received the programme has been by students, parents and teachers alike – especially Māori and Pasifika.

In 2009, concerns that I had about the disparities between Pasifika and non-Pasifika student achievement in my own school context prompted me to enrol in a Masters of Education programme at Massey University, with an emphasis on Pasifika education. In rejecting a deficit analysis, and attempting a critical analysis of my own and my colleagues' practice, I have been interested in understanding the role of teacher behaviour in promoting better student outcomes. The perceived success of *Ka Pai Kai* - particularly in engaging Pasifika learners and their whānau - provided the opportunity to investigate teacher attitudes towards pedagogy and programme implementation based on their actual experiences.

In this study I am interested in exploring the pedagogical theories and practice that exist within a mainstream primary school setting where Pasifika students are participating - but not achieving - at the same level as other students. I would like to know what we can learn from the process of programme implementation and how this learning might be transferred to other curriculum areas and to inform our school's pedagogical model.

It is hoped the information obtained from this research will enable teachers and managers to evaluate and modify their teaching behaviours to facilitate the effective implementation of culturally responsive programmes and curricula in order to produce better outcomes for Pasifika students.

The confluence of a growing recognition of diversity within my school, and the opportunity of funding and expertise to run a programme - that would later identify as an example of a culturally relevant programme - meant that my research question developed into: How can I use the lived experiences of Ka Pai Kai to change teacher behaviours in order to meet the needs of all students?

Organisation of the Thesis

The thesis is organised in seven chapters. Chapter One provides information about me as the researcher and gives a brief introduction to the topic. Chapter Two provides detail of the particular context of this research, located in a single primary school in Aotearoa and focussing on the implementation of a programme – *Ka Pai Kai* – which is described in detail, together with

a summary of a recent evaluation. Chapter Three provides a review of relevant international and national literature to provide a theoretical basis for the analysis. Chapter Four provides the research design and a description of the methods for data collection and analysis, together with a description of the ethical considerations for this study. Chapter Five provides the research findings and Chapter Six reviews these findings in the context of the research question and the literature. A major output of this research - an implementation matrix - is presented in Chapter 7 before a conclusion and discussion of the limitations of this research and scope of future research.

Chapter Two – Context for research:

The confluence of time, effort, and resources with identification of the need to alter teacher behaviour

The purpose of this chapter is to give a full account of the Ka Pai Kai programme and subsequent evaluation. I have devoted a substantial portion of the thesis to this section as I have asserted that the Ka Pai Kai programme is an example of a culturally relevant programme based on my literature review regarding culturally relevant programmes.

2.1 Description of school setting

Pohutukawa School is a Year 1-8 Catholic primary school in the heart of a small suburb in Wellington. It has a rich history dating back to 1904 when the Mission Sisters founded the school as an adjunct to the Church/parish, which was established the year before. Being based in a working class suburb has meant that the school has long been home to a lower socio-economic makeup of students. The Church and school were a key part in the Polynesian migration in the late 1960s and 1970s and the school register of the time shows the influx of Pacific peoples. However, the socio-economic status and ethnic background of the pupils is now changing with the gentrification of the area, due to the disappearance of many industrial institutions in the late 1980s/90s and the more recent housing market increase earlier this millennium as new homeowners migrated from the more expensive suburbs in Wellington.

The school currently has 146 students with 7.7 full time teaching staff in 8 classrooms on the school site. It has modest school facilities, with the necessity of combined classrooms and reasonably high student:teacher ratios. The ethnic makeup of the students is as follows:

Tangata Whenua (Māori) 21	New Zealand European 71	Filipino 3
Tokelauan 28	Tongan 2	Malaysian 1
Samoaan 15	Fijian 1	Vietnamese 4

(Pohutukawa School, 2012)

The school is a decile⁶ 6, reflecting the increasing affluence of the geographic area. However this is a very disparate community in terms of financial wealth and there are a large number of pupils that would be at either end of the decile 'spectrum' with comparatively few in the middle where the overall decile rating for Pohutukawa School is based.

The school has an active Parent Teacher Association (PTA), a Whānau Support Group and a Pasifika⁷ Parents Group. It is of note that the PTA consist of only New Zealand European parents. The lay pastoral leader who heads the Pohutukawa School parish has strong links with the school, being an ex-teacher of the school and is also of NZ European ethnicity.

The school is in a period of real change with a new Principal being appointed in April 2011 and a recent unsettled period where long serving staff have left.

School student achievement data as presented in school board minutes over the past three years (2009, 2010, 2011) show that Pasifika students are on average twice as likely to be underachieving in english literacy (reading and writing) and 1.7 times as likely to be underachieving in maths (Pohutukawa School, 2009, 2010, 2011). This is disproportionate to the 41% (average over the same three years) of students who are identified as Pasifika.

Annual aims of Pohutukawa School over the past five years have acknowledged that Pasifika students (boys in particular) are underachieving. While various short-term projects have been attempted, none have been based in research and all have failed to address the issue itself in a proactive way let alone make the required actions that would result in effective change. From a simplistic view, understanding why students from particular ethnic backgrounds may be underachieving in our school leads in one of two directions – either a deficit view of Pasifika students or a view of school underperformance.

Identifying the problem/s that are the cause of the under-achievement is vital in order to make effective change that results in a shift in academic performance against the National Standards. Being able to identify the problems/issues accurately is difficult from the perspective of the

⁶ Decile rating- otherwise known as Socio-Economic Decile Bands - are groups into which similar schools in New Zealand are placed. School's are grouped in a way that reflects the average family/whānau situations and socio economic backgrounds of the students at the school. Schools receive a varied amount of financial assistance from the government in accordance with the perceived need nased on the decile rating of a given school.

⁷ The term Pasifika is used with caution and only in this instance as this group identifies with this particular pseudonym.

dominant white European majority that pervades our schools. The knowledge of why failure may occur needs to come from the whānau/aiga/kaiga⁸ and community of the students that are failing in a dual empowered relationship with the school.

The separate issue of what constitutes failure and underperformance standards for individual students as well as the genesis of such aims as measured by National Standards also needs special attention. Student performance needs to be assessed against the overarching goals of the New Zealand curriculum and the goals as set by individual schools. While schools need to facilitate learning and growth that connects to learners as culturally located individuals, they also need to ensure that students have the required skills and knowledge in order to succeed in modern New Zealand society that students will enter when they finish with their formal schooling. This balance – teaching and learning for a direct purpose is important for schools (including Pohutukawa School) to navigate through clearly.

2.2 Description of the Ka Pai Kai initiative

In March 2009, a major tertiary provider and Pohutukawa School signed a Memorandum of Understanding to develop and implement specific areas of potential collaboration and cooperation. These included: nutrition and physical activity; access to tertiary education for Māori and Pacific students; exchange of staff; and, joint research and teaching programmes. The Memorandum of Understanding is for five years and is an agreement with the Board of Trustees.

One aspect of the Memorandum that is most visible is the physical activity and nutrition programme entitled Ka Pai Kai; which is unique to Pohutukawa School. It has been structured to suit the needs, strengths and particular cultural context of Pohutukawa School. The programme has been guided by known public health research and since inception has had the ability to evolve and change to suit the dynamic nature of a school.

Ka Pai Kai was introduced to Pohutukawa School in late 2008 and was initially linked to the Ministry of Health's 'Healthy Eating Healthy Action' (HEHA) programme and funded through a small grant from the Hutt Valley District Health Board. The annual Ka Pai Kai contract is agreed to and signed by management of the school.

The tertiary provider has borne the developmental and programme costs of Ka Pai Kai to

⁸ Translation of extended family in Te Reo Maori/Gagana Samoa/Gagana Tokelau

facilitate design and customisation to our specific context. This includes the 0.2FTE⁹ for classroom release of the Lead Teacher (the author) and other significant funding for resources linked to the key activities of the programme. Massey University actively supports the school and the Ka Pai Kai programme as part of the University's commitment to Community Service and Research (MU Charter 2.8).

The fluid nature of the programme has been possible through the development of this relationship with the University. However, key fundamental principles have guided the programme, namely: catering for the ethnic, cultural and social diversity of the school is the expectation not the exception; findings from public health research guide nutrition and physical activity practices; activities are well planned, teacher-led and student-centric, well-documented and evaluated; solutions have been sought from outside the existing practices of the school; the ability to design a programme with the specific aim to remove barriers to learning and participating has been maximised where possible for the school's students as a whole and for Māori and Pasifika students specifically.

The following section is drawn from an evaluation of the Ka Pai Kai programme which was undertaken in 2011. I was a major stakeholder in this evaluation, being both client and programme manager. The purpose of including an extensive description of the programme and its evaluation is to provide context, but also because my thesis will rely on an important finding informed by the programme evaluation – that the Ka Pai Kai Programme was culturally responsive, both by design and delivery.

⁹ Full Time Equivalent

2.3 Ka Pai Kai Evaluation

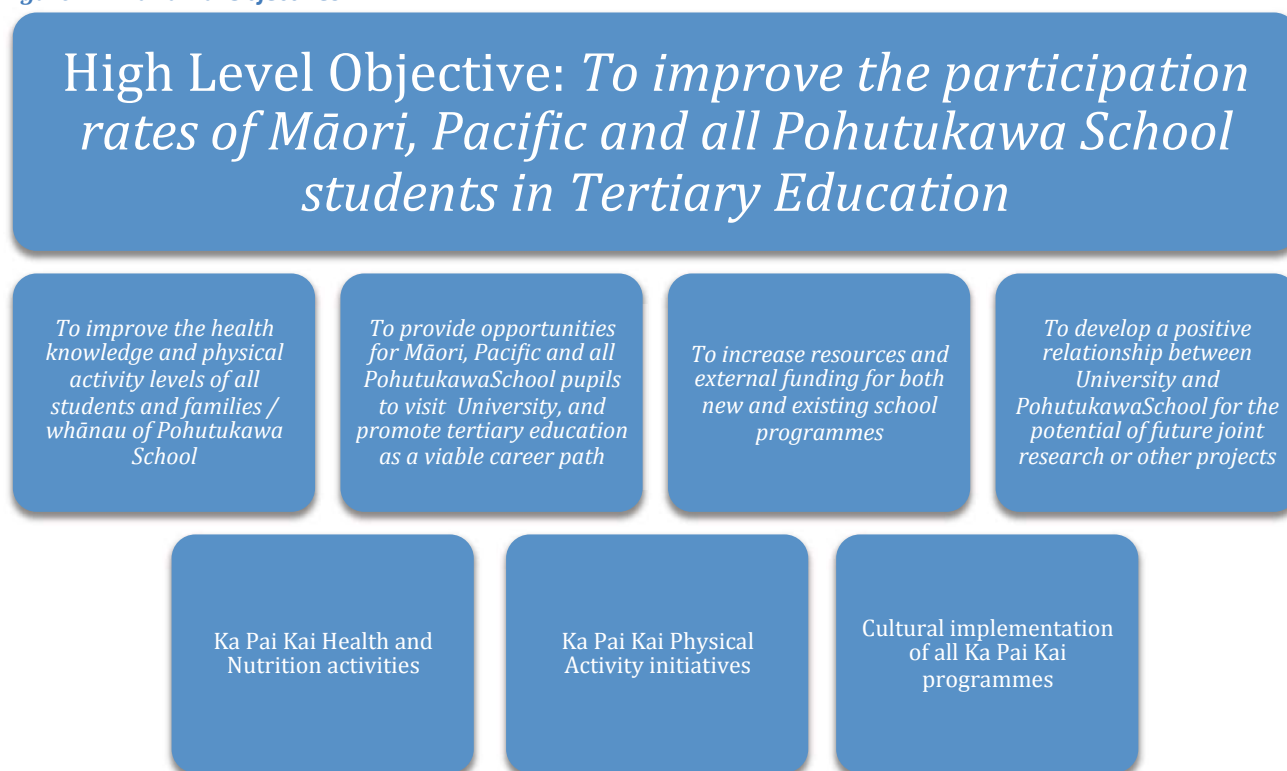
In 2011 an evaluation was carried out to determine the activities that had the biggest impact on the students and whānau/aiga/kaiga of Pohutukawa School that have occurred as a result of the Ka Pai Kai programme. When deciding the framework for the evaluation the most significant change methodology (Davies & Dart, 2005) was chosen as a good match for the multi faceted approach of Ka Pai Kai.

2.4 Ka Pai Kai Objectives

There are several objectives of the programme that fall into two levels. The Evaluation (2011) did not directly relate to these objectives and was governed in direction by the feedback that the lead evaluator gained during key stakeholder conversations and interviews. The research that is the basis of this thesis will look more closely at the success of the objectives (although some are unable to be quantified at this stage as they relate to long term goals of increased tertiary participation), as a means to establish a pedagogical framework that is successful at engaging the school community in effective teaching and learning.

The vehicle of Physical Activity and Nutrition was chosen as it was a learning area that parents/caregivers, students and whānau/aiga/kaiga from various cultures, socio-economic backgrounds and skill sets could relate to and participate in. It was not an area that had been identified as being a particular weakness of Pohutukawa School, nor was it a strength. The universal nature of Physical Activity and Nutrition was a key element in attempting to engage with students and parents/caregivers from this very disparate group.

Figure 1 - Ka Pai Kai Objectives



2.5 Ka Pai Kai Activities

The various initiatives of the Ka Pai Kai programme intended to achieve these outcomes are identified in the figure 2. These initiatives are not presented in a particular order, each draws on a collective evolution of all other initiatives and evidence, advice and expertise gained at the time of initiative inception. Following figure 2 the activities are summarised to identify the themes and elements that are present within the implementation of the programme. The years that each initiative was active are identified after the title in brackets

Figure 2 – Ka Pai Kai Activities

Teacher Release Time



Fundraising Applications



School Garden



Ka Pai Kai Unit of work



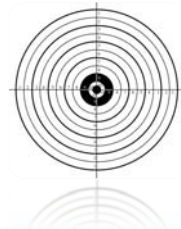
Ka Pai Kai books



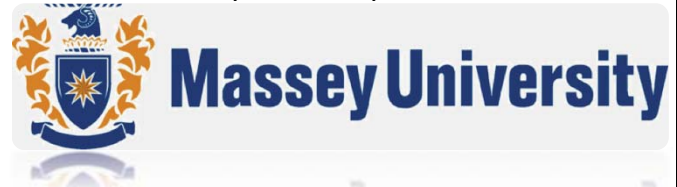
Ka Pai Kai - Kiwisport partnership



Targetted students



Massey University Interaction



Resources



Traversing Wall



Ka Pai Kai Seasonal Challenge Bags



Pumpkin Competition



10,000 Steps programme



Ka Pai Kai Term Newsletters



Parents with degrees Programme



Ka Pai Kai Assemblies



Fruit Weeks



Gymnastics



Dance Lessons



Teacher Release Time: (2009, 2010, 2011, 2012)

The inclusion of teacher release time has been central to the success of the programme (Doherty, 2009) Funding has allowed release for 0.2 FTE. Having an in-school teacher resourced to manage the programme has meant the Ka Pai Kai activities are planned into the school calendar with ease and all in-school activities are customised to the school, to ensure little disruption to teachers and the school/class timetable. Providing this release has meant other teachers have had to do little of the planning or preparation of tasks. Involvement of all the teachers in the school in the decision making process has increased to ensure that there is sufficient 'buy in' from the staff – an aspect which the Evaluation identifies as a key success factor to Ka Pai Kai.

At the decision of the Lead Teacher the teacher release time in Term 1 2012 became less structured and the amount of time focused on Ka Pai Kai reduced – this was to be to the detriment of the Ka Pai Kai programme. Aspects covered during this time were less organised and more of an add-on as opposed to normal part of standard operational procedure.

This was to be a good test of the makeup of the Ka Pai Kai programme which had always been focused on removing three key barriers often found in schools: time, funding, and resources. The funding and resources were still present but without devoted time the programme failed to flourish as it had in previous years. The paradigm shift that the programme set out to work through in order to achieve the objectives was based on critical analysis, public health research and educational pedagogy. By removing an enabler (in time available for the lead teacher to complete the task) the educational pedagogy could not be enhanced and developed, leading to a breakdown in the shift to a new paradigm within an educational setting and as a result less effective implementation of the programme.

However, as part of the standard critical analysis that is part of Ka Pai Kai, this was reviewed at the end of the first term and modified to once again ensure that teacher release time was scheduled and used from Term 2 onwards.

Garden Club: (2009, 2010, 2011, 2012)

The school garden was officially opened by Sir Peter Snell in August, 2009. The programme has evolved over time to suit the availability and needs of the Garden Club Committee of adult

volunteers. Student Garden Club members meet on a weekly basis and participate in all aspects of the process, from weeding, planting and harvesting to selling produce at the gate. The garden club is open to students from Year 4 to Year 8.

A key aspect of the garden club has been its parental involvement. This involvement has been managed by the lead teacher to accommodate the various community members that have offered their time. Key personnel in this area have enabled the lead teacher to step back from the day to day running of the garden club. The use of older children in the garden is for obvious safety and competence reasons as well as limiting the numbers who participate. Over the course of the garden club the physical properties of the garden club have evolved from seven singular 1mx1m boxes in 2009 to a landscape designed gardening environment, and an extended large 8 x 3m raised garden where a bigger range of crops are now grown. This evolution has come about as a result of the critical analysis that has occurred throughout; critical questions have been asked constantly by the Ka Pai Kai lead teacher and the Garden Club Committee about how to get the best out of each situation in order to maximise school space and student enthusiasm for the sake of real life learning experiences. Emphasis has also been given to provide all students with the basic knowledge of how to grow simple vegetables at home as a healthy and cost effective food source.

Fundraising Applications: (2009, 2010)

The table below lists the additional funds that have been received to support Ka Pai Kai.

Figure 3 - Ka Pai Kai *Fundraising applications*

Item	Funder	Amount received
Ka Pai Kai -	Hutt Valley District Health Board HEHA	\$5000
School Tracksuits	Pub Charities	\$2411
Gymnastics Floor Mats	Pelorus Trust	\$2190
Water Fountains	Hutt Valley District Health Board HEHA	\$3105
Traversing Wall Matting	Pub Charities	\$3681
Traversing Wall Panel	Hutt Mana Charitable Trust	\$1000
Traversing Wall donations	Various community supporters, (including past and present parents and local businesses)	\$5000
	<u>Total</u>	<u>\$22387</u>

The use of the Ka Pai Kai lead teacher time to leverage more funds is an underused concept in the primary education sector. No fundraising applications were made in 2011 due to other funding applications being made in the name of Pohutukawa School.

Ka Pai Kai Teaching Unit: (2008, 2009, 2010, 2011, 2012)

The annual Ka Pai Kai unit is often seen as the central activity in the Ka Pai Kai calendar – it has had various focus areas each year; including healthy breakfasts, school lunches, hot lunches, and cultural cooking. The units have had repetition of the key ideas of portion control, balanced eating, and understanding what healthy and unhealthy foods are. The challenge has been to repeat the key messages at the same time as maintaining interest from the children, families and staff. The intention was to always repeat key messages in order to have some impact on the eating and activity habits of students and their whānau/aiga/kaiga. A key aspect of the unit has been the whānau/aiga/kaiga homework component where the students designed a healthy meal, and the winning entries from each class were made by volunteers for all students in that class. The inclusion of a home learning task was with the intent to get the whole whānau/aiga/kaiga talking about the healthy food ideas that were being discussed at school. This meant that the work that the school was doing was going into the home and vice versa. Breaking down the cultural dissonance occurred even more overtly in 2011 where the students were asked to bring a meal of their own culture into the school to be photographed. This showed the value that Pohutukawa School and Ka Pai Kai in particular placed on each of the many cultures within our school.

Ka Pai Kai Book: (2008, 2009, 2010, 2011)

The Ka Pai Kai book has been a product of the Ka Pai Kai week. The ‘winning entries’ in the design-a-healthy-meal competition in 2008 - 2010 had their meals and recipes produced in an 80 page book. A free copy of the book was given to all families. In 2011 the book did not focus on winning entries, but had all recipes included from families who were able to bring in, or make other arrangements to have their family’s meal photographed.

The inclusion of a whānau/aiga/kaiga in creating the meal designs and bringing into school the cultural kai was backed up with a tangible resource going into homes in the form of the healthy ideas books. Whānau/aiga/kaiga wanted to look through the book as their own children were represented in the book – in this way the book reflected the many cultures that we have at Pohutukawa School.

KiwiSport Partnership: (2009, 2010, 2011, 2012)

The Pohutukawa School KiwiSport Committee has been set up and run as part of the Ka Pai Kai programme in response to the government roll out of the KiwiSport initiative. Ka Pai Kai matches the government funding dollar for dollar. This is worth approximately \$2,200 annually, in addition to the organising of the parent volunteers and time taken to follow through on decisions made as part of the KiwiSport committee mandate. Leveraging more funds has meant the Ka Pai Kai brand and ideals have been able to go further and link into existing or new initiatives such as Kiwisport.

Target Students: (2009, 2010, 2011)

The Ka Pai Kai programme has focused on selected students who have specific needs. Information is confidential but resources have been used for medical professionals (health testing prior to physical activity programmes commencing), sports equipment and fitness activities and travel. By understanding the community, through positive relationships that are respectful and aware of cultural divides, Ka Pai Kai has been able to assist students where there has been an obvious need in a cultural safe and respectful manner.

Tertiary Provider Interaction: (2008, 2009, 2010, 2011, 2012)

The brand exposure of the particular tertiary provider has always been secondary to the exposure of any tertiary institution as an education pathway for Pohutukawa School students. Annual trips of selected year groups to tertiary providers, including but not exclusive to the particular University, have been organised using Ka Pai Kai resources. The tertiary provider employees and resources have been accessed in a variety of areas. (Eg: Pohutukawa School has participated in the Dental Jungle evaluation project and the Health Environments research project.)

Resources (2009, 2010, 2011, 2012)

The following school-wide resources have been purchased using Ka Pai Kai funds. Most of these resources now belong to the school. A small number are on loan to the school and can be used at the discretion of the Ka Pai Kai lead teacher.

2009

- Digital Camera for Class use
- Teacher Resources – Fundamental Movement Skills
- Apple Peelers
- School netballs
- Mini hurdles
- Crazy Catch
- Table Tennis bats and balls
- Material and labour for school garden construction
- Garden shed
- Large electric blender
- Junior sports equipment
- Gymnastics equipment
- School Notices Display Board
- School singlets for sports teams
- Netball post pads
- Small fridge

2010

- Playground Markings
- Front Row to Go-sound system
- Fridge Freezer
- Microwave and other cooking equipment
- Playground Fixtures

- Netballs
- Gymnastics equipment
- EzyUp Gazebo (50:50 with PTA)
- Plants and materials for Year 8 Legacy Garden
- Table Tennis table

2011

- Netball poles
- Cooking Equipment
- Stop Watches
- Electronic scales
- Literacy books related to Health Eating and Health Activity
- Traversing Wall Panel

2012

- 2 x iPad
- Digital Camera

Additional funding from Ka Pai Kai has also been used for:

- Buses to sports and other activity events
- Swimming pool concessions
- Swimming Coach payment
- School sports cluster association fees
- Dance teacher payment
- Gymnastics coach payment

Traversing Wall: (2011)

The traversing wall was a collaborative venture whereby sponsorship was sought for each traversing wall panel as well as the safety matting to cover over the concrete at the base. The wall was approved by the Board of Trustees and the Proprietor in 2010. Panels were sponsored by: local businesses; grants boards; past and present school families; and, the Pohutukawa School PTA assisted with successful grant applications. The traversing wall is an 8-meter long wall that is attached to the side of a school building. Students move along the wall and remain a maximum of 500mm high at all times. Twenty square meters of safety matting is below the wall for added safety protection. Ensuring that students have a variety of activities for break times/after school is vital to expose students to all possible physical activity options. The lead teacher attempted through Ka Pai Kai to not impose my own beliefs about which sports should/shouldn't be played/participated in, as that could be both uncritical and biased by my own cultural view.

Ka Pai Kai Seasonal Challenge Bags: (2010, 2011)

In terms three and four in 2010 and Term 4 in 2011 each student in the school received a Seasonal Challenge Bag. These bags were custom made for Ka Pai Kai, and included five or six challenges relating to physical activity and nutrition printed on the side of the bag. The bags contained resources that helped each student and their family achieve the challenges (e.g. a volleyball, vegetable seeds, activity dice, and frisbee). Classes then focused on each challenge for 3-5 days through informal discussion or fitness and all students participated in small 'whole school' activities related to the challenges.

Ka Pai Kai Assemblies: (2008, 2009, 2010, 2011)

Ka Pai Kai assemblies present an opportunity to celebrate the successes of the programme as well as to acknowledge the various groups and individuals that have supported the programme. There has been no set format to the assemblies. They have been as varied as a mihi whakatau (powhiri and welcome) to Sir Peter Snell or having guest speakers Neemia Tialata (All Black) or Billy Graham (New Zealand Boxing Champion). Each assembly attempts to be interesting and community orientated, and are attended by parents and families.

Pumpkin Competition: (2010, 2011)

The pumpkin competition involved the garden club planting donated pumpkin seeds in donated seed trays. Seedlings were grown and then distributed to every student in the school. Students were given instructions on how to plant and care for their pumpkins. Students were then given a month to bring in their pumpkin to be weighed and the heaviest pumpkin won a prize of a dinner voucher for a restaurant owned by a student's parent. More than 50 families had a pumpkin weighed over the two years of the programme.

Fruit Weeks: (2009, 2010, 2011, 2012)

For one week every term, fruit is given to all students every day at 2:45pm. This is to encourage healthy snacking and student school leaders are responsible for distributing the fruit. By removing the barriers to healthy eating habits, all students are exposed to this healthy action. Unlike other Fruit in Schools programmes, the intention of the once a term timeframe was to ensure that a reliance on the school providing the healthy food was not developed in households.

10,000 Steps: (2009)

For ten weeks, teams of staff members competed in a pedometer challenge. All team steps were recorded weekly and the winning team had a small celebration in their honour. Teams of staff members walked together and also set up their own walking groups.

Gymnastics: (2009, 2010, 2011)

A professional gymnastics coach has been employed by Ka Pai Kai to ensure all gymnastics instruction is carried out in a safe manner with best possible practice being adhered to. A large amount of parental support has been required. This is greatly appreciated and helps ensure the six-week programme has been as beneficial as possible for the students.

Ka Pai Kai Term Newsletters: (2009, 2010, 2011, 2012)

To celebrate the many successes of the programme and the community participation, an 8-12 page newsletter focusing on recent Ka Pai Kai activities is distributed to each family and other key stakeholders each term. These full colour newsletters have a high ratio of photos in order to appeal to students and parents alike. This form of communication has been widely praised by

many in the community as an effective way to get the attention of all whānau/aiga/kaiga. Messages about upcoming events are also present in the newsletter, to ensure that support and enthusiasm is maintained.

Dance lessons (2012)

Part of the constant evolution of Ka Pai Kai is trying new initiatives and testing their suitability to the needs of the school. Although Pohutukawa School regularly covers dance as part of its curriculum, it has always been run by the existing classroom teachers with varying ability. Ka Pai Kai's version of dance was introduced in 2012 with two trained dance instructors leading all classes through a programme over six weeks in the lead up to a sharing performance concert. While the programme was variable, teachers have identified the need to be more consistent across classes as part of the regular evaluation process of Ka Pai Kai. The ability demonstrated by a professional dance expert was a powerful motivator for all staff and students; the programme was carried out with the usual high energy and fun atmosphere of Ka Pai Kai.

Parents with degrees (2012)

The senior class at Pohutukawa School, a year 7/8 composite, is required to take part in careers education as part of the New Zealand Curriculum (Ministry of Education, 2007). In 2012, a new initiative was introduced that involved parents from within the Pohutukawa School community coming into the senior class to share their experience of tertiary education, and the decisions that led to receiving a degree. The parents that were involved consisted of a variety of cultures and genders and had degrees in psychology, business, education and more. The students were totally in charge of the project and planned, carried out and evaluated one Parents with Degrees session each week for eight weeks. The programme was able to be supported by Ka Pai Kai through the teacher release time required to plan the programme overall as well as resources of kai for the final parents with degrees session which was a summary of all speakers and involved the students thanking the parents before eating together. Ka Pai Kai also purchased two iPad tablets to assist in the planning and recording of the sessions as well as the creation of a short video of each visitor.

This was a powerful way to engage a wider demographic of parents in day-to-day school, as well as showing parents as being experts in chosen fields. It provided excellent role models for all students in many forms.

2.6 Ka Pai Kai Evaluation Summary 2011

The Ka Pai Kai evaluation (Doherty, 2011) was carried out by Joanne Doherty (Doherty & Associates), who is an independent and experienced evaluator. Joanne met with myself as Lead Ka Pai Kai teacher and Professor Chris Cunningham (Massey University chief funder) to discuss the format of the evaluation that was to be commissioned by Massey University. It was decided that the evaluation would utilise the Most Significant Change methodology (Davies & Dart, 2005).

In an attempt to not lead the community members, parents, students, staff and other key stakeholders several methods were not chosen; namely questionnaires, surveys and individual prescribed interviews. A range of group interviews and informal conversations were held that enabled people to share their own stories about Ka Pai Kai.

Teacher release time was made available to ensure that teachers were not burdened with extra time commitments after school hours. Students in years 4-8 were selected by their class teachers for their eloquence and ability to have original thought. There were 3-5 students in each group with a range of genders, cultures and ages present within each interview.

In order to make the interviews/focus groups as productive as possible, various times and days were made available to parents and the offer to meet at other times to be arranged was made. After the first of the three focus groups, it was evident that there was a lack of Pasifika parent involvement in the evaluation. From here, one family was approached to come along to the next session. This was the only direct request that was made for participation in the interviews/focus groups. Several parents wished to continue the discussion with Joanne after the focus group's allocated time was finished and Joanne accommodated all such requests, visiting houses and allowing people to tell their story.

These stories were then compiled into the evaluation findings. Like all research methodologies the most significant change methodology has certain advantages and disadvantages.

The advantage of using the most significant change methodology is that people were enabled to share their own personal stories and anecdotes without being limited to a survey response sheet or direct and structured questions about set topics. The facilitator of the research was also able to make sense of a large amount of complex information collected in various stories from the field which would be difficult to manage using other methods (Willems & Crawford, 2007).

The disadvantages of the most significant change methodology were based around its focus on the significant changes – areas where there was no or little change or impact were not raised in the conversations by the key stakeholders (Davies & Dart, 2005). The evaluation was entirely driven by the funder to address the impact outcomes of its expenditure. There was no thorough evaluation on the programme from a sociocultural or pedagogical perspective as a means to address what management aspects were most beneficial.

Key findings coming from the evaluation were that:

- *Reducing the barriers around funding, time and culture, and having an enthusiastic and skilled Lead Teacher provides a positive platform for implementing changes for students and their families, within the existing school curriculum.*
- *The release of a competent staff member as lead teacher was crucial to the success of the programme*
- *Pohutukawa School students' awareness about healthy food has been enhanced by a variety of key activities and creative health information messages*
- *The students have particularly enjoyed the exposure and participation in a variety of physical activities at school and in the community. Many of these were new sports or activities for the students to try.*
- *A further opportunity is for the tertiary provider and Pohutukawa School to explore the potential of using the Ka Pai Kai methodology for other curriculum areas or settings, and to reach some consensus from the school community about what this could include.*

Chapter Three – Literature Review:

National and international research framing my own investigation

A literature review is vital in order to place my own study within the broader work of researchers and academics both nationally and internationally. This chapter will provide the setting from which I chose the initial framework that was presented to the staff in the first staff meeting that was part of the research.

The literature that I have focused on has been categorised in three ways as a result of findings within the literature itself. The first section identifies the ‘problem’ that I am trying to solve; I provide definitions of terms from appropriate literature as well as position my own view of each term. The remaining sections have been created in response to the identification of two questions that are raised when implementing a programme that is culturally responsive and relevant, namely: *Is the programme that is to be implemented culturally responsive and relevant?* and: *Is the process of implementation culturally responsive and relevant?*

For each section I present a range of evidence on each issue. This evidence has been used as a base from which I have built my analysis of the primary data that I have collected. The three sections of my literature review are given under the following headings:

1. What is the problem that my research sets out to solve?
2. What makes a programme culturally responsive and relevant?
3. What makes the implementation of a programme culturally responsive and relevant?

3.1 What is the problem that my research sets out to solve? (Research aim)

In order to fully understand my own research question I offer the following definitions. I will conclude this sub chapter with an elucidation of my research question.

3.1.1 Pedagogy

In carrying out the literature review I have been able to identify and articulate my personal professional and ideological growth during my Masters of Education study over the past three years, this is especially so in my own understanding of pedagogy. Throughout my postgraduate study I have changed my focus from the underachievement of Pasifika peoples within context of

the New Zealand Education system in Aotearoa, to the underperformance of that education system to adequately cater for the needs of all students. This has resulted in a change of consciousness within my own belief structures that has become most evident in my interactions with literature, key informants and colleagues.

Just as I have progressed, developed and grown, a number of terms that I deal with in this research have progressed and developed over time, the concept of pedagogy is one such term. The literature that forms part of this review informs me that there has been a progression of what pedagogy has meant to educators as well as certain pedagogical foci.

Many authors have described pedagogy and I posit the following examples that best summarise the literature.

Pedagogy is defined as being the science and methodology of education. Knowles (1970) locates the root of the word pedagogy when he explains pedagogy as “[a] term derived from the Greek words paid (meaning "child") and agogus (meaning "leading"). So ‘pedagogy’ means, literally, the art and science of teaching children.” (p26).

Pedagogy can be looked at from a variety of perspectives, and depending on how close the lens is to the subject being studied, can include philosophical understandings or single, specific and intentional interactions between learner and teacher.

Loughran (2006) explores the terms **art and science** more to focus on the “relationship between teaching and learning and how together they lead to growth in knowledge and understanding through meaningful practice” (p. 2)

As stated - authors, academics, researchers, and educationalists have not only sought to define pedagogy but have also sought to create various versions of pedagogy that focus in a particular direction. One such direction has identified the transitional change from pedagogy as a global philosophy as described above to critical pedagogy and more recently cultural responsive/culturally relevant pedagogy (from here, I will use the terms *culturally responsive* and *culturally relevant* interchangeably as they cannot be made distinct from one another).

Critical Pedagogy has its home in the work of Paulo Freire. The Pedagogy of the Oppressed (Freire, 1970) is a seminal piece (also often called an emancipatory work) that outlines the

nature of dominant cultures in setting the role, limitations and place of minority groups of peoples within mainstream society.

The terminology that is used by Freire to identify the power imbalance of society that is enacted through education is precise; I will use the terms “oppressor” and “dominant majority” with the same precision.

The predicament of the oppressed to not only find liberation for themselves but for their oppressors as well, is a complex construct that can be misconstrued when only half understood. Both the oppressed and oppressors can at times be blind to their role in the societal discord that not only allows such inequitable outcomes but more so - perpetuates it. There is trepidation to give my perspective on the matter, for when I do, it comes from the privileged perspective of a white middle class man. It could easily be seen as condescending and perhaps a form of misappropriation to delve into the minds of the oppressed to offer potential thoughts and decisions.

The ‘dominant majority’ to which I will refer, is not always the *largest* population within particular groups; in fact, to use the Pasifika example, some schools have many times more Pasifika students than Palangi¹⁰, however the dominance and power lies within the group which best aligns with the school (that was set up and run by European peoples for their own children). So while Pasifika peoples may be the majority within a school setting, the strength of the Anglo-Saxon power held within a school is such that it continues to dominate in most cases.

Critical Pedagogy can be defined as a growth from more traditional pedagogical models through to what are deemed 21st century pedagogies. The most traditional of all pedagogies is the transmission model, whereby students are seen as empty vessels to be filled with knowledge. Teachers hold all of the power in such a model as they dictate what information to share, when they share it and to whom they share the information as well as how the information is to be shared.

Progressing forward a more ‘advanced’ model is generative pedagogy; students are participants in their learning and work collaboratively to generate their own understandings with their peers.

¹⁰ Tongan Word for non Tongan, particularly caucasian people

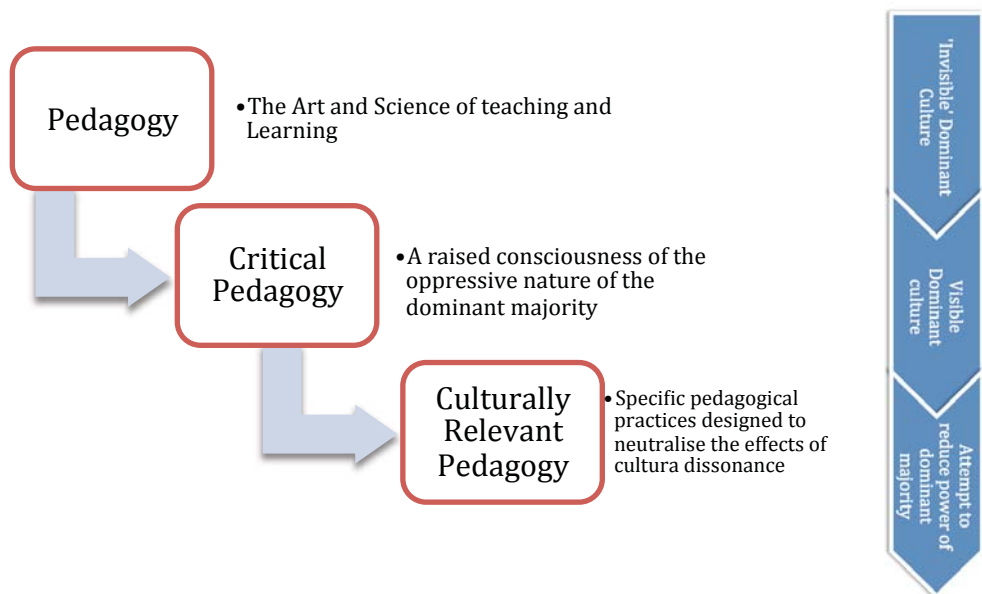
Teachers facilitate learning by providing activities and experiences that encourage learning in order that students learn through doing, discussion and active thinking.

Transformative pedagogy, can also be referred to as critical pedagogy, and sees students take an active role, not only in their learning as prescribed by their teachers but in the design and creation of their own learning experiences. Students seek out real life problems and learn through problem solving and needs based inquiry. Students take learning from what they have read in books and other reference sources and put that learning to the test in the communities within which they live.

Critical pedagogy is the process of questioning what we have done; Wink (2004) describes part of the process as unlearning our current practices in order that we can view them afresh and determine their value, strengths and weaknesses. Although Critical pedagogy is a term that has included much iteration, it has at its heart the desire to raise learners' critical consciousness of the oppression that occurs in society. Freire (1970) identifies three transformative values of consciousness, resistance, and praxis. Wink (2005) rearticulates these as three stages that are integral to critical pedagogy: "To name, To reflect critically, To act" (p26). This highlights the need to first identify current practices for what they are, benefits and limitations included, from an objective perspective with a critical lens. To reflect critically will include the identification of the purpose and aim of selected current practices, and questions around best practice and evaluation against the aims. Finally the stage of action is central to change and growth, adapting current practices and proceeding to evaluate and critically reflect on the value of changes made from a variety of perspectives, including all peoples who are more likely to be oppressed.

Stemming from critical pedagogy is culturally responsive/culturally relevant pedagogy. Within my literature review it was evident that the Ka Pai Kai programme shared many similarities with culturally relevant pedagogy. I will address the literature of culturally responsive/culturally relevant pedagogy in the next sub chapter.

Figure 4 - Pedagogy refined



The research objective therefore becomes how to engage with teachers to adopt culturally relevant pedagogy and to utilise it in their daily programmes. Initially a base understanding of Pedagogy will be sought through the mechanism of identifying the elements of the Ka Pai Kai programme that assisted in the programmes successful engagement with parents and whānau of all cultural backgrounds.

3.1.2 Pasifika – a term of convenience, a homogenising misnomer, or a new culture being formed in Aotearoa

The term given to peoples of Pacific Island heritage who live in Aotearoa has changed and evolved over recent years to reflect the changing way that these diverse groups of peoples are perceived by mainstream New Zealand sectors (primarily the education and healthcare sectors). In the early 1990s people who had origins in the Pacific Islands, were formally referred to Pacific Islanders by various New Zealand government ministries. This had a large impact on how this diverse group of peoples were treated, and on research that was gathered at this time. As an example - research commissioned in 1996 by the Ministry of Social Development focused on identifying “Pacific Island Polynesian attitudes to child training and discipline” (Schoeffel & Meleisa, 1996). The research consisted of interviews with 25 Pacific Island families and while

there was limited discussion about families wanting to instil an understanding of fakatonga¹¹ and fa'asamoa¹² (examples of culture specific discussion), there is no information provided to identify what specific cultures these 'subject' families belonged to, nor any differentiation between cultures in the broad generalisations that are made. By grouping the subjects of the study in this way, and using the one homogenous term – Pacific Islander – the research findings fail to identify any variability between cultural groups within the pseudonym. This theme was also reflected in similar studies of the time (Donn, Bennie, & Kerslake, 1991; Hawk & Hill, 1997; King & Tustin, 1989; Legat, 1988).

The late 1990s saw the increased use of the term *Pacific Island Peoples*; this highlighted the diversity of peoples and the islands and countries of their origin. This was an example of the New Zealand Government's ministries transitioning to a position where valuing each of the *peoples* as a more distinct entity in their own right was important. Ko e Ako 'a Kakai Pasifika (1996) was a Ministry of Education report which highlighted the aims for raising the quality of education for *Pacific Islands peoples* in New Zealand. To highlight the change in perspective from earlier documents – the foreword was translated into several languages of the Pacific Islands Peoples. This showed an increasing value being placed in the identification of the many different cultures that are grouped together for social statistics convenience in New Zealand. Throughout the report aims were identified that represented the various perspectives and voices of different cultural groups based (only) on country of origin.

Early in the new millennium another shift occurred that highlighted the continued evolution of understanding by mainstream New Zealand as to the specific and changing make up of people who are now referred to as *Pasifika*. The term Pasifika does not define an ethnic group (Siteine, 2010; Spickard & Fong, 1995), and is largely particular to New Zealand (Samu-Wendt, 2006). Generally the Pacific Islands that are referred to when the term Pasifika is used are: Samoa, Tokelau, Tonga, Niue, Fiji and The Cook Islands (Nakhid, 2003). However, the change to *Pasifika* highlighted the diversity that is present *within* cultural groups, not only between cultural groups. Although some authors continued to use 'Pacific peoples' (Pasikale, 2002; State Services Commission, 2004), the definition was changing to one that was more aware of diversity and as such in line with the definition of Pasifika.

¹¹ Fakatonga – The Tongan Way "The way of the land and the people" (Gay, 2000, p. 113)

¹² Fa'asamoa – The Samoan Way "The total makeup of the Samoan culture, which comprises visible and invisible characteristics"(Francis, 2006, p. 358)

The term Pasifika has the advantage of being a word from a Pacific language - “essentially, its the Samoanisation [sic] of a Portuguese nod to the Latin phrase Mare Pacificum, or peaceful sea, so named by navigator Ferdinand Magellan” (Perrot, 2007). Samu (2007) adds that Pasifika ‘superficially (even cosmetically)’ (p. 145) means the same in various languages of the Pacific. This serves as a positive in the light that the people that it has been constructed around own at least the terminology, if not the construct itself. This ownership is crucial for the power dynamic and the control of the group being held by those within the group as opposed to being externally controlled. For the counter argument – people who do not readily identify with Samoan culture, but still may be recorded as being Pasifika, may feel that they are being ‘*Samoanised*’ themselves.

Pasifika diversity can be a result of birthplace, religious orientation, or generation. Birthplace can be a factor as groups of peoples from the same country can be from different islands, or villages that have different customs and value systems. There is also an increasing population of New Zealand born Pasifika peoples, Luamanuvao Winnie Laban recently stated “60% of our Pacific population are New Zealand born Samoan” (Okesene, 2012). Religious orientation is an important part of life for many, but not all, Pasifika people; religion is often intertwined with daily life and cultural norms. There are various denominations often within each country origin, and obviously those who are non-religious. Generational differences are potentially one of the biggest variances within groups of peoples with the same ancestral country.

“Pasifika includes recent migrants or first, second and subsequent generations of New Zealand born Pasifika men, women and children of single or mixed heritages” (Ministry of Education, 2008, p. 7)

I posit that ‘Pasifika’ as a term, when used deliberately as an umbrella term for many groups of peoples, attempts to account for variance within groups of peoples as well as between groups of peoples. However, when ‘Pasifika’ is over-used or used uncritically, it is just a synonym for the other terms that preceded it and which pretended to see cultural homogeneity where it didn’t exist. Hence, ‘Pasifika’ needs to be used critically and, whenever there is doubt, full explanation must be given in order to avoid the dangerous assumptions that can occur when a diverse group of peoples are uncritically lumped together. It is used appropriately and explained thoroughly in

various policies and documents of New Zealand Government agencies (Ministry of Education, 2008, 2010; Nakhid, 2009).

Ironically, the only valid issue of homogeneity for Pasifika tends to be the experience that Pasifika students have had within the NZ education system. This experience is negative due to dissonance between home and school, poor achievement rates, misunderstood perceptions of Pasifika peoples as one homogenous group on the part of educators and a failure of the education system to effectively meet the needs of minority pupils in Aotearoa. Herein lies the **need** to create a programme management pedagogy framework; to ensure that these systemic challenges that are faced by a growing number of pupils within our schools daily are eradicated. An evolving and reflective framework is required that is not based on fixed steps but on malleable knowledge of best practice. This is especially the case as the nature of people who are defined as Pasifika is also changing.

3.1.3 The changing face of Pasifika peoples

The population in New Zealand residents identifying with the term Pasifika has shown a noticeable increase from 5% in 1991 to 6.9% in 2006 (Statistics New Zealand, 2012). The following proportions make up the disparate term Pasifika. However, this does not count for the peoples within Aotearoa who have split heritage parents – of which there are many (both Pasifika and non-Pasifika).

Pasifika make-up: Samoans (49%), Cook Island Maori (22%), Tongans (19%), Niueans (8%), Fijians (4%), Tokelauans (3%), and Tuvaluans (1%) (Statistics New Zealand, 2012).

More than half of Pasifika are New Zealand-born and are young; the population is only going to increase as the groundswell of the Pasifika population ages.

As I have highlighted above the notion of Pasifika people being one group is a complete falsity, largely a philosophical error. Not only has the external viewpoint of Pasifika peoples begun to change but – at the same time – the demographic makeup of Pasifika peoples is also changing. Pasifika peoples are now more likely to be second or third generation New Zealanders as opposed to being island born or even first generation New Zealanders.

As a result more Pasifika peoples, children in particular, are exposed to New Zealand cultural practices – Māori and European – more often. This exposure has led to many Pasifika peoples

walking with one foot in each world. One foot in the traditional home world, where life takes many cues from life in the islands and one foot in the westernised culture of schools, workplaces and Māori/Pākehā/European society that permeates Aotearoa New Zealand. Living life in these blended worlds is often mastered by young Pasifika and frequently undervalued by non-Pasifika.

Pasifika peoples in New Zealand are also more likely to be of mixed heritage than peoples in the Pacific Islands. Living amongst peoples of other cultures in Aotearoa New Zealand has led to natural cross-ethnic (and cross-cultural) whānau/aiga/kaiga being created. Not only are Pasifika people charged with learning, maintaining and developing one particular ethnic or cultural heritage but with increased likelihood - several ethnic cultures.

I have personal experience of this changing demographic; variability within the Pasifika population has grown and will continue to grow. Understanding the variety of Pasifika peoples' cultures is vital to ensure that our Tongan students can succeed as Tongan students; our Samoan students can succeed as Samoan students and likewise for our Samoan/Tokelauan students, our Māori/Niuean students and every potential permutation of Pasifika ethnic makeup. We want our students to have their culture be part of their success, we do not want our students to have to leave their own particular and unique culture at the school gate if they wish to succeed in the New Zealand Education system.

3.2 What makes a programme culturally relevant?

There are a number of principles of culturally relevant pedagogy that I have identified as being replicated or contradicted within appropriate literature; a principle being an identified aspect/rule/belief of a programme that can, in regards to my research, be replicated in order to contribute to similar outcomes. Five themes have been used by Brown-Jeffy & Cooper (2011) to organise the various principles covered in other frameworks and research. I will use these same themes in order to organise the principles that I present:

Figure 5 - Aspects of Culturally Relevant programmes



I have chosen these themes as they provide a wide scope of understanding that is reasonably inclusive of all principles identified by a range of authors. However due to the intertwined nature of personal and professional beliefs, the themes are not exclusive and there is some overlap. Within different literature these principles are referred to as dimensions, tenets, and concepts; for ease of understanding I will refer to each as a principle. The literature that forms this section is based on culturally relevant pedagogy and culturally responsive frameworks and programmes.

Identity and Achievement

Identity and achievement are obviously central in any school context. Holistic student achievement should be at the crux of decision-making and daily interaction.

The Education Review Office (2012) identifies that Pacific learners are part of diverse and complex groups of peoples and need to be addressed as individuals so as to best develop students own personal identity. However one point that is not raised is that personal identity incorporates several dimensions. Identity development and acknowledgement is, in many ways, central to student achievement. Identity can be defined as a cultural construct, with culture defined as “the ways in which persons perceive, believe, relate to, and evaluate the world around them” (Brown-Jeffy & Cooper, 2011, p. 72). Students need to be guided and assisted in the development and growth of all forms of identity by culturally located individuals who have an understanding of their own identity. Sheets (2005) identifies that when teachers focus pedagogical behaviours on identity students can develop in their own ethnic identity.

While pedagogical content knowledge is important in the teaching and learning process (Timperley & Parr, 2010), so too is knowledge about students as culturally located individuals (Gay, 2000; Ladson-Billings, 2001; Phuntsog, 1999). Understanding cultural norms, expectations, experiences and familial structures assists in creating links between where students are and their next learning steps. Gay identifies this need when she states:

“Culture encompasses many things, some of which are more important for teachers to know than others because they have direct implications for teaching and learning.”
(2000, p. 107)

Educators that have an understanding of their own culture and identity, and can identify how their identity is divergent or similar to their students’ also have the knowledge to help students develop in their own cultural identity formation and cultural competency. While cultural knowledge is difficult to read about in books and can often be idiosyncratic to particular communities (as opposed to whole cultural groups) through *exposure* and *open discussion* people can quickly pick up cultural knowledge about certain practices and beliefs that communities (Dr. L McIntyre – Personal Communication 10/8/12). Gay posits that too many teachers are “inadequately prepared to teach ethnically diverse students” (2000, p. 106), this can come about through insecurity about dealing with the unknown and avoidance of the potential awkward discussion regarding how best to interact in situations.

While teachers are unlearning and relearning cultural nuances, norms, beliefs and practices as part of cultural awareness, it must be noted that a central precept of Critical Race Theory is that awareness doesn’t equate to colour-blindness or race neutral policies (Ladson-Billings & Tate, 1995). Embracing, celebrating and nurturing diversity of all types turns an historical weakness into a strength of a school or community.

Equity and Excellence

Like the previous theme, equity and excellence are two intertwined principles. It is vital that teachers understand the difference between equality and equity at a foundation level for everything that transpires in class and school. This is especially the case for whole groups of students who are all being underserved by the education system. To simply accept differential outcomes based on ethnic lines is to reinforce the oppression of dominant culture within society and ensure that the discrimination of an education system is continued. One aim of culturally responsive pedagogy is the conscience raising, and struggle against, discriminatory structures

within society, this cannot take place if the school is reinforcing such discrimination (Parhar & Sensoy, 2011).

Several authors identify the dispositions of staff as a central principal of culturally relevant pedagogy. The types of dispositions that are identified as being appropriate are varied but include three main themes:

- Understanding difference is a positive part of the class or school.
Having a positive disposition and affirming attitude was identified by several authors as being a fundamental orientation for effective culturally responsive pedagogy (Brown-Jeffy & Cooper, 2011; Ladson-Billings, 2001; Phuntsog, 1999; Villegas & Lucas, 2002).
- Understanding differentiated instruction is essential.
There is a need for an unwavering and vehement denial of deficit theorising to explain away underachievement. Coupled with this is the need for educators to actively understand that one size does not fit all (Bishop & Berryman, 2006; Brown-Jeffy & Cooper, 2011)
- A commitment to act
Quality teaching has as a basic premise focusing on student achievement, and ensuring high standards for all students. There must be desire and drive to provide the best possible circumstances within which we ask students to learn. Mana motuhake is the principle within Te Kotahitanga that refers to the need for teachers and educators to care for the performance of their students. (Alton-Lee, 2002; Bishop, 2005; Ladson-Billings, 2001; Villegas & Lucas, 2002)

Each of these dispositions promotes equitable outcomes and high standards of excellence in both academic and holistic terms.

Developmental Appropriateness

One of the most important aspects of developing culturally competent teachers is to identify and acknowledge that each individual is a walking example of his/her individual culture. All pedagogy therefore carries a certain culture; appropriate instruction is integral to both make the teacher aware that they are permeating their own culture and to adjust his/her own practices to be

multicultural in nature (Alton-Lee, 2002; R. Bishop & Berryman, 2006; Gay, 2000; Sheets, 2005; Villegas & Lucas, 2002).

Literature confirms that the culturally relevant programme that is to be delivered needs to be appropriate in terms of: instruction type; learning environment; feedback; learning style; motivation; and, engagement.

Cultural characteristics can provide information on how best to provide appropriate instruction techniques, but caution needs to be taken to ensure that all students within one cultural group are *not* treated the same. Some student will fall into various cultural groups and therefore may act out various roles depending on the circumstance. Gay believes that teacher education students should be the starting point for change in order to confront the “misconceptions and controversies surrounding learning styles” (2000, p. 113). Whereas the Te Kotahitanga programme is an intervention style programme being run in schools identifies Wānanga and Ako as key aspects of educating students whose culture falls outside of the mainstream Eurocentric culture that saturates schools in Aotearoa. Wānanga involves a ‘rich and dynamic sharing of knowledge’ (Bishop, Berryman, Cavanagh, & Teddy, 2009, p. 5) and involves teaching and learning by both *teachers* and *students* through a range of interactive strategies.

The ‘*rich and dynamic sharing of knowledge*’ through interactive strategies is identified by Villegas & Lucas (2002) in *Strand 6: Culturally Responsive Teaching Practices*. They identify the central need of teachers to create an environment that promotes personal engagement by embedding learning in real life topics that are high interest and culturally located, allowing the role of the teacher to be shared by all students as well as the teacher. Student task engagement is also identified in the Best Evidence Synthesis by Alton-Lee (2002), although specific and appropriate feedback is also added onto the characteristic relating to appropriate instruction.

Two of the Teacher Pedagogical Behaviours (TPB) identified by Sheets (2005) relate to appropriate instruction; ‘Language’ and ‘Instruction’. ‘Language’ is identified as a cultural tool that powerfully communicates thoughts, actions and feelings often in a culturally located manner. The Student Cultural Displays (SCD) that are a result of the TPB are an increased language base as well as an awareness of what type of language is required in various social situations. Appropriate instruction would not only model and teach students how to use language in school settings but base this learning in cultural knowledge and also build on that

cultural knowledge. 'Instruction' is a TPB that facilitates construction of new knowledge from a culturally located base, the accompanying SCD 'Reasoning Skills' explains how students develop the ability to reason in order to link new ideas/concepts/activities to existing knowledge and learn as a result.

Understanding developmental appropriateness is central to the concept of shifting a student from where they are to where they need to be in a particular learning area. An inclusive curriculum is central to ensuring that students can all access the curriculum from a similar social vantage; connections to real life for each learner need to be accentuated and encouraged constantly (Parhar & Sensoy, 2011). Instruction techniques and modes must also enable students to both access and connect to the content, in order for teachers to be able to vary their direct pedagogical approaches they need to know their students and their students' needs.

Villegas and Lucas (2002) highlight this need to know students and their learning and social needs as a means to provide appropriate instruction type and curriculum content. By understanding students' experiences outside of school, teachers have the potential to be able to increase motivation and engagement as a method of increasing student outcomes.

Gay (2000) identifies that culture is deeply embedded in all daily interactions, rituals and habits – for teachers this includes instruction and student interaction. In order to best cater for the diversity that is present in classrooms within Aotearoa, teachers need to first understand their own culture and cultural practices which may be invisible to them personally in order that they can open up their instruction and interaction practices to be more culturally open and appropriate for all students. This is a fundamental action of the effective teaching profile that forms part of the Te Kotahitanga (Bishop, et al., 2009) programme wherein Ako is defined as “a range of strategies that promote effective teaching interactions and relationships” and Wananga is defined as “effective teaching interactions with Māori students as Māori”. Both of these examples recognise that students have their own cultural norms that the teacher needs to identify, adapt to and exploit. Providing an environment within which this developmental appropriate action can occur is vital. Teachers being cognizant of this environment which can typically stifle students being able to achieve with their own culture and through their own culture is integral to make a shift in institutionalized racism that is predominant in the New Zealand Education system.

Appropriate instruction meets appropriate learning through interaction and relationships – one other manner in which these two meet is through feedback given to students. The ability of teachers to effectively communicate next learning steps and identifiable attainment of set objectives through feedback, in a manner that is fully understood by the learner, is central to increasing student achievement (Alton-Lee, 2002).

Teaching the whole child

Like all themes addressed by Brown-Jeffy & Cooper (2011) *Teaching the whole child* is closely linked to other themes, especially understanding development appropriateness.

Learning occurs at the juncture of where students are, and where they are going to next. Knowing the next step in pedagogical content is impossible without knowing from where the next step is to be taken. Whereas the theme identified above focuses on teacher knowledge about the culturally appropriate, developmentally appropriate and learning/teaching style appropriateness of pedagogy with students within their care, this theme is more specific to understanding the need to know each child as an individual. “Teachers also need insight into how their students’ past learning experiences have shaped their current views of school” (Villegas & Lucas, 2002, p. 26). Teachers need to know about their students in order that they might best be able to help teach them not only curricular, but also social and metacognitive skills, learning orientations and societal values. The need to understand students and their own particular learning needs is vital to ensure that teachers can respond to the changes in learning and learning processes that they observe (Alton-Lee, 2002). By knowing students, teachers can identify learning orientations and develop student self-regulation as a means to achievement (Alton-Lee, 2002).

Establishing a learning community within schools is central amongst staff communities, parent communities and centrally student communities. While various authors describe this learning community in various ways, from a caring and inclusive classroom (Phuntsog, 1999) to whakapiringatanga – “a secure well managed learning environment” (Bishop, et al., 2009, p. 4), the central crux of any community is required – an interdependent environment with shared values and aspirations. Reference is repeatedly given to the term – ‘build’ as in ‘*build a learning community*’, this gives emphasis to the need to purposefully and methodologically create an environment that serves the needs of the community. Learning communities are not solid states

but rather evolving and transitional places that should demonstrate cultural caring (Gay, 2000). Sheets (2005) posits that the teacher pedagogical behaviour of setting up a culturally safe classroom context leads to student cultural displays that include self regulated learning. This culturally safe classroom is not just ethnically safe but acknowledges and accepts all social culture norms and experiences that students bring into the class. By valuing the whole child, and having shared expectations amongst staff of what that may look like, all teachers can attempt to develop each child within a school holistically.

Critical Race Theory posits that viewing the child as a whole child integrates home life and schooling, and establishes that students are present at school with knowledge banks that may be completely distinct, but not inferior, to that of a peer or a teacher (Brown-Jeffy & Cooper, 2011).

Student teacher relationships

Central to Bishop's work with the Te Kotahitanga programme is establishing positive relationships between teacher and student as a means to enable connections that increase motivation, understanding and potential for increased student outcomes (Bishop, 2005). Outside of immediate family and familial friends, teachers can play the role of a significant adult role model due to the time spent at school (Brown-Jeffy & Cooper, 2011) and relative closeness of the relationship. Few other adult roles require a close and regular working relationship with children and young adults.

The importance that teacher development and education plays in student relationships is immense, teachers not only need the disposition to connect with students (as discussed in the theme – *Equality and Excellence*) but also access to literature and expertise that can assist in facilitating improved relationships with students. This literature and expertise may be in the area of socio-political understanding and development (Ladson-Billings, 2001; Villegas & Lucas, 2002) or it may be cultural knowledge specific.

The teacher is not only responsible for ensuring positive and productive relationships with students, but also between students (Brown-Jeffy & Cooper, 2011). Establishing the expectation and normalisation of positive relationships for all provides the best potential for students to connect with what they are learning and with whom they are learning.

The positive relationship is not without barriers to overcome; teachers need to be aware of the power imbalance and differences in the role of a teacher within various cultural groups. The teacher sits in the dominant role within the relationship due to:

- Age, with all societies generally respecting their elders;
- Position, teachers are the providers of knowledge and experiences;
- Influence, teachers not only assign grades but can direct students into certain areas of study or extra curricular focus; and,
- Authority, teachers set the rules and regulations for class behaviour and can reprimand students when these expectations are not met.

These aspects are varied and can change depending on the age of the student and more so because of the various cultures that are present within a class. The role of the teacher is a respected one within western society, but this respect is not given unquestioningly and without reservation. In other societies, particularly in Aotearoa - that of Pacific peoples, the role of the teacher is highly revered, highly respected, and without reservation as person to whom the highest regard must be given. Teachers need to be aware of these differences in perception of their role, so as to break down barriers and establish a relationship that is more in tune with the relationship that is needed in today's schools based on equity and interconnectedness.

One reason that is commonly given by Pacific peoples within Aotearoa as to why they immigrated is for the improved life choices available of the family/whānau/aiga/kaiga, especially future generations (Nakhid, 2003). The major potential for lifestyle improvement lies within education; therefore there can be immense pressure on children to make the most of education. There can also be unhesitating and wholehearted faith in the teacher by the parents and caregivers, which must be addressed when developing productive relationships which include involving parent/caregivers in the education of their children.

3.3 What makes the implementation of a programme culturally responsive and relevant?

As well as determining whether a programme is culturally relevant or not, literature also identifies elements of implementation that enable cultural responsiveness. This next section explores the recurring themes in contemporary literature that focus on cultural responsive

practices. Unlike the previous subchapter, I have not uplifted an existing design and categorised literature appropriately. The following diagram depicts the main recurring themes that I will go on to elaborate relating to the culturally responsive implementation of programmes within the education sector:

Figure 6 - My collation of elements of culturally responsive implementation



Firstly, to elucidate on my use of the term ‘element’ – I have used the term element to represent a part or component of a whole that, through analysis, can be identified and distinct at one level. While I understand that the qualitative continuous data that I use can never be split into discrete parts, there are themes and ideas within each that help me to define an element as a stand-alone characteristic contributing to the whole.

Each of these elements has been located across literature that relates to cultural responsive/relevant programmes and pedagogy. It has been interesting to note the recurrences of key elements and while some elements are clearly and distinctly involved in the implementation of a programme, many could be involved in the design of a programme instead of, or as well as, the implementation.

These elements are presented in no particular order; reorganisation and classification will occur in Chapter 6/7 (the discussion and conclusion).

Professional Development and Learning

Ensuring a positive working environment that is encouraging and supportive of the professional growth of each individual is integral to any educational facility. Te Kotahitanga has been run in various secondary schools in the country with impressive results (Ministry of Education, 2012), the programme has its base in effecting change in teacher practice through professional development. Teachers need to be agents of change and realise the potential impact that they can have on the lives of students and the culture of a school as a whole.

Professional development is most powerful when it sits within an existing learning environment and aligns with the context and direction of the school (Buck, 2000; Hawk, Cowley, Hill, & Sutherland, 2002; Ministry of Education, 2003). It is important that teachers are given sufficient time and resources and is also sufficiently motivated to develop their own knowledge and skill base (Bolstad, Gilbert, McDowell, Bull, Boyd, & Hipkins, 2012; Melchior, 2009).

The development of professional learning communities to increase the academic achievement of Pasifika students is vital. All ethnic groups identified as part of the “Pasifika umbrella” (Samu-Wendt, 2006) have collectivist cultures, as opposed to the western individualistic culture that is predominant in most New Zealand classrooms. To have a professional learning community that fosters collegiality and collaboration (Department of Education and Training, 2005) not only replicates this collectivist ideal but also allows opportunities for educators to share anecdotal information, and evidence based data, with colleagues in an attempt to have the best knowledge available to them about their students. The cultural dissonance between home and school is confronting for some students whose identity is constantly being challenged by the environment within which they are located (Franken, May, & McComish, 2005). This dissonance is most frequently found in the conversational discourse between Palagi¹³ and Pasifika; by promoting professional learning communities, it is hoped that a better understanding could be gained by all teachers about the nuances of the different Pasifika cultures’ discourse and interactions.

A culturally relevant programme that sets out to be effectively implemented within a school setting needs to factor in the professional development of the teachers and staff of the school.

¹³ Palagi – Samoan word for non-Samoan people, especially Caucasian Europeans.

Teachers and other staff members hold power in the relationship dynamics between teachers and students; by developing the knowledge and skills of teachers a person implementing a programme will be more likely to get buy in, and therefore take advantage of the influence that teachers and other staff members have in schools.

Leadership

Central to the implementation of any programme is leadership; clear and overt leadership can take many forms but is vital in essence for success. Ensuring that a culturally relevant programme is implemented in a culturally responsive manner is existential to the programme itself. Leadership is a widely researched area of education and although elements of leadership are associated with enabling successful implementation of programmes, much is also outside the scope of my research design. I will briefly cover the recurring themes of leadership that I identified within literature that relate specifically to dealing with managing and implementing change within schools.

Leaders are agents of change that proactively focus on the learning and well being of all students. This includes but is not exclusive to: the upholding of professional and moral standards (Gaffney, McCormack, Higgins, & Taylor, 2004); the development of a positive working environment for all staff and students (McNaughton & Lai, 2009); and, establishing and communicating big picture goals, vision and strategy appropriately (McNaughton & Lai, 2009).

The Education Review Office identifies leadership as key for improving educational outcomes for Pacific learners and builds on the descriptors identified above to include building relationships and using accurate assessment data to inform decision making (2012). Relationships will be explored later, however, it is to be noted that the importance of building, maintaining, appreciating and celebrating relationships must be led.

From a contrary perspective, in a leadership survey undertaken by Amituanai-Tolosa, McNaughton, Lai and Airini as part of the Ua Aoina le Manogi o le Lolo: Pasifika Schooling Improvement Research, leadership was not associated with student achievement (2009). This was a small-scale survey (6 schools) and highlighted variance not only between schools but also within schools.

Communication

In high Pasifika settings the element of communication is central to building relationships with

what can often be a culturally diverse parental group to the dominant majority (New Zealand European) educators in New Zealand. Nakhid identified this need to communicate effectively across cultural boundaries after conducting research that suggested many teachers “tend to stereotype parents and believe they have little interest in their children’s education” (2003, p. 17). It starts with the communication that occurs in the classroom and in order to foster a positive teacher/student relationship, “behaviours need to include recognition of student perspectives, affirmation, responsiveness to unusual situations and a general attitude of non defensiveness” (Gorinski & Fraser, 2006, p. 16).

Communication is also vital in the drive to develop ownership of programmes and initiatives, through clear communication comes accurate information sharing and the potential for ownership and ‘buy in’ from staff, students, parents, whānau/aiga/kainga and the community as a whole. The Education Review Office suggests to try new and varied means of communication as a means to get messages to all (2012). However, without a critical approach to evaluating the communication techniques the potentially oppressive management of the school retains full control over what messages are sent and in what manner. Schools need to consult with whānau/aiga/kainga so that evaluation of communication takes place to ensure that the message is not lost in translation. Communication needs to be two way, and checked regularly to ensure that it is effective (Gaffney, et al., 2004).

Communication comprises more than verbal language and when there is variance between peoples’ ability with a particular language, non-verbal language becomes all the more important. Winch-Dummett (2006) distinguishes gestures, proxemics and paralanguage as important non-verbal communication devices that teachers need be aware of in order to communicate with all parties in the most effective manner possible. It is important for teachers to be aware of and make best use of the fact that “students and teachers communicate through a variety of modes to share understandings and offer explicit instruction” (Sellar & Cormack, 2009).

Documentation

Documentation is imperative when executing change in a school, as an element; it is interwoven with all other elements. It provides a base from which communication can come and provides evidence as to rationale and background to decision making. The ‘Teaching as Inquiry’ model identified in the New Zealand Curriculum (Ministry of Education, 2007) follows a process of

implementation and evaluation, this process must be documented in some form in order that effective practice may be replicated and ineffective practice not.

Bishop and Berryman identify the need for accurate documentation in recording classroom observations as part of the professional development and learning of teachers in te Kotahitanga; “Facilitators also ensure that feedback sessions are based specifically on the events recorded or annotated” [emphasis added] (2010, p. 182). To ensure development and productive outcomes from evaluations, documentation must be detailed, accurate and easily retrievable.

Schools are knowledge based in essence, and have a core business of knowledge and skill acquisition; it is imperative that documentation be kept in order to both be used as evidence to inform future decision making and in order to communicate effectively with all stakeholders now and in the future (Stringer, 2009).

This research itself has been contingent on documentation of the school to keep a track of recorded actions and decisions of the Ka Pai Kai programme. Part of the research was the request for school staff meeting minutes, an example of the need for documentation of each element.

Evidence based decision making

Linking into the previous inquiry example, evidence needs to drive decision making, which is then in turn evaluated and that evaluation becomes part of the evidence base. Lai and colleagues posit “using detailed evidence to affect instructional changes in a sustained way requires more than an intervention that prespecifies these changes” (Lai, McNaughton, Amituanai-Tolosa, Turner, & Hsiao, 2009, p. 33) – evidence needs to be continually gathered and used to drive change.

Evidence can take various forms, from academic literature and student achievement data to evaluation response forms. What turns information into evidence is when it is used constructively to find deeper meaning that then informs and guides future decision-making. Whitinui (2010) used the ‘voices’ of twenty Māori students to inform research into the correlation between Kapa Haka and educational benefits. While this was part of formal academic research, the evidence (collection of student voice) that was provided was always accessible to the school – and should have been asked for at any time to guide and inform school practices.

Stringer identifies that evidence needs to drive action, in order to continually improve school systems and capacity in order to meet the needs of current and future students (Stringer, 2009). In the case of Pasifika students, the need is identify evidence that drives future action in the areas of teacher/Pasifika learner interaction, culturally appropriate curriculum development and culturally responsive pedagogical practices is vital (Gorinski, Bruce Ferguson, Wendt-Samu, & Mara, 2007).

Advice and Expertise

This element can be identified as using the skills and knowledge of others to best effect. By gaining the knowledge, skills and advice of 'expert' others at any level of the school system will help aid the development and efficiency of a school. This may be in the form of advisors to senior managers, or it could be in the use of instructors within the class who have speciality skills and knowledge.

Although Stringer identified the need to utilise outside 'experts' in order to improve performance in areas where skills of existing teachers and managers were lacking (2009), 'experts' may be found inside a school. While it may be important to build on areas that are lacking, it would be naive to not seek advice and guidance from others in supposed areas of strength.

In some cases, the skills and expertise that are required may be outside of the scope of the average (read: New Zealand European) teacher; this may include issues of cultural difference. Haddock identifies an example where teachers in a curriculum department used data to determine that Pasifika students were under-achieving, a Ministry of Education Pasifika Liaison Officer, an Resource Teacher of Learning and Behaviour (RTLb) and an English as a Second or Other Language (ESOL) advisor all became involved in an attempt to address the issues (Haddock, 2007). Teachers need to provide their students with the best possible learning environment in order to achieve success, the collaborative approach identified in this example ensures that advice is sought and expertise used - to full effect.

Likewise Te Kotahitanga is a programme that is based on professional development that utilises the skills and knowledge of the staff and external providers to ensure that the best possible environment is created for students to learn in and through. Teachers are involved in co-constructing meetings that use the 'knowledge in the room' to problem solve and collaborate

through reflection on evidence and sourcing of advice from experts in a particular area (Bishop & Berryman, 2010).

Evaluation

The need to evaluate every aspect of the school programme is paramount, this not only relates to the programme itself but also the other implementation elements and processes. Sellar and Cormack (2009) identify the need to research as the first of six recursive pedagogical processes. Research is identified to include other implementation elements such as seeking advice and expertise and using documentation as evidence to make decisions; building on these examples of 'research' is the use of previous evaluations to inform practice. In this example, evaluation is used at the beginning, however the final process 'reflecting' also includes evaluation. This highlights the cyclical nature of inquiry-based education (Ministry of Education, 2007) and the future oriented mindset (Bolstad, et al., 2012) that needs to be prevalent in order to adapt to the needs of an evolving education sector.

Evaluation can take into account both qualitative and quantitative data. Ensuring that people have given feedback relating to programmes and processes is vital for this allows teachers and student alike to have buy in and feel ownership. Evaluation also needs to take into account data that is collected in regard to teacher performance and student achievement (Gavet, 2011; Haddock, 2007).

The need to effectively evaluate, as a means to improve pedagogy, is increased when New Zealand schools are involved with diverse community groups. Parents and whānau/aiga/kaiga can feel empowered if they feel that the school recognises each member of the community as an asset who has a valid opinion in regards to evaluating current programmes and practices. This increased ownership is important when individuals within the community (such as some Pasifika parents) have limited experience with the New Zealand education system or similar education systems around the world. Likewise, for individuals who have had a poor experience with the New Zealand Education system when they were students (such as some Pasifika parents). Breaking down these barriers and developing relationships is central to potentially enhancing the academic achievement of all students.

Curriculum Relevance

Curriculum relevance has two components, firstly ensuring the aims of a programme remain in focus to keep effort and workload in line with the principles and areas of the New Zealand Curriculum (Ministry of Education, 2007). Secondly ensuring that a school's specific curriculum is relevant to the needs of their own community.

Ensuring that the programmes that are run within a school are focused and directed towards areas of the New Zealand curriculum is essential. A number of external agencies offer to run programmes in schools, and it is essential for school leadership to have a clear understanding of the annual aims of the schools and only opt into programmes that are going to align with the needs of the school. This can prove difficult, especially when programmes offer resourcing which schools can be desperately short of at times.

Whitinui (2010) identifies the increase in student engagement and achievement in core curricular when a relevant curriculum includes programmes that link into students' culture and interests. Evidence collected as part of the Te Kotahitanga programme included anecdotal evidence identifying the habit of some schools to relegate cultural performance items (eg: Kapa Haka) out of the curriculum, but use them as cultural capital when performances are needed for guests and other celebrations. This gives a very clear message about the role of cultures other than that of the dominant majority being superficial and of less importance (Bishop, Berryman, Tiakiwai, & Richardson, 2003).

Equity

Equity is a key component that is required within the implementation framework of any programme in schools to ensure the best chance for equitable outcomes for all students. To ensure equity, the input into programmes and schools in general must be proportional to the needs within the community. In order to know the needs of a community efforts must be made, through leadership, communication and evaluation to access this knowledge. Bolstad et al. identify that although current educational policy focuses on "diversity, equity and inclusivity in relation to learners and communities for whom educational success has lagged behind" (2012, p. 3), there is a developing need to look at the education system as a whole in regard to preparing all students for the 21st Century. Both inclusion and diversity focus on inclusion into or diversity from a **normal state**. The inference is therefore that the existing system, the norm, is correct and the right path. In the case of the New Zealand education system – this norm is that of the

dominant white European majority. Taking a position as identified by Leech (2010) as *'Universal' – the neutralisation of culture/one size fits all approach* – can fail to understand the predominant culture of schools of Aotearoa – that of the European colonisers who set up the understanding of formal education 160 years ago. Other authors agree that diversity can be activity of good will that those in power do for the 'others' and should be a much more substantive shift to transform whole cultures, not just assimilate other cultures within the dominant culture (Hockings, Brett, & Terentjevs, 2012; Nakhid, 2006; Wilkinson, 2008)

An underlying aim of the New Zealand curriculum (Ministry of Education, 2007) is equity, and the new found freedom with which the education sector has embraced the curriculum had this same aim in mind. By providing schools with the ability to create their own curriculum, the opportunity for a more equitable curriculum was available (Gray & Drewery, 2011). Whether schools have taken this opportunity has been dependant on leadership and priorities seen within the community.

The very basic premise that schools are European institutions often goes unseen by the New Zealand European managers and teachers within schools. The slight idiosyncrasies that reaffirm the dominant culture are the daily reminders to those outside of the dominant majority that they are different and school is a place where they either take on another persona (and develop European skills and behaviours) or they face 13 years of daily dissonance. Equitable outcomes are always going to be an issue where there is an 'Us' and 'Them' within the one school, taking a cultural neutral approach is invalid as each persons culture is the essence of each individual and cannot be removed from any situation.

Roles & Relationships

Sellar and Cormack (Sellar & Cormack, 2009) identify that students (and the community) need to be viewed as funds of knowledge – this is a shift from the transmission model pedagogy, that has dominated Western education for the centuries, which views the teacher as the only fund of knowledge in the classroom. This shift is required in culturally and linguistically diverse classrooms which whereby students are valued for the knowledge that they bring in to the classroom, as opposed to being viewed as deficient due to their lack of knowledge in the New Zealand curriculum areas. Teachers can be daunted by *'giving away the power'* within a classroom by acknowledging others as experts with knowledge that is important and valued.

With the huge changes that the world has seen with the introduction of the World Wide Web over the past twenty years, schools are no longer places where students go to **get** knowledge. Knowledge is now all around us and can be accessed at the tap of a finger or the swipe of a thumb. It is important therefore to understand the role of the teacher as being vastly different in some aspects to that of generations gone by. Acknowledging the capital that others (students and other adults) bring into the classroom is key to valuing people as human beings, each of whom is on a learning journey (Bolstad, et al., 2012; McNaughton & Lai, 2009). Knowledge is therefore built collaboratively and the teacher fills the role of guide on the side as opposed to sage on the stage.

Bolstad et al. (2012) identifies the shift from the transmission model is not solely for teachers, but for schools in general. Partnerships and relationships become more important for schools in order to maximise the opportunities that are available for real life learning and make clear to students that learning happens daily in many varied situations. Schools developing relationships with businesses, other education providers and government organisations becomes a priority as schools endeavour to create suitable curricular that suits their own community needs and resources.

While relationships at a school level are important, relationships between teachers and parents are vital. Educators need to maximise the learning of their students, by confining this to the 9-3 school day for 40 weeks a year is missing out on working collaboratively with parents to encourage development in all areas at home and at school. Gaffney et al. (2004) gives examples of schools where multiple programmes were run to enhance the relationships within a school, including parents with an overarching aim of increasing student achievement. Glyn and Bevan-Brown (2007) add that the power dynamic between schools and parents needs to be carefully addressed as too often the school, as the dominant partner, determines the perimeters of the relationship and the working relationship is on their terms. A solution posited identifies the school's use of ethnic specific "icons, images and metaphors" (p. 29) of that associated with the minority culture, and the active avoidance of 'icons, images and metaphors' of that of the dominant majority. The research of McKinley and Else (2002) found parents liked teachers who were able to interact on an informal level, were friendly and showed a real interest in their child as a person as well as academically

Central to all relationships is the crucial relationship between student and teacher. Effective teachers help students bridge the cultural gaps between home and school (Russell Bishop & Glynn, 1999). Hawk *et al.* compiled information from three research studies that took place in Auckland independently of each other and found that the common theme in the research was relationships; “when a positive relationship exists, students are more motivated to learn, more actively participate in their learning and the learning is likely to be more effective” (Hawk, et al., 2002). The teacher is often the dominant person in the classroom, it is their role to ensure that there is a supportive environment in which students feel that they can bring ‘who they are’ into each situation that they are placed in daily (Bishop & Glynn, 1999; McNaughton & Lai, 2009). This development of a positive relationship assisted by creating a supportive environment can involve more sharing of the ‘power’ within the class in order to be more culturally responsive (Macfarlane, 2004). These relationships need to foster identity formation and acknowledge connections that help bind people together (Timperley, Wilson, Barrar, & Fung, 2007).

3.4 Conclusions drawn from literature

I have explored briefly what the literature informs me about the progress of pedagogy into a model that suits the needs of the 21st century. I have also identified the need for systemic change on behalf of the New Zealand education system in order that the groups of peoples conveniently bundled together under the Pasifika umbrella have equitable outcomes from the education sector. The literature review informs me that a split (as identified by the staff meeting minutes) of pedagogy into two areas of Programme and Implementation is possible and in order to be culturally responsive both aspects must be culturally located.

I have identified five elements of culturally responsive programmes that are contained within the literature. These elements are drawn from a wide base of literature and were replicated in various forms within the national and international literature. It has become evident that these elements were present within the Ka Pai Kai programme.

I have identified ten elements that support culturally responsive implementation of culturally relevant programmes. Each of these elements has various strengths and weaknesses and most are interconnected with one another. The literature has come from a mix of research and scholarly work that has had a focus on cultural responsiveness and this was used as a precursor to most searches. Some of the elements are required in the development of culturally relevant

programmes and indeed some elements could be deemed more aligned with a programme rather than the implementation. However where this is the case I have justified my reasoning as to why I have determined that the element has an implementation focus.

I have explored the certain terms that will be used repetitively throughout this research and adopt the following definitions:

Pedagogy – the art and science of teaching and learning that includes appropriate programmes and the implementation of programmes.

Pasifika – a collective term that is used with caution to conveniently group children and adults of Pacific Islands heritage who have been born in, or migrated to Aotearoa. There are many heterogeneous ethnicities and cultures that are defined as Pasifika, and the term also denotes aspects of culture (song, dance, physical items, language etc.). The term should be limited in use, especially in schools, and never used to describe individuals.

3.5 Research Aim Coming from the Literature

The literature has identified the broad issue of interest in Pasifika experience and under-achievement of the primary school environment. The shift in focus from a deficit view of understanding has meant that the attention is on the teacher and school to effect change in outcomes. Therefore the focus is on pedagogy, the art and science of teaching and learning. Developing effective and appropriate programmes to suit the specific needs of students is a key part of pedagogy. The implementation of a programme is integral to its success; actions need to be purposeful and systemic in order to allow the best possible outcomes. The literature that I have determined to be applicable for my research revolves around culturally responsive/relevant programmes and implementation. Successful students outcomes are the result of effective implementation of culturally responsive programmes. As previous data in the form of the Ka Pai Kai Most Significant Change Evaluation informs the research about the programmes' cultural relevance, this qualitative research will focus on the culturally responsive **implementation** of the programme as identified by the teachers who were implementing the programme.

Chapter Four – Methodology:

Research design and ethical considerations

The methodology that was chosen was specifically chosen for my intimate setting and close proximity research. Many methods were explored before deciding upon appropriate strategies and tools to extract accurate and honest information from respondents.

4.1 Qualitative research

The social sciences use a range of continually evolving qualitative approaches to research which seek to understand the ways in which people interact with, comprehend, and influence the environment within which they are placed (Berg, 2009; Denzin & Lincoln, 2005).

While these relationships can be messy and intensely frustrating to understand (Marshall & Rossman, 1999), qualitative research serves to transform the world into a series of ‘representations including field notes, interviews, conversations, photographs, recordings and memo’s to self’ (Denzin & Lincoln, 2005). These representations serve to not just amass data, but to allow analysis to discover answers to questions through set research procedures (Berg, 2009).

The research objective has been selected after a critical self-analysis and observations of the current situation of community engagement in the Ka Pai Kai programme at Pohutukawa School. Anecdotal evidence from myself, as the lead Ka Pai Kai teacher, and other key stakeholders in the most significant change evaluation indicates that community engagement in Health and Physical Education has increased with Ka Pai Kai. In order to understand why this engagement has increased (and by association increased the likelihood of student success) certain qualitative methods have been employed. The following table outlines the various methods employed and the focus for each in chronological order of the research process:

Figure 7 Research methods

Method	Who was involved	Focus / intended outcome
Key informant Interviews	Professor Stuart McNaughton Dr Lesieli McIntyre	The initial Key Informant Interviews were quite broad in their scope and were designed to engage in discussion with experts in the field of Pasifika education and research.
Staff Meeting	School staff Joanne Doherty, Facilitator	Although this staff meeting was handled with caution due to the potential ethical implications, it was still designed as a research tool and had the distinct focus of identifying what teachers thought were key parts of the successful Ka Pai Kai Programme.
Accessing staff meeting minutes	School principal	Using the staff meeting minutes was central to the research and focused on having a record to refer to of the meeting.
Teacher individual interviews	3 randomly selected teaching staff	Questions for interviewees were designed to explore the findings in the staff meeting more closely. Mainly the First Order elements that were identified.
Key Informant Interviews	Jenny Mahony Rachel Leafe	Interviewing these key informants had the focus of gaining a fresh perspective of the success of Ka Pai Kai. The focus was identifying the success of the programme from an external perspective
Staff Group Interview	The same three randomly selected staff members who were individually interviewed.	The staff group interview was conducted with a draft framework in place. The focus was for participants to have a second look at the elements that were decided upon in the staff meeting and explored in the 1:1 interviews. Secondly the focus was to test the draft framework as a critique.

4.2 Research Strategy

This research sought to preserve the integrity of all individuals involved through clear and ethical processes in an attempt to shape practice, services, policy and professional education aligned with the research question.

The research used a qualitative, interpretive approach to gain insight into the research question: “How can I use the lived experiences of Ka Pai Kai to change teacher behaviours in order to meet the needs of all students?”. Data was gathered from educators who have a direct experience and understanding of the programme, and from expert educationalists in the field of culturally responsive (including Pasifika) pedagogy.

The temporal order of the research involved a design phase where my own views and those of experts, supervisors and the literature were synthesised into research questions and objectives, an application for ethical approval; further analysis of the relevant literature, interviews with key informants with expertise and experience in Pasifika education; analysing relevant documentation including the Ka Pai Kai Most Significant Change Evaluation, staff meeting minutes from Pohutukawa School relating to the Ka Pai Kai programme; and, interviews with a random and voluntary selection of staff from Pohutukawa School.

The research was intentionally qualitative in the sense that I have sought data and information that has been focused on finding out about human behaviour and the often deep-seated beliefs that drive such behaviour. I gathered a range of data from various sources that examined specific and general behaviours of teachers as well as the behaviour of institutions such as schools and the broader New Zealand education system.

The research was interpretive as the qualitative data that I gathered were either interpreted at source, or interpreted at the point of analysis, in order to draw conclusions from the data. I undertook interviews that were designed to collect data from participants who were asked to examine their own beliefs and behaviours.

4.3 Ethical Approval

I have described this section in more detail due to the considerable learning that came from the ethics approval process. Application to the Massey University Human Ethics Committee (MUHEC) involved an initial application seeking approval to carry out a focus group with the staff of Pohutukawa School, and key informant interviews with Pasifika education experts. Approval was deferred pending changes made to the focus group, the *MUHEC Southern A* committee chair contacted me to discuss the various conflicts of interest that were present with my various roles (Assistant Principal at Pohutukawa School, colleague, lead Ka Pai Kai teacher, lead researcher). The initial application took into consideration these conflicts and attempted to mitigate them by having an external facilitator run the focus group. However it was decided that the focus group would not be able to proceed with these various conflicts, and that the information that was to be sought from the focus group would best be secured through a standard staff meeting which addressed the Ka Pai Kai programme. I would then request the minutes from the school to be able to use the documented information from the staff meeting. This approach meant that the

usual staff group dynamic might be preserved, that dynamic also being present in the teaching of the programme. This was an important design decision which was strongly informed by the ethical dilemma an insider often faces in a research project.

While this process was at the advice of the Southern A committee, I decided to engage in discussion with supervisors and the Southern A Chair about the fact that none of the conflicts were resolved by this decision. To ensure that this conflict was once again assuaged a facilitator was used to run the staff meeting. The facilitator also met with the staff one-week prior (without my presence as the lead researcher) to give all staff a briefing of the aims of the meeting and discuss the process by which the staff meeting would take place. The staff meeting took place, access to the minutes were requested and approval given to use the minutes in the research.

Due to the change from a more directed focus group, it was decided that approval to interview individual staff members would also be requested. The MUHEC Southern A Chair directed the process by which these staff members were to be selected.

1. All staff were invited to accept or decline an offer to be contacted by me to participate in research interviews by the neutral facilitator *via* email.
2. Staff were given five days within which to respond *via* phone or email.
3. The facilitator then randomly selected three names from the respondents who accepted the offer and gave those names to me. Staff were then informed if they were selected or not.
4. I then made contact with the staff who were selected and arranged times to meet and interview the staff off the school site.

This rather convoluted process was designed to protect the identity of staff who declined to be individually interviewed from me as researcher (and colleague). Given the small staff numbers it would be too easy to identify non-volunteers by difference if all volunteers were interviewed. The selection of three volunteers (from an unknown number) meant those who were not selected for interview could not also be identified as non-volunteers (as they could have been volunteers who were just not selected). This process was followed and staff were selected for interview accordingly.

When the initial application was deferred, I split my application in order to be able to continue to undertake parts of my research, and submitted a low risk notification for the key informant interviews. This was approved and these key informant interviews took place.

In summary, I received confirmed ethical approval (MUHEC Southern A, 12/36) for a request to access staff meeting minutes and interview current staff members. MUHEC also accepted a low risk notification to interview key informants who were not affiliated with Pohutukawa School. (Appendix A)

4.4 Interviews with key informants - Pasifika education experts

Key informant interviews were used at different stages of the research. Earlier interviews helped to inform the research design and research question, as well as addressing the question. Later interviews addressed the research question but also provided feedback on my earliest analysis of my data. Professor Stuart McNaughton (Auckland University of Technology) and Dr Lesieli McIntyre (Massey University) were selected for their in-depth and current knowledge about Pasifika educational research practices (Prof. McNaughton) and Pasifika education issues and cultural practices (Dr McIntyre). These interviews were undertaken in the key informants' offices in Auckland and Palmerston North respectively. I arranged the interviews *via* telephone and in the week leading up to the interview I emailed each academic expert and gave a second outline of the research, the Ka Pai Kai programme and the aims of the interview. Prior to each interview I gave an information sheet to the interviewee. I took notes and also audio recorded each interview and transcribed the audio personally. The intended outcome for the two Key Informant Interviews was transcribed by me in my research journal:

Topics I would like covered:

- I am designing a Framework for programmes to be run in schools with high Pasifika populations - What are the other frameworks out there?*
- Your paper "a model of school change for culturally and linguistically....." outlines the key principals of the model of change - the second point - "Local evidence about teaching and learning is necessary to inform instructional design" - How could this occur in an environment which is often burdened by educators who are looking for the script of what to do? (Stuart McNaughton only)*
- Overall thoughts on application of Rosa Sheets' Diversity pedagogy into NZ education system? Including the Pasifika adaptation (2007)? How could this be turned more concrete in the everyday school settings within NZ, how might leadership bring about this change?*
- There are a number of concepts in the framework that i have created that are simply pedagogical elements - what might you describe as vital pedagogical elements when*

undertaking any programme in schools?

- What elements might be more important when dealing with pupils from Pacific Island backgrounds?*
- I have tried to balance the overt and covert cultural items in the Ka Pai Kai programme, how can the overt cultural items be completed in such a way that they don't appear tokenistic?*
- What do you think to be the fundamental issue that is inhibiting students with Pacific Islands backgrounds from achieving as well as their non Pacific counterparts?*
- What is the latest data that you are using regarding Pacific pupil achievement rates?*
- What are the latest/next steps in Pacific Research? (Stuart McNaughton only)*
- I am undertaking Key Informant Interviews with experts and interviews with my own staff who have witnessed the programme specifically as well as have experience in dealing with students from diverse backgrounds - Regarding the pedagogical components that i am looking at finding more information about - Is there any other research methods that i should be considering? (Stuart McNaughton only)*

Two other key informant interviews took place with education and Pasifika community experts. JM¹⁴, former Assistant Principal at Pohutukawa School, was interviewed regarding her knowledge of the Ka Pai Kai programme, teaching, and pedagogy in general, as well as her experience in dealing with students with pacific backgrounds. Rachael Leafe, who works as a Pasifika Learning Advisor in the Teaching and Learning Unit at Massey University (Wellington) was also interviewed. Rachael was able to provide information about the ways in which groups within the Pasifika community are best communicated with, as well as providing information regarding her role with Massey University, particularly from her perspective as a Māori and Samoan woman.

4.5 Accessing staff meeting minutes from Pohutukawa School relating to the Ka Pai Kai programme

The staff meeting was run as per the normal Pohutukawa School procedure, except for the fact that an external facilitator led discussion. This entailed the agenda being circulated, staff meeting being conducted, minutes taken by one staff member, minutes distributed to all staff members who then confirmed the minutes at the next staff meeting. Staff names are usually only recorded if they have a follow-up task arising from the staff meeting. As no follow up tasks were going to arise from the meeting, no staff names were recorded and no quotes were attributed to any individual.

¹⁴ Name with held for confidentiality

Access to the minutes was requested and given; information gained from the minutes led on to calibration of staff interview questions as well as adding to the continual progression of my own understanding of the research question and potential end framework.

The following table provides demographic data of the staff that were involved in this staff meeting.

Figure 8 – Participant demographic data

Participant	Gender	Years of experience in education	Self description of cultural heritage
Participant 1	Female	20 years	NZ European
Participant 2	Female	21 years	NZ European
Participant 3	Female	7 years	NZ European
Participant 4	Female	7 years	Samoan
Participant 5	Male	11 years	Pākehā
Participant 6	Female	16 years	NZ European
Participant 7	Female	9 years	European
Participant 8	Female	30 years	NZ European
Participant 9	Male	35 years	European

The staff were given an initial draft of a Ka Pai Kai implementation framework that was heavily influenced by a literature review that focused on potentially important implementation elements (refer page 69) one week prior to the staff meeting. The instruction was given to staff members to review and even discuss the framework prior to the meeting if they wished, but to bring all thoughts to the staff meeting. At the staff meeting the facilitator led the staff through a series of focussed questions and generated discussion between staff members. These main focus questions were

1. What do you think of the identification of the key elements in the framework? Are there any missing elements or elements that are included that shouldn't be?
2. Are some elements more important than others? Is there an order in which these elements should be addressed?
3. In the diagram (given), some specific features to the element of 'Communication' are identified. What might be specific features for the other elements?
4. Were there particular advantages/disadvantages of the curriculum area (Physical Activity and Nutrition)? Could this framework be applied to any other curriculum area?

After discussion with supervisors and the facilitator, the decision was made to involve myself as a participant in the staff meeting. Other options were discussed, including not attending the meeting, facilitating the meeting myself, and being a passive observer. I decided to be a participant as the low staff numbers (n=9) included two staff members who are relatively new to the programme. Being the lead Ka Pai Kai teacher also meant that I had much to share in regard to the reasoning and decision making process that other teachers may not be aware of, to omit this perspective from the staff meeting and potentially miss the opportunity to discuss issues that non-leaders may not have raised was thought to be detrimental to the quality and range of data collected.

4.6 Individual interviews with a random selection of staff from Pohutukawa School

After following the anonymous selection process explained above I met with each staff member respondent at a neutral location away from the school site (n=3).

The interviews lasted between 60 - 90 minutes and all interviewees were given information sheets and signed consent forms prior to the interview.

The staff members interviewed are identified as Participants 1-3 in the table above. Although the content of the interviews evolved with each staff member, the main focus was building on the ideas that were identified in the staff meeting. This allowed time for clarification and specific detail to be sought in regard to the main ideas identified in the minutes.

The interview planning sheet that discussion was based around was as follows:

Coming from the staff meeting the elements were split into two groups, essential and desired elements of management pedagogy.

I would like to just talk about the essential elements:

Communication, Leadership, Cultural Responsiveness, and Resources.

I would like to talk about Educational Pedagogy generally, not specifically KPK, but you can use KPK to provide examples etc if you wish.

Leadership -

- What about Leadership makes for success?
- Leadership has been described in a BES Synthesis as being: Establishing Goals and Expectations, Resourcing strategically, Planning, coordinating and evaluating the teaching and curriculum, promoting and participating in PD / PL, ensuring an orderly and supportive environment. - (picking up on any not touched in prev question - What do you think of)
- What about leadership makes for success in culturally diverse / pasifika centric environments?
- What should leadership achieve?

Communication -

- What are the various forms of communication that make this a key element?
- What is important when communicating with a culturally diverse community?
- What should communication achieve? benefits of good communications?

Cultural Responsiveness

- How do you perceive Culture being present in a school (thats doing it well)?
- How can cultural responsiveness be brought into the daily lives of management and teaching in an often monocultural education system?
- How do you balance between majority minorities and minor minorities?
- What should cultural responsiveness achieve? benefits of good cultural responsiveness?

Resources

- Is the Financial resourcing of KPK more or less important than the Time resourcing?
- Does Resourcing provide access to a curriculum or simply allow autonomy of a curriculum?
- External Resourcing has dictated that certain time in the curriculum is dedicated to certain areas - is the creation of class time space an important resource?
- What should resourcing achieve?

4.7 Group interview with staff members previously individually interviewed

Following on from the individual interviews, two interviewees contacted me and explained that they had continued to think about the questions that were raised and wished to continue the discussion in some manner. As each staff member indicated that they gave full consent to disclosure of their participation in the research, it was decided that a group interview would be the best way to regroup, and expand on the ideas discussed in the individual interviews. It would also be a good forum to discuss my draft framework and its potential application to other programmes.

The staff group interview followed the following outline, but included many tangents and much positive free flow discussion as the staff members felt comfortable discussing pedagogy and education in general with one another.

- I presented my findings thus far, especially from the staff meeting minutes but also briefly from the individual interviews
- I asked questions to promote discussion about what made some elements higher and lower order.

- I encouraged participants to share views about the variance between practice and theory, especially in a small school where most staff have multiple roles
- I presented a draft framework to the participants to use as a critique on existing programmes that they have seen in schools within their teaching career.

4.8 Data Storage

All data that was collected was stored securely online in Dropbox¹⁵ and also in paper copy in a secured area within the Research Centre for Māori Health and Development at Massey University, Wellington. This data included:

- Key informant interview notes
- Staff meeting minutes
- Staff interview notes
- Staff group interview notes

Audio records that were taken of two of the key informant interviews (with the academic experts) are stored in Dropbox and will be destroyed along with all data documentation two years after the submission of this thesis.

4.9 Analysis

I have four sets of data for analysis: Key Informant Interviews; Documentation (including staff meeting minutes and Ka Pai Kai evaluation); individual staff meetings; and, staff group meeting data.

I applied an analytical strategy, which first sought to identify codes in the four types of data that I have sorted and reduced (the excluded data was reviewed at the end of the analysis to ensure the sorting has been appropriate). Once the codes were identified I began to organise the codes into groups/themes and higher/lower order codes. The aim was to identify and characterise 'elements' and if possible to organise the elements into a framework.

¹⁵ Dropbox is an online file storage programme. Documents are password protected and accesible from any location.

Chapter Five - Findings:

Teacher's own beliefs recognise the importance of catering to the individual needs of students

In this section I present the findings from my primary data organised in layers of increasing detail.

The temporal order of data collection is important because it undoubtedly informs the findings from the interviews. First, the evaluation of the Ka Pai Kai programme was completed. Second, I undertook an analysis of relevant literature. Both of these phases informed the data collection (interview) phases, the particular areas of interest, and questions I used for my key informants and teachers.

As a result of the first two phases I had a good understanding of the complex relationships between culture, pedagogy and programmes. I also understood the relationship between programme design, implementation and outcomes. And I understood the diversity which is Pasifika students in Aotearoa/New Zealand, their poor outcomes and their vulnerability at the hands of the NZ education system.

Consequently the focus of my key informant interviews was on the experts' understanding and experiences with facilitating effective pedagogy - pedagogy which deliberately guides teacher practice in order to produce better outcomes for Pasifika. Similarly the focus of my teacher interviews was on their first-hand experience at implementing Ka Pai Kai in a small, culturally dissonant, primary school.

In presenting these findings I am guided by my primary research question: 'How can I use the lived experiences of Ka Pai Kai to change teacher behaviours in order to meet the needs of all students?'

In short I wanted to identify the features of the pedagogical landscape which emphasised cultural responsiveness as a mechanism to produce better outcomes for Pasifika learners. What became apparent, and what I present below, are these features (which I call 'elements') are practice focussed. For the experts, best practice for Pasifika was also best practice for others (or should be), and that some of the deficits in schools were as much pedagogical as they were

cultural; that is the development of culturally responsive pedagogy undoubtedly improves practice in a cultural sense, but also improves pedagogy which is weak or sometimes absent. Yet for teachers, best practice meant a focus on the implementation of programmes – the implementation component of pedagogy.

Six major findings emerged from the study:

1. When considering a pedagogical approach, teachers found it useful to distinguish between programme content and programme implementation
2. Teachers identified a set of elements that they believed/confirmed are required for successful implementation of culturally responsive programmes
3. These elements have an 'order' in the sense that they do not all operate at the same level *and* there may be a temporal sequence
4. Each element can be explained in detail, yet they are not mutually exclusive
5. In a small school, and in a pedagogical sense, the distinction between elements which relate to programme design and those that relate to implementation is blurred
6. Teachers believe that these elements are probably transferable to other curriculum areas.

5.1 Focusing on Implementation

When considering pedagogy, teachers found it useful to separate programme content from programme implementation. Teachers agree that teachers/management are able to influence 'implementation' and thereby influence cultural responsiveness and outcomes for Pasifika students.

Although familiar with some of the concepts and principles, teachers do not routinely or overtly apply a pedagogical model to their teaching and learning.

Teachers are keen to see practical benefits from a pedagogical approach, but think they can influence implementation *more* than content.

5.2 A Set of Elements

At the outset, my review of the literature and my own experience at that point, indicated that there appeared to be a set of characteristics which various authors, researchers and theorists had described. I found it useful to think of these characteristics as ‘elements’ because I was looking for the components of effective pedagogy which might be assembled for various settings. The metaphor of the element being clearly identifiable, sometimes completely independent, sometimes benign, sometimes reactive, and sometimes forming into compounds, appealed to me. This dynamic brings a reality to the day-to-day lives of educators as facilitators or catalysts. This is merely an analytical metaphor which I hope serves the purpose of bringing a practical outcome.

The candidate set of elements was first identified from the literature review, wherein 12 elements were found that were repeated across literature that focused on cultural(ly) responsive pedagogy. An initial first framework (see figure 8) of elements was presented to the staff in a staff meeting as part of a professional development programme called ‘Increasing Culturally Responsiveness’. As the lead researcher, and lead teacher of the Ka Pai Kai programme, I decided to add an additional element (resources) because this was a key differentiating point between Ka Pai Kai and other programmes run in the school, not only did Ka Pai Kai have the largest single curriculum programme budget in the school’s history, there was also a greater autonomy over the allocation of resources. A further element was introduced by a staff member in the staff meeting – Special Character. This relates to the school’s adherence to the Gospel Values lived out through the Catholic Faith. This element was subsequently removed by the staff in the same meeting, because they saw that Special Character related to the programme content (as opposed to programme implementation).

Although there was considerable discussion on each of the elements (much of which is reflected in point 4 *‘The set of elements in detail’* below), teachers did not identify the need to completely exclude any candidate element that was put to them in the original set.

The consensus from respondents after the staff meeting (and the interviews) was that the following elements were confirmed as relevant to our particular setting (listed in alphabetical order):

- o Advice and Expertise
- o Communication
- o Cultural Responsiveness
- o Curriculum Relevance
- o Documentation
- o Equity
- o Evaluation
- o Evidence based decision-making
- o Leadership
- o Professional Development/Professional Learning
- o Resources
- o Roles & Relationships

Figure 9 – Staff meeting handout

FRAMEWORK INFORMATION SHEET FOR STAFF MEETING - 14TH AUGUST

In preparation for next weeks meeting it would be good if you could spend some time thinking about the following questions in relation to the diagram below and Ka Pai Kai in general. This will be the agenda for next week's meeting.

1. What do you think of the identification of the key elements in the framework? Are there any missing elements or elements that are included that shouldn't be?
2. Are some elements more important than others? Is there an order in which these elements should be addressed?
3. In the diagram, some specific features to the element of 'Communication' are identified. What might be specific features for the other elements?
4. Were there particular advantages/disadvantages of the curriculum area (Physical Activity and Nutrition)? Could this framework be applied to any other curriculum area?
5. What was it about the approach of the programme that got our community more involved than they can be in other events/aspects of school life?



The overall purpose is to identify the 'key elements' that are associated with 'success' so that we might replicate them in other areas of school management and teaching.

5.3 The Elements have an order

The minutes of the staff meeting indicated that the staff prioritised four elements above the others. The discussion centered on Leadership, Communication, Cultural Responsiveness and Resources (in no particular sequence) as being the most crucial elements in the implementation of the Ka Pai Kai programme. I have called these 'First Order Elements'. Other elements were seen to enhance these main four elements or stand-alone in a minor capacity, these are referred to as Second Order Elements.

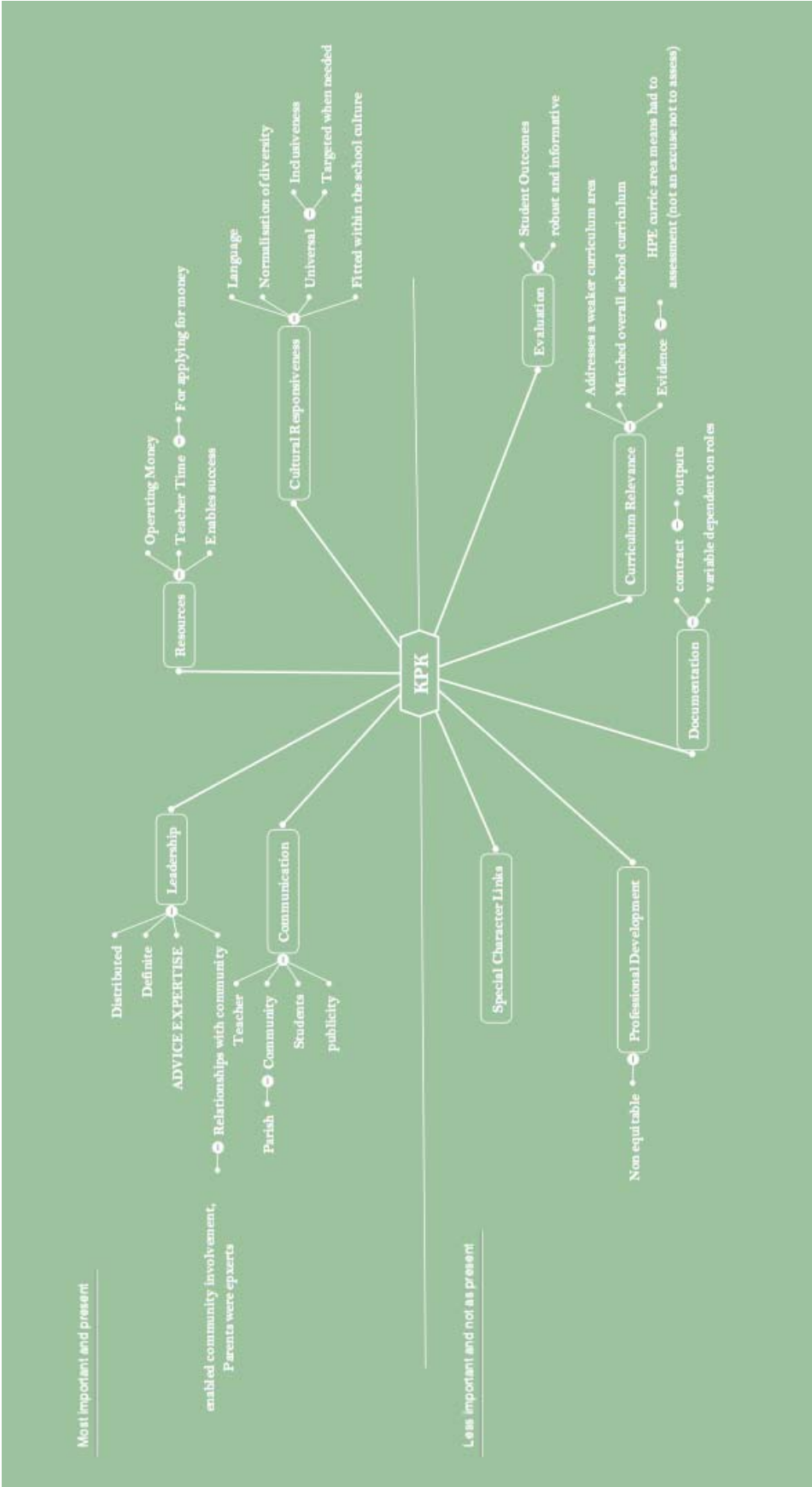
A second draft framework was created in response to the staff meeting minutes (see figure 9). This identified the two-tier split of First and Second Order elements.

There are two ways that these elements were categorised in this process. The first is that the elements have a higher and lower level, staff were in concurrence about each of the four main (First Order) elements. During analysis of primary data, the data showed staff valued these four elements as of higher order as they were 'important', 'relevant', and had a direct impact on the students that was not seen in other areas of the school curriculum.

The second way that teachers organised these elements was temporally. The First Order elements needed to be addressed first in the successful implementation of a programme. By addressing these elements first, the Second Order elements have the better chance of being addressed and benefitting the implementation of the programme. The four First Order elements are a set of elements that need to be considered at the same time as they interact and relate to one another.

The term 'crucial' has been used as a quantitative measure to define the importance of the First Order Elements in order to convey the passion and emphatic nature of the respondents when discussing these four elements. Participants spoke with conviction and certainty about the need for these elements in order to ensure the best chance of successful cultural implementation of culturally relevant programmes.

Figure 10 - Staff meeting order of elements



5.4 The set of Elements in detail

FIRST ORDER ELEMENTS

The four First Order Elements at first seemed unprofound, and lacking any original offering to the educational community concerned with raising school performance in relation to Pasifika student achievement. However, by initially uncovering the teachers' view of a split in pedagogy between programmes and implementation, I have been able to narrow down the four pedagogical (or teacher behavioural) elements that appear to have the most impact on successful implementation when dealing with culturally diverse communities. Understanding that Pasifika populations in our schools are exposed to many achievement inhibitors (cultural dissonance between home and school, teachers who hold deficit views, possibly second language learning, etc), the need to get the most crucial elements correct is even more important.

Communication

The staff meeting minutes identified that most problems that can arise with parents and whānau/aiga/kaiga are caused 'with miscommunication/lack of communication. Hence communication is very important'. The identified need relating to communication raised in the staff group interviews was that of the need to establish *equity* of understanding.

Ensuring that a school knows the ways in which it's own community wishes to be communicated with is an important aspect of communication as a whole. It is vital that the school finds the ways in which it can get feedback about its communication systems and processes, as well as feedback about other parts of its programme.

"...need to get to know people in order to ask them the ways in which they would like to be communicated"

Teacher 2

"If we are going to be effective we need to find out what our kids are like and what our communities are like.... communication that is two way and you can adapt as appropriate"

S McNaughton

“Effective communication is going to be two way, and open”

JM

Positive relationships are fundamental in effective communication so parents and whānau/aiga/kaiga “feel that they can communicate back to you as the school” (Teacher 1).

Several benefits of effective communication were identified, and ranged from improved relationships within the community to raised participation in school events with the development of a sense of community as well as increased knowledge sharing. An important step toward effective communication is the shared understanding amongst staff, so everyone is giving a consistent clear message to the community.

‘Communication and PD [professional development] - All teachers need to send the same message’

Staff Meeting minutes

Information sharing through various communication channels needs to also be expected by the community through setting up consistent routines.

Cultural Responsiveness

In talking through whether culturally responsive practices need to be explicit (in the form of cultural performances, languages and art) or implicit (in the form of the inclusion of cultural practices into school processes and systems), all educators to whom I spoke with established that it needs to be both in order to be truly responsive.

“Visible in environment and visible in practices”

Teacher 1

Cultural Responsiveness is therefore identified as a First Order element and was raised in the staff meeting minutes, as well as in all interviews.

Linking with the communication element is ensuring schools are culturally responsive and come to know the communities with which they are dealing; it can also help to understand

idiosyncrasies within particular groups. Rachael Leafe, Pasifika Learning Advisor, Massey University recognizes the need to understand the interplay between different generations and familial bonds as integral when communicating with Pasifika communities.

For non-Pasifika initially gaining the cultural knowledge about Pasifika communities in order to be responsive can be daunting. Exposure and experiences can be key ways in which to break down the barriers that exist within teachers

“You have got to ask questions, don’t be embarrassed, be the learner in the situation, if you are honest, people won’t mind”

L McIntyre

Exposure and experiences were identified by both McNaughton and McIntyre as key to ensuring activities and programmes run in school were not merely tokenistic or misappropriation of culture.

It is important that “all cultures have the chance to feel that they are an equal part of the community” (Staff Group Interview). This is important when dealing with Pasifika communities, as the homogenisation of all cultures within the Pasifika umbrella needs to be actively refuted at every chance, so the culture of each individual is accepted, welcomed and celebrated. Another important trap to watch for is the homogenisation of all people from one ethnic group:

“...so sometimes being explicit is dangerous, because you might be treating all Tokelauan kids as if they were the same...”

S McNaughton

Understanding the needs of a particular community, and individuals within is paramount.

Literature isolated the need to understand the needs of the community and give up some of the traditional power of the school in order that cultures can be fairly and appropriately represented in school. The need to not assimilate cultures into that of the mainstream was also raised in the staff meeting minutes –

“Inclusion of culture of Pohutukawa School as well as cultures within Pohutukawa School [is important]”

[emphasis added] *Staff meeting minutes*

This difficult tightrope to walk, balancing accepting/welcoming cultural practices into the dominant mainstream, without assimilating them or becoming tokenistic can often be enough to stop some Pakeha/Palagi/New Zealand European teachers from attempting to be culturally relevant at all.

Leadership

Leadership was an important feature with all key informant interviews regarding the implementation of culturally relevant programmes in a culturally responsive manner. At one level from a wide lens, effective leadership in any setting takes into account cultural diversity. In many ways, the same can be said for effective teaching, teachers upholding the best practice are going to be culturally responsive without the culturally responsive acts being extra or additional to the 'normal' programme.

"[G]ood professional leadership... [is] going to be doubly important for Pasifika kids because we have got to be so right about our teaching" S McNaughton

Understanding that the education system in its current state (perhaps as a product of our society overall) is failing in performance to adequately educate Pasifika students is integral for a leader to develop and share a big picture/vision that aims to effect that change. The ability to design and communicate a big picture/vision was also identified by the staff as being central to the role of a leader implementing a culturally relevant programme.

"[Leaders] know what direction they are going and how to inspire and motivate people on that journey" Teacher 2

Another overwhelming feature of the discussion of leadership for some staff members was the **passion** that is required to lead effectively.

"Some one that is passionate, that loves children - is vital, anything else can be overcome" Teacher 1

This passion fed into caring about making a change, caring about the little steps that lead to an overarching vision and caring about the staff, students and community as individuals through developing positive and productive relationships. Where there is cultural difference between the home environment and school these relationships are even more important, and can be used to

break down perceived barriers. This was also evident in the opinions shared through the staff meeting minutes –

“Leadership - built relationships with [the] community, this meant parents can approach school and vice versa” [sic]. *Staff meeting minutes*

Active leadership that looks for chances to develop, not only relationships but also skills within staff and the community, as a whole toward the vision/direction of the school is integral.

Resources

Although resourcing was not explicitly identified in any literature that related to cultural responsive/relevant pedagogy, it came through very strongly in the staff meeting minutes.

“[When] you have money, resources, ability - it makes things a lot easier”

Staff meeting minutes.

Resourcing (in the form of sports equipment, bus costs, challenge bags etc.) was universal and attempted to enable all whānau/aiga/kaiga and students to participate fully. This did mean that some students were over resourced and one staff member noted this:

“Equity [of resourcing] came at the expense of over resourcing some already resourced families...”

Teacher 2

Participants in the staff group interview found that there was “no way to address that realistically” as a means-based assessment would bring in shame and other unneeded dilemmas.

Interview participants generally agreed that resourcing of time and tangible resources were both key factors to success. Benefits of sufficient resourcing include:

- “more options about what you can do/teach;
- more opportunities to learn for students and staff;
- time to plan/ prepare/organise/evaluate; and,
- keeps it exciting and interesting.”

Teacher 3

It is also important for external programmes, no matter how well they are resourced, to fit with existing aims and goals of a school as established and communicated by the management of the school.

“Third party priorities can detract from the individual learning needs, of class, school, and child. Leadership should dictate the parameters of resources”

Teacher 1

Effective resourcing will allow development in all other elements with the supply of funds for tangible items (e.g. paper for photocopying newsletters for communication) and intangible outcomes (e.g. staff attending PD, or the supply of expert teachers for set curriculum areas).

SECOND ORDER ELEMENTS

The Second Order elements that were located within the literature were those that were not identified as being ‘crucial’ to successful implementation by the staff but were deemed to play an important role in supporting those elements or conversely play an important but minor role in the overall programme implementation. Understanding that outside of four central elements are various other elements/components is vital to ensure that each of the four First Order elements are not completed in isolation but moreover are a cohesive part of successful implementation.

Advice and Expertise

Advice and Expertise is crucial when making decisions that can be aided with information provided by others. Advice can be helpful at any level of the school hierarchy and should be sought when someone is unsure. The advice might come from someone in the school that has had previous experience or it might come from an external advisor.

“Seek advice at all levels, including leadership”

Staff Group Interview (SGI)

In some cases, the skills and expertise that are required may be outside of the scope of the average (read: New Zealand European) teacher; this may include issues of cultural difference. Teachers need to provide their students with the best possible learning environment in order to achieve success, the collaborative approach identified ensures that advice is sought and expertise used - to full effect.

“Get advice from community about best practice, in relation to communicating effectively with diverse groups”

SGI

By using members of the community as experts, not only are students benefitting from increased

expertise but also from improved teacher-whānau/aiga/kaiga relationships which increases the potential for improved student outcomes also.

“Advice, expertise from community, aids ownership”

SGI

Developing a learning community where everyone has a part to play in educating others and being educated by others helps to increase the understanding of each person (child and adult) being filled with knowledge and cultural capital. This is a changed perspective from some students being viewed as deficient in typically mainstream learning and knowledge.

Curriculum Relevance

The staff acknowledge the role of ensuring the curriculum relevance of programmes was associated to the New Zealand Curriculum document (Ministry of Education, 2007) and also had links to students own lives and experience. However, these were deemed issues of the programme design rather than the implementation of a programme. Leadership needs to determine if a programme has appropriate curriculum relevance prior to accepting a programme into the school to be implemented. As a *programme element*, curriculum relevance was not part of further iterations of work relating to a framework for understanding cultural *implementation*.

Documentation

While documentation is essential to successfully managing and running a school, there was little evidence that suggested that documentation is an element on its own. Effective documentation enhances other elements such as communication, evaluation and leadership but in itself is not an element.

Equity

A focus on equity needs to be well led and mindful of patronising groups by misunderstanding the reasons for current unequitable outcomes. Understanding the invisible culture that permeates our schools is vital to addressing equity issues, and valuing positive outcomes for all students and their whānau/aiga/kaiga. Focusing on equity through each of the First Order Elements can be achieved with advice being sought and evidence used.

“Find ways to give messages that mean that that are received equally”

SGI

Evaluation

Evaluation is again central to being an effective practitioner within a school. To evaluate the various aspects housed within the First Order Elements is essential to success. Schools need to set up the expectation that there will be evaluations of all programmes, and that this information will feed forward into new decisions about school programmes and practices.

“Evaluation on going and in different ways, external and internal, [inclusive of] kids voice, community voice” SGI

“Robust evaluation, ongoing and changing nature of the programme”

Staff meeting minutes

The form of evaluation needs to be specific and intentionally focused on gaining the type of information that will be useful in future decision making. Evaluations are one form of evidence.

Evidence based decision making

Understanding the need to base decisions on sound evidence is central to the role of all educators, who need to be learners themselves. Schools need to learn from their own data collection and the experiences of others in order to make justifiable decisions based on information that it provides.

The staff meeting minutes identify that data collection can take many forms

“Being hard to assess is not an excuse not to assess - Trust professional judgement”

Staff meeting minutes

Each of the First Order elements is enhanced when decisions are made based on appropriate evidence.

Professional Development/Professional Learning

The staff identified the need for learning communities to include all staff as well as students and whānau/aiga/kaiga. By leaders and managers establishing a learning community the professional development of all staff can occur in a collegial and supportive environment.

“expectation that everyone is doing some kind of learning” SGI

The cultural responsive aspect of professional development and learning sees the need for staff

to continually be learning through discussion and experience about the cultures of the children and whānau/aiga/kaiga in their schools.

“Ideally, all should be learning about the community, the cultures at all times” - *SGI*

Roles & Relationships

Relationships were identified between the teachers and parents/whānau/aiga/kaiga as being integral to increasing not only student engagement but also that of the extended community. The staff meeting minutes identified the role of the leader to lead in the identification of flexible roles that suit the changing face of education as well as the development of relationships

“[The Ka Pai Kai Lead teacher] built relationships with community, this meant parents could approach school and vice versa” *Staff meeting minutes*

The importance of roles and relationships can be seen as outside the management implementation of a culturally programme from a direct teacher/student perspective, however the need to establish these relationships and define these roles at a higher level means that this element is included as an Second Order Element.

5.5 The blurred distinction between a programme and implementation in a small school.

The staff in the initial staff meeting were keen to identify the elements that were presented to them as what they perceived as management elements and not simply pedagogical elements. On further exploration with them I sensed that their understanding of pedagogy was that it is made up of two parts – programme pedagogy and implementation pedagogy, some of which is the province of educational managers and some of which is the province of teachers. All of these distinctions are highly relevant and I will discuss these in more detail in the next section. Although the staff focused on the manner in which the programme was delivered to staff, parents, whānau/aiga/kaiga and students, much of the discussion of the staff meeting (as identified in the minutes) was also centered on the programme itself and the various goals of the programme – definitively not just aspects of implementation.

One finding coming from this confusion is that due to the relatively small size of the school, the distinction between programme and implementation is difficult to define. As the Ka Pai Kai lead teacher, I was not only charged with creating the programme but also managing the programme,

implementing the programme and evaluating the programme. Due to the evolving nature of the programme the teachers were involved in all aspects and I sought their input in an attempt to increase buy-in as well as use the knowledge and skills of staff members to best effect.

Many elements that were identified in the literature and then discussed in the staff meeting, the staff interviews and staff group interview, were able to fit into both categories - First Order and Second Order elements by various participants. The lived experience in smaller schools, where teachers fill multiple roles and are both programme designers and implementers, was raised as being dissonant to the split of pedagogy into programme and implementation.

5.6 These elements are probably transferable to other curriculum areas

Although the Ka Pai Kai Programme provided a contemporary, well understood frame of reference for respondents to talk to, the teachers were also able to focus on other experiences within the school. These other experiences were able to provide both positive and negative insights into broad pedagogical issues. At each stage of the data collection process the elements that have been identified were not solely located within the Ka Pai Kai programme.

With the expert key informant interviewees (who were not aware of the behind the scenes work of the Ka Pai Kai programme) the aim focused on a more theoretical understanding of the pedagogical basis behind implementing any culturally relevant programme within a diverse (Pasifika) community. This meant that a balanced view was given to the elements that were raised and discussed in relation to the Ka Pai Kai programme specifically.

Ka Pai Kai was used as a model but was not solely drawn upon for information relating to First Order and Second Order elements. This was especially the case when other school programmes were critiqued using an almost final version of the framework of First Order and Second Order elements at the staff group interview. The staff found that the framework was beneficial to use as it focused discussion on areas of programme implementation that were either strengths or weaknesses.

While these elements have not been tested with other curriculum areas, and other programmes, it is my belief that they have a high potential for application across various curriculum areas of the school. The priority must be given to identifying culturally relevant programmes that are to be implemented within a school and then the targeted and specific implementation of

programmes that meet the needs of individual communities following an organised process to ensure the best chance of success. This also raises the question of whether less culturally targeted programmes (universal ones) might be improved for Pasifika learners through the application of cultural implementation.

In summary the findings show that:

- Teachers found boundaries/limitations to which their control over aspects of school curriculum and delivery ceased, as such it was important for teachers to split **pedagogy** into parts that they perceived to have self-determination over, and those parts they did not (implementation and programme design).
- Teachers who have had experience with the Ka Pai Kai programme were able to concur on the various elements that made cultural **implementation** successful in this instance;
- The elements have an 'order' in the sense that they do not all operate at the same level *and* there may be a temporal sequence to **implementation**.
- Each **implementation** element can be explained in detail, yet they are not mutually exclusive
- In a small school, and in a **pedagogical** sense, the distinction between elements which relate to programme design and those that relate to implementation is blurred
- Teachers believe that these elements are probably transferable to other curriculum areas (the elements are a stand alone **pedagogy** that is not subject specific).

Chapter Six - Discussion:

Theory matches knowledge but not practice

The previous chapter's findings are shown to have strong links to the academic literature presented in chapter three, this academic research is coupled with the findings in this chapter. The chapter is structured around the ordering of elements and the creation of the Effective Cultural Implementation Framework before analysis of two areas of key findings: Implementation and Pedagogy.

What I presented in the findings are the views of key informants and teachers concerning the pedagogical underpinning of culturally relevant programmes in culturally relevant ways, in order to improve outcomes for Pasifika learners. The following discussion yields a synthesis of the literature, expert interviews, teacher interviews (individually and collectively), an analysis of documentation (school staff minutes and the evaluation and other documentation for the Ka Pai Kai programme). In this section I discuss what this all means in relation to my research question:

How can I use the lived experiences of Ka Pai Kai to change teacher behaviours in order to meet the needs of all students?

After undertaking a comprehensive literature review of culturally responsive pedagogy as well as reconnoitring information gained throughout data collection mechanisms I have been able to compare and contrast information gained in theory with that gained live 'in the field'.

Throughout this chapter I will discuss the main points that I have located as a means to bring about my final framework, as well as draw conclusions as to the effectiveness of each element in the framework. When I looked at the key findings, it became apparent that they could be readily classified into two categories: Pedagogy and Implementation.

6.1 First Order Elements

The information gained through the literature that related to the First Order elements of Communication, Cultural Responsiveness and Leadership was vast. Admittedly the research that I was undertaking was in regard to cultural responsiveness – so information in this area was always going to be abundant. When the staff identified these three elements as being part of the most important tier of elements it was relatively easy for me to concur with that decision.

The fourth element that the staff agreed strongly on that was not directly raised in any literature was that of Resourcing. This was so strongly held by the majority of the staff that it needed further consideration and deliberation as to the reasoning behind the apparent disconnect between literature and lived experiences of staff.

The importance of communication with diverse communities was identified by various authors (Bruce Ferguson, Gorinski, Wendt-Samu, & Mara, 2008; Education Review Office, 2012; Gorinski & Fraser, 2006; Nakhid, 2003; Winch-Dummett, 2006) as being central to shared ownership, involving parents and whānau effectively in the learning process, maximising community engagement and ability to collaboratively work toward a shared vision.

The identified need relating to communication raised in the staff group interviews was that of the need to establish *equity* of understanding. Understanding that people from diverse cultural backgrounds not only have language barriers but also prefer to be communicated with in different manners is an advanced understanding of the best ways in which to communicate with diverse populations (Education Review Office, 2012). This draws on the findings of Winch-Dummett who states that communication consists of more than just ‘words’ (2006). By understanding that messages and information can be transferred in a variety of ways a school can take the initiative to ensure that all information is shared where possible in ways and means that suits a school community.

Cultural responsiveness in various forms has been identified in different ways by nearly all authors that have been included in this thesis. The importance for students to feel a connection with the curriculum as well as the education system as a whole is vital in order to provide equitable outcomes for all students. The need for teachers and school leaders to understand the balance between adapting the curriculum to the needs of the students and ensuring the students in their care have the skills and knowledge to succeed in later education and the workforce is vital.

“adapting our teaching curriculum and assessments to pick up on the culture that the kids bring to school ... was only half of the point to effective teaching, the other half was to introduce kids to new ways of learning and thinking and potentially unfamiliar forms of pedagogy”

S McNaughton

Leadership is required within any school setting to effectively create and deliver programmes to suit the needs of the students. The importance of leadership in culturally diverse school settings is raised because the need to get things right in regard to developing a clear vision, identification of appropriate culturally relevant programmes, and effective management processes is all the more important when groups of students are being marginalised on a daily basis through messages and subconscious beliefs that are shared in the media and society in general.

The inclusion of Resourcing as a First Order element was decided as the strength on which the staff spoke about resourcing (as identified in the staff meeting minutes) outweighed the lack of evidence to support such an element in the literature. I have drawn a number of conclusions from this variation:

- The Ka Pai Kai programme was vastly different to any programme that is run in the school in regard to resourcing;
- Ka Pai Kai had visible autonomy over resourcing (it wasn't sorted at a governance level like the rest of school funding, the lead teacher was in charge of expenditure after funds were received from the University, as long as expenditure kept in line with the annual contract)
- The fact that Ka Pai Kai had a resourced teacher released for 0.2fte was unusual compared to most programmes.
- The Ka Pai Kai expenditure aimed to remove barriers for learning wherever possible. While the school attempts to do the same the amount of discretionary income is not at the same scale (school funding covers the entire running of the school and curriculum whereas the Ka Pai Kai funding was solely focused on one area). This allowed more access to a fuller curriculum.

Resourcing is a key element and programmes need to have access to appropriate amounts of time in the school day and curriculum as well as monetary resourcing for teacher release and physical equipment required for the programme. The programmes within a school need to align with the strategic aim and annual goals as well as the allocation of resourcing within a school.

This strongly held view of Resourcing as a vital element also promoted the plausible explanation that all First Order elements were in fact an indication of weaknesses within the school at the time of the programme. One of the biggest differences between Ka Pai Kai and existing school

programmes was the size of the budget and the autonomy of its control. The potential that all First Order elements were similarly currently dissonant from other school programmes exists. The primary research data collected from Pohutukawa School staff members had the restriction of being solely based in the one setting and while all teachers had taught in other settings, the most current was obviously Pohutukawa School. Taking this into consideration, identifying the elements that aided implementation may be in fact merely identifying the elements that were at the time missing or compromised from school practices.

6.2 Second Order Elements

The seven Second Order elements that have been identified are reinforced throughout the literature and data collection as being critical to the success of the First Order elements as well as the success of the overall implementation of any programme. The need to provide the second tier of elements was made necessary through the staff not being able to exclude any element as being not critical to the best possible outcomes for students and the implementation of a programme. Each of these Second Order elements is able to improve the quality of a First Order element.

It is important to note that research that I have undertaken has had its focus within culturally responsive pedagogy and as such each of the First Order and Second Order elements has a cultural focus. This cultural focus may be based in the diversity of ethnicities within a school but should more closely be aligned with the diversity of individual cultures within a school. All information analysed through literature and in data collection was in agreement about the need to include Cultural Responsiveness as an overt element as well as implicitly in every other element.

The single element that was offered as a possible addition, Special Character, is one such culture that could be seen as needing to be both explicit and implicit in the implementation of any programme within a special character school. It is of note that this was subsequently removed from the list of elements by the staff. A number of potential conclusions can be drawn from this action:

- The staff were unclear about the term 'culture' and had the notion that the concept of culture simply meant non-European

- The staff believe that the special character culture within the school only needs to be represented in the visible faith aspects of the school (how students treat one another, class and school prayer and mass)
- The lack of Religious within schools represents a secularisation of integrated schools and a gradual thinning down of the special character.

The reasoning why Special Character wasn't retained was never discussed in depth with any staff members but is an area that requires further investigation, albeit slightly out of the scope of this research.

When dealing with a Culturally Responsive Programme, Culturally Responsive Implementation needs to come about through the use of Culturally Relevant First Order Elements and Culturally Responsive Second Order Elements.

In the following equations, cultural responsiveness and relevance is expressed as [C] to identify the implicit need for the culture of the students and whānau in the school to drive each decision and action within a school.

[C] Programmes x [C] Implementation = [C] Pedagogy,

wherein [C] Implementation is expressed as

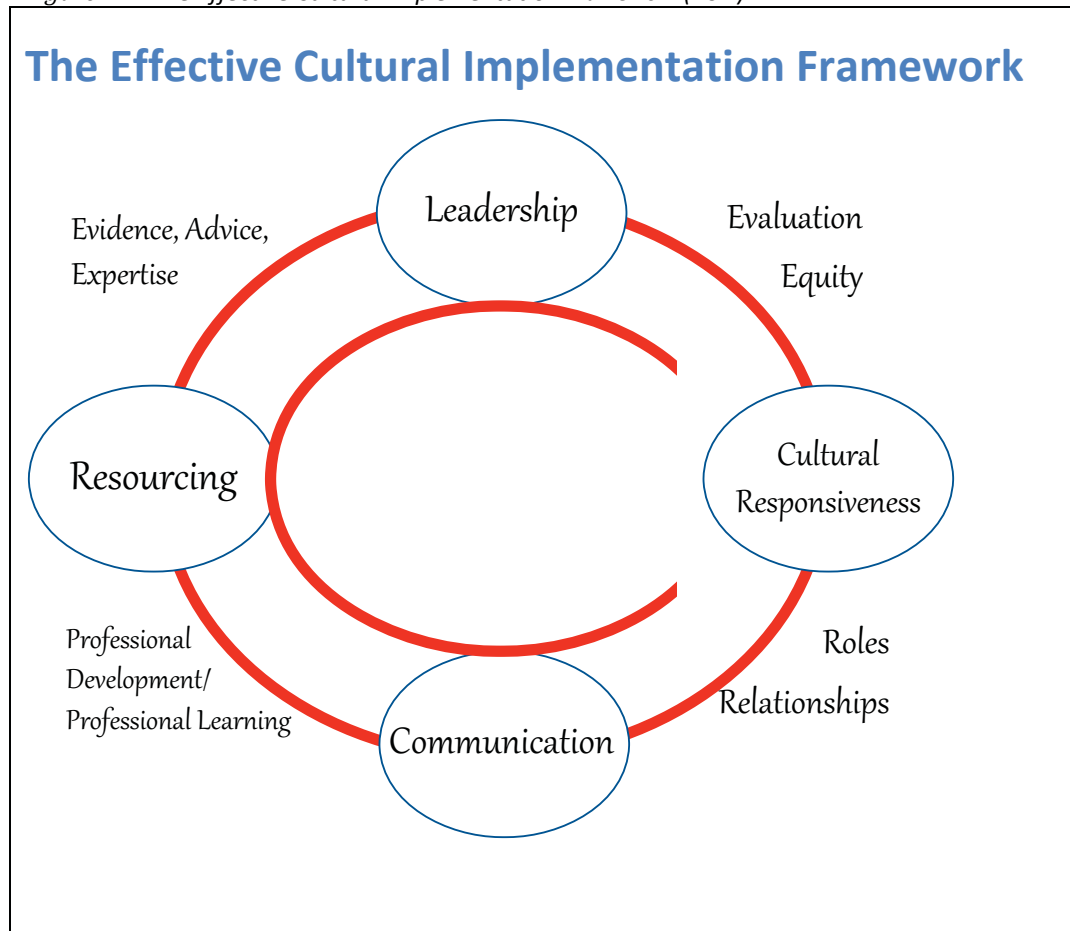
[C] (FIRST ORDER ELEMENT) x [C] (SECOND ORDER ELEMENTS) =

Improved outcomes for ALL students

6.3 Putting the elements together

An illustration of the elements, their ordering and relationship with cultural responsiveness, is presented in Figure 11. Titled 'The Effective Cultural Implementation Framework' (ECIF), it identifies the four First Order Elements as being essential by placing them in the prominent foreground of the image and the Second Order Elements as being supportive of the First Order Elements slightly in the background. The outer ring is symbolic of the links between each of the elements with one another (not just the ones that are specifically linked) and the central 'C' identifies the implicit Cultural Responsiveness and Relevance that is required within each First Order and Second Order element.

Figure 11 - The Effective Cultural Implementation Framework (ECIF)



6.4 Implementation as defined by teachers

Most of the elements that were identified by myself in the literature review and then confirmed by the staff in the staff meeting related to behaviours – either management behaviours or teacher behaviours.

The particular setting was novel in the sense that it provided a comparatively generous resourcing, and the resourcing was largely controlled by the teacher/manager than the funder. Teachers were very conscious of this difference and its relationship to the success of the programme.

The identification of 'Special Character' was not surprising, but it's rejection, as an element seemed at odds with the school's vision. It is possible that the teachers felt 'Special Character' was of higher order again. Implicitly teachers saw special character as distinct from cultural responsiveness.

The four First Order elements (Leadership, Cultural Responsiveness, Communication and Resourcing) were agreed as being of increased importance. It is likely that the weaknesses in current school processes become priorities, and the 'ordering' is a function of that analysis. The temporal ordering suggests that the higher order elements are fundamental and necessary but not sufficient.

The most useful function of the 'elements' is that it makes pedagogical and teacher behaviour *abstract* and not *personal*. The elements therefore represent a risk free means of identifying required pedagogical change. The inter-relationship between elements suggests that balance is as important as order (and that possibly the observed ordering is a function of the current environment and therefore subject to change over time).

6.5 Pedagogy as explored by teachers

Although teachers are familiar with the concepts and principles of pedagogy, teachers do not routinely or overtly apply a pedagogical model to their teaching and learning. The need to split pedagogy up into aspects that the teachers could control (implementation) and those parts that they could not control (programme design) was evidence that the teachers found that what they did on a daily basis when interacting with their students was more important than philosophical underpinnings of pedagogical design. While teachers are keen to see the practical benefits from a pedagogical approach, they not only deem the implementation aspects to be more important but also think they can influence implementation more than content.

In a small school this distinction cannot be readily made and or adhered to; the dual roles of many if not all teachers mean that teachers are managers for part or all of the day and *vice versa*. While it is understandable to separate these domains on paper for the purposes of this research, the actual lived experiences of the Ka Pai Kai programme are different. In a larger school, where the management structure allows for solely management roles this differentiation is less blurred.

While the research findings are based upon only one programme (Ka Pai Kai) (albeit over several years with some content variation) teachers believed that the elements were not programme or content specific. They also believed that the programme had responded to the local environment.

Chapter Seven – Conclusion:

Changing teacher behaviours in order to positively affect student outcomes; a framework for change

A major output of this research – the Effective Cultural Implementation Framework matrix - is presented in this chapter. Conclusions are drawn, answering the research question in the two key finding areas of Implementation and Pedagogy. I also provide a personal conclusion and discuss the limitations and scope of future research.

While at first my initial findings regarding element identification were self-described as rather underwhelming, a closer look reveals that the research identifies some rich and new conclusions. The purpose of my research was to impact positively on Pasifika students' educational outcomes, however, by shifting the focus away from Pasifika students and to the **teachers** of Pasifika students I have:

- Strongly opposed a deficit view,
- Challenged teachers to be accountable for their own conscious and unconscious actions relating to how they communicate their own culture
- Challenged teachers to not only welcome other cultures into the classroom but also develop the cultural identity of all students in their care

7.1 My research question answered

At the start of this research I set out to answer the question:

How can I use the lived experiences of Ka Pai Kai to change teacher behaviours in order to meet the needs of all students?

I have drawn the following conclusions to this question:

Implementation

- Understanding behaviour is the first step in changing behaviour. Talking about behaviour in abstract terms (such as 'elements') removes the risk of personal criticism and is therefore more likely to support change and honest evaluation.
- Discretionary resourcing is a necessary feature in changing teacher behaviour. It promotes incentives to change in that it promotes teacher autonomy and does not compromise resourcing in other areas.
- Special Character schools need to reconcile the interplay between special character and cultural responsiveness.
- Although identifying elements and attributing an ordering to them is helpful in capturing teacher understanding, the more important finding is that the elements operate together. The elements can reinforce each other as well as act against each other.
- Presenting the elements in the form of a framework or matrix will assist teachers in understanding how to effect changes in [their] behaviour.
- Establishing a shared understanding of each element in detail assists in facilitating a discussion, which is an important aspect in developing teachers' shared/collective responsibility and increasing personal pedagogical knowledge.

Pedagogy

- Schools need to emphasise a pedagogical approach to its management, teaching and learning. Teachers require further professional development. Tools and frameworks are a useful strategy especially if customised to the local situation.
- While 'good, effective' pedagogy will be, by definition, culturally responsive, nevertheless it will be useful in the medium term to emphasise both the implementation aspect and the cultural responsiveness aspect.
- In a small school many teachers have to multi task and have various roles. The particular responsibility for an element is not as important as the element being completed. Clarity around roles and responsibilities is important in order to ensure that all teaching staff know who is leading particular aspects of the curriculum and management of the school. In larger schools, the separation between management and teaching staff can be more clearly defined.
- The candidate elements coming from the literature were not surprising for the teachers and general consensus was reached about the importance of several 'abstract' elements

of pedagogical implementation. Moving from theoretical understandings to changing daily practice is a hard task for teachers. **Teachers need to move from shared/collective responsibility to personal responsibility** for effecting change in their own practices.

7.2 My overall conclusion

Although teachers do not routinely think about pedagogy as part of their day and have few theoretical based methods which they deliver their daily programme, they are keen to explore the pedagogical underpinnings of education when given the chance. Although it is easier, and in the short term more beneficial, to talk about pedagogical improvements in the abstract; the shift needs to occur toward concrete action at some point in order for teachers to take personal responsibility for a change in teacher behaviour. An intermediate step is use a tool that directly impacts on teacher behaviour – in this case the ECIF Matrix, which is presented below. A tool that guides teacher behaviour, that is locally based and gives teachers the opportunity to create a framework of action themselves, (as has been the case throughout this research) is going to increase the pedagogical knowledge of teachers at the same time as impacting positively on their behaviour. Uniquely, perhaps the process by which this research progressed is as important as the research findings themselves – teachers were asked to have input into creating a framework and were involved in discussions about pedagogy before being presented with their framework and asked to use it. Having **A** framework and working through the process is a key conclusion. The catch being that the framework that is created needs to be an example of good pedagogy, as if it is an example of poor or lazy pedagogy then potential students outcomes will be limited.

7.3 The Effective Cultural Implementation Framework (ECIF) Matrix

Teachers have the knowledge and attitude to make effective change; support needs to be given so that knowledge and attitude turns into sustained action and teachers don't simply revert to what is comfortable. As this will undoubtedly be the teachers' own culture, and with the vast majority of teachers being of European descent this will only serve to exacerbate the cultural dissonance that is felt by many under-served communities within New Zealand.

In order to effect change on teacher behaviour I know that teachers not only need to have the appropriate knowledge and right attitude but also the tools required to make practices habitual.

As such a tool, the ECIF aims to have a positive impact on teacher behaviours in enabling improved student outcomes for all students it needs to be in a format that is user friendly and easily understood. The framework has been initially tested in the group interview as a critique on existing school programmes and has been found to be effective at identifying the weaknesses and strengths in a manner that comprehensively covers all areas of programme implementation. During this initial critique the format of the ECIF was found to be insufficient to use as a working tool, which is what is required to impact on teacher behaviour. A matrix of the ECIF has been created (figure 11) to use at management level to organise implementation of culturally relevant programmes (and potentially as an evaluative tool). The onus is on the school management in the first instance to align culturally relevant programmes with the identified needs of the school before applying the ECIF.

The various First Order elements can then be discussed at a management level before delegation of various roles, including the leadership element to staff members. The inclusion of leadership as a First Order element does not specify that this is undertaken by a person in a traditional leadership role in the school, but more importantly that a person or persons are clearly identified as being leaders of the implementation of a culturally relevant programme. The leadership needs to be carried out in a manner that is culturally responsive to the needs of the school community. The allocation of resources needs addressing by the leader or the management of the school in general if required, and needs to be culturally responsive. Communication and the explicit planning of overt Culturally Responsive elements need to be handled at the same time, as these First Order elements are a set that needs addressing together.

Each of the First Order elements need to be addressed in association with the Second Order elements so that the 'essential' elements can be 'enhanced' to best effect for an equitable outcome for a diverse student population base.

Figure 12 – The ECIF Matrix

The Effective Cultural Implementation Framework Matrix				
Programme Content				
Implementation approach to support Cultural Responsiveness	Leadership	Communication	Cultural Responsiveness	Resourcing
Evidence / Advice				
Expertise				
Professional Development/ Professional Learning				
Equity				
Roles				
Relationships				
Evaluation				

The programme content has been included in this matrix to highlight the integral nature of a culturally relevant programme as well as culturally responsive implementation. It's location at the head of the matrix is to assist with the recording of the culturally responsive programme development which will take into account all of the first and second order elements that surround the programme as applicable.

7.4 The ECIF Matrix in action

A worked example of the use of the ECIF matrix (Figure 12) as an evaluative tool has been carried out on the implementation of the Ka Pai Kai programme as a means to assess the use of the matrix itself as well as the ECIF in general. I have maintained the integrity of the critique by not attempting to fill in all cells where there was not a strong link that could be made with the first and second order elements. The matrix allowed for a comprehensive evaluation of the implementation of the programme to be carried out. Although the matrix has not be used in a real life circumstance when planning a programme's implementation I believe that it will aid school management to develop sound practices regarding meeting the needs of all students.

By using the ECIF matrix, I have been able to thoroughly critique the Ka Pai Kai programme and identify weaknesses, possible existing school wide strengths and areas for future consideration. It also allowed purposeful reflection on the duration of the programme and prompted thoughts as to understanding why aspects may have been more or less successful than others.

Although the ECIF matrix has been created by analysis of the Ka Pai Kai programme, and obviously the Ka Pai Kai programme fits into the ECIF matrix accordingly, I believe that the matrix will serve as useful to other culturally relevant programmes at planning, implementation and evaluation phases.

Figure 13 - Worked Example of the ECIF Matrix

The Effective Cultural Implementation Framework Matrix – Ka Pai Kai				
Programme Content	The Ka Pai Kai programme is culturally relevant as it met the five indicators of - Enabling Identity & Achievement (focused on achievement of individuals as individuals, students identified the healthy kai in their own culture, allowing Samoan students to achieve as Samoan peoples, and Māori as Māori etc) - Promoting Equity & Excellence (Variable assistance was given in some instances, and in others what was needed by the few was given to the many) - Developmental Appropriateness (Learning was differentiated for each level and within each class to be appropriate) - Teaching whole child (Focusing on the need to be healthy in order to develop in all areas, faith, mental, emotional as well as physical) Fostering positive Student - Teacher relationships (The programme's focus was on establishing good habits, in order for this to happen, much discussion took place about the students lived experiences, this led to teachers being able to establish positive working relationships with many more students.			
	Implementation approach to support Cultural Responsiveness	Leadership	Communication	Cultural Responsiveness
Evidence / Advice	KPK Leadership sought advice from other schools who had implemented programmes of this nature	Advice was sought regarding how best to communicate KPK messages with our diverse community	Advice was sought about the resources that were purchased from other schools that had previous experience in a particular area	
Expertise	KPK utilised experts in the form of Cultural Experts, Nutrition Experts, (as healthy food judges) Physical Activity Experts (eg: gym Coaches)	Expertise was utilised in the form of cultural translators when different languages were required.	Expertise was utilised in the form of cultural translators when different languages were required.	Adequate resourcing allowed for experts to be brought into the school for specific coaching and mentoring
Professional Development/ Professional Learning	KPK had opportunities for teachers to upskill as part of the inclusion of external experts in running the programme		KPK led onto the staff focusing on Increasing Cultural Responsiveness as Professional Development	
Equity	KPK leadership had an understanding of Equity and based decisions around meeting the [variable] needs of all students	Communicated in various languages so that a range of people could access the information that was being sent home.	Overly showcasing some cultures started to address the equity issues	Students were given the same resources, while this wasn't differentiated resourcing; it was targeted at the students who needed the resources the most.
Roles	The KPK Leadership role was clearly defined.	KPK communicated the role of the parent at each step of the programme	A growing awareness of cultural understanding has opened our staff and community up to the changing nature of student and teacher roles	
Relationships	KPK leadership has proven to be based in positive relationships with students, staff and the community	KPK's fun student focused vibe assisted in creating positive relationships.	Positive relationships have followed from going the extra mile, being passionate and learning about other cultures.	By resourcing effectively, positive relationships were developed with students and whānau.
Evaluation	KPK Leadership drove evaluation as a key aspect of cyclical growth			All resourcing undertook an evaluation to assess its worthiness.

A matrix has been specifically chosen to show the fluid relationship between the First Order and Second Order elements. As stated, the presence of Second Order elements acts to enhance the value of the First Order elements. A worked example of the relationship between First and Second Order elements is illustrated in Figure 14. A matrix also allows the user to check coverage of each of the elements quickly and is easy to complete by using the horizontal and vertical axes as prompts.

Figure 14 - Equation to illustrate relationship between First and Second Order elements

Example:

(FIRST ORDER ELEMENT) x **(SECOND ORDER ELEMENTS)** = Improved outcomes

Leadership that includes

Use of evidence, advice and expertise

Ensures equitable outcomes

Evaluates programmes critically and regularly

Identifies clear roles for each participant

Fosters positives relationships at every level

A priority on staff Professional Development and Learning

is going to have a higher likelihood of being effective leadership that impacts positively on achievement for all students.

7.5 Personal Reflections

I have enjoyed the learning journey that this research has taken me on. I have grown in awareness and knowledge of the issues faced by school leaders and more importantly the issues faced by those students in our schools who fall outside of the culture of the dominant majority.

I am conscious that being able to talk at a theoretical level with colleagues about best practice and current educational research is an unusual and advantageous opportunity differing from the reality of most teachers in the majority of schools across the country. Not only myself but also my colleagues who have participated in the interviews have relished the opportunity.

There have been many challenges faced within the research, one being the balancing of the ethical considerations and managing conflicts of interest. For me this experience brings into sharp focus the ethical issues facing teachers every day, which are typically dealt with in an uninformed and *ad hoc* manner. This step was an important one that was made more challenging by the ethical application process that seemed to sidestep ethical issues as opposed to confronting and overcoming them.

If the inclusion of other cultures is more than mere assimilation, then one challenge that I have faced is where to draw the line in the sand in regards to the structural base of knowledge and information that this research has been built on. One example is Cultural Relevant Pedagogy that I used as a benchmark to ascertain that the Ka Pai Kai programme was indeed a culturally relevant programme. The roots of Culturally Relevant Pedagogy can be linked to Western understandings of pedagogy and culture – the salient question remains whether I should have attempted a Pasifika construct that examined the inclusion of culture in pedagogy? To counter this idea – would this action be misappropriation of another culture's constructs by me as a Pākehā New Zealander? Would this action be able to be done effectively without a full and in depth understanding of the society that created the construct in the first place? These questions and more have meant that I have trodden cautiously so as to be culturally aware of the root of ideas and concepts while not merely adopting cultural constructs that I do not understand. On a personal note, my wife is a nurse and I have found discussions of the terms cultural awareness, cultural competency and cultural safety highly relevant to this research topic; they are more than mere nomenclature.

Another challenge within the research was the identification and exploration of pedagogy as a theoretical construct, which led to a further evolution of my research question.

7.6 Emerging questions / Future direction

Emerging questions coming from the research have been numerous. The area of Pasifika underachievement is relatively under documented and there are many unanswered avenues of potential research.

Three questions have been recurring to me throughout the research:

1. How can the shift be made for the dominant majority of teachers who do not realise that they are the dominant majority and are in a privileged position? This includes the new intakes of teacher trainees who, although becoming more culturally diverse, are still disproportionately white European.
2. How can wider issues of minority peoples be addressed through the education system?
3. What is the best way to get current educational research into the hands of active and progressive teachers and school managers as well as policy makers who can make the changes needed?

Future research coming from this thesis could be directed toward the implementation and evaluation of the ECIF matrix as well as the identification and exploration of schools that are using similar best practice models that are inclusive of the need to move toward omnipresent cultural relevance.

7.7 Poroporoaki

I believe that the ECIF Matrix can play an important and powerful role in school management in ensuring that more equitable outcomes are achieved. It needs to be one part of a school wide unrelenting focus on providing the best possible learning environment for each and every student, realising the school's role in enhancing and supporting the individual cultural identity of each person at the school.

There is a growing base of educational research that focuses on minority student underachievement in the New Zealand Education system, however this is largely descriptive and

seldom analytical. It is vital that the gains that are being made in the academic research world are transferred to the daily happenings in schools and vice versa.

The traditional unequitable outcomes for Pasifika students have stirred me to take action within schools that I have worked in; it has also ensured that my postgraduate study has focused on understanding the problems inherent within our education system that not only perpetuate societal inequality but also in many cases enhance the gap between achievers and non-achievers.

School leaders across the country must understand the shift that has already occurred in relation to the role that a school plays in a community and society. No longer the place to get information about the world, schools are crucial places that can bind diverse communities together and provide the environment where young people can learn about the diversity present around them as well as the knowledge and skills needed for the 21st Century world. School leaders need to understand the central role of culture within each child and the need to have the students and, in essence, their culture at the centre of each decision that is made. By using the ECIF matrix, I believe that school leaders and managers will be better equipped to make the changes to school practices and culture regarding teacher personal responsibility that are so desperately needed in our schools.

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Appendicies

Appendix A:

ETHICS:

Low Risk notification

Low Risk notification acknowledgement

Information Sheet Non Teacher

Information Sheet Teacher

Participant consent form

Letter from SHP to confirm access to staff meeting minutes

Staff Interview Schedule



NOTIFICATION OF LOW RISK RESEARCH/EVALUATION

INVOLVING HUMAN PARTICIPANTS

(All notifications are to be typed) (Do not modify the content or formatting of this document in any way)

SECTION A:

1. **Project Title** *Identifying the elements of [cultural] pedagogy that are most successful at engaging the school community in effective teaching and learning.*

Projected start date for data collection 7th August 2012 **Projected end date** 31st September 2012

(Low risk notifications will not be processed if recruitment and/or data collection has already begun.)

2. **Applicant Details** (Select the appropriate box and complete details)

ACADEMIC STAFF NOTIFICATION

Full Name of Staff Applicant/s

School/Department/Institute

Region (mark one only)

Albany ☐

Palmerston North ☐

Wellington ☐

Telephone

Email Address

STUDENT NOTIFICATION

Full Name of Student Applicant

CHRIS THEOBALD

Postal Address

37a VINCENT STREET, WATERLOO

Telephone 021908496

Email Address cpxtheobald@yahoo.co.nz

Employer (if applicable)

Full Name of Supervisor(s)

Dr marg gilling, Prof Chris Cunningham

School/Department/Institute

Research Centre of Māori Health and Development

Region (mark one only)

Albany ☐

Palmerston North ☐

Wellington ☒

Telephone 04 801 5799

Email Address m.gilling@massey.ac.nz, c.w.cunningham@massey.ac.nz

GENERAL STAFF NOTIFICATION

Full Name of Applicant

Section

Region (mark one only)

Albany ☐

Palmerston North ☐

Wellington ☐

Telephone

Email Address

Full Name of Line Manager

3 Type of Project (provide detail as appropriate)

Staff Research/Evaluation:

Academic Staff

General Staff

Evaluation

Student Research:

Name of Qualification

Credit Value of Research

(e.g. 30, 60, 90, 120, 240, 360)

If other, please specify:

Med
90

4. Describe the process that has been used to discuss and analyse the ethical issues present in this project.
(Please refer to the Low Risk Guidelines on the Massey University Human Ethics Committee website)

I have applied for Human Ethics approval (Application 12/36), I am withdrawing that application after discussions with Dr. Brian Finch (MUHEC Southern A Chair) and both of my supervisors.

I have decided to use existing staff meeting minutes in place of a focus group due to the various conflicts of interest that a focus group incurs when being about a programme I was in charge of, for research I am in charge of while also being in a management position within the school.

I have already given low risk research notification regarding the Key Informant Interviews of two Wellington Principals (with whom I have no existing professional relationship), and three academic experts in the field of education of Pacific Island pupils in Aotearoa.

I am now giving notification of low risk research involving accessing existing staff meeting minutes
, after requesting permission from the Principal.

The several discussions that I have had with both of my supervisors and the advice that I have received from Dr Finch have greatly assisted me and I am confident that the request for permission to access existing staff meeting minutes will not place anyone in a position where there is a conflict of interest. I am also well supported by supervisors who are available for advice as I proceed.

5. Summary of Project

Please outline the following (in no more than 200 words):

- 1. The purpose of the research, and**
- 2. The methods you will use.**

(Note: ALL the information provided in the notification is potentially available if a request is made under the Official Information Act. In the event that a request is made, the University, in the first instance, would endeavour to satisfy that request by providing this summary. Please ensure that the language used is comprehensible to all)

Appendix A

1. The purpose:

- a. Of this research is to identify a pedagogical framework for the development and implementation of a school curriculum. It will build on the successful Ka Pai Kai programme that has been run in Pohutukawa School since 2008. The programme focused on increasing physical activity participation and nutrition knowledge of all students with an over arching aim of increasing tertiary education rates for Māori, Pacific and all Pohutukawa School pupils. An evaluation of the programme highlighted several significant changes that the school community identified as benefits of the programme. This research will attempt to identify the pedagogical aspects of the programme that have been critical in engaging the wider school community that could possibly be transferred to other areas of the curriculum.
- b. Of the key informant interviews, as part of my research, is to provide an expert opinion, advice and peer review to help guide the formation of a framework of pedagogical elements that are most successful at engaging diverse communities in effective teaching and learning.

2. The methods:

I will use semi-structured open-ended questions, which will allow for focused, conversational, two-way communication. Only a few questions will be prepared in advance with the majority created during the interview, allowing both myself and the interviewee flexibility to probe for details or discuss issues.

Please submit this Low Risk Notification (with the completed Screening Questionnaire) to:

**The Ethics Administrator
Research Ethics Office
Sir Geoffrey Peren Building, PN221
Massey University
Private Bag 11 222
Palmerston North**

SECTION B: DECLARATION *(Complete appropriate box)*

Appendix A

ACADEMIC STAFF RESEARCH

Declaration for Academic Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. My Head of Department/School/Institute knows that I am undertaking this research. The information contained in this notification is to the very best of my knowledge accurate and not misleading.

Staff Applicant's Signature

Date:

STUDENT RESEARCH

Declaration for Student Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. The information contained in this notification is to the very best of my knowledge accurate and not misleading.

Student Applicant's Signature

Date:

Declaration for Supervisor

I have assisted the student in the ethical analysis of this project. As supervisor of this research I will ensure that the research is carried out according to the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Supervisor's Signature

Date:

Print Name

GENERAL STAFF RESEARCH/EVALUATIONS

Declaration for General Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. The information contained in this notification is to the very best of my knowledge accurate and not misleading.

General Staff Applicant's Signature

Date:

Declaration for Line Manager

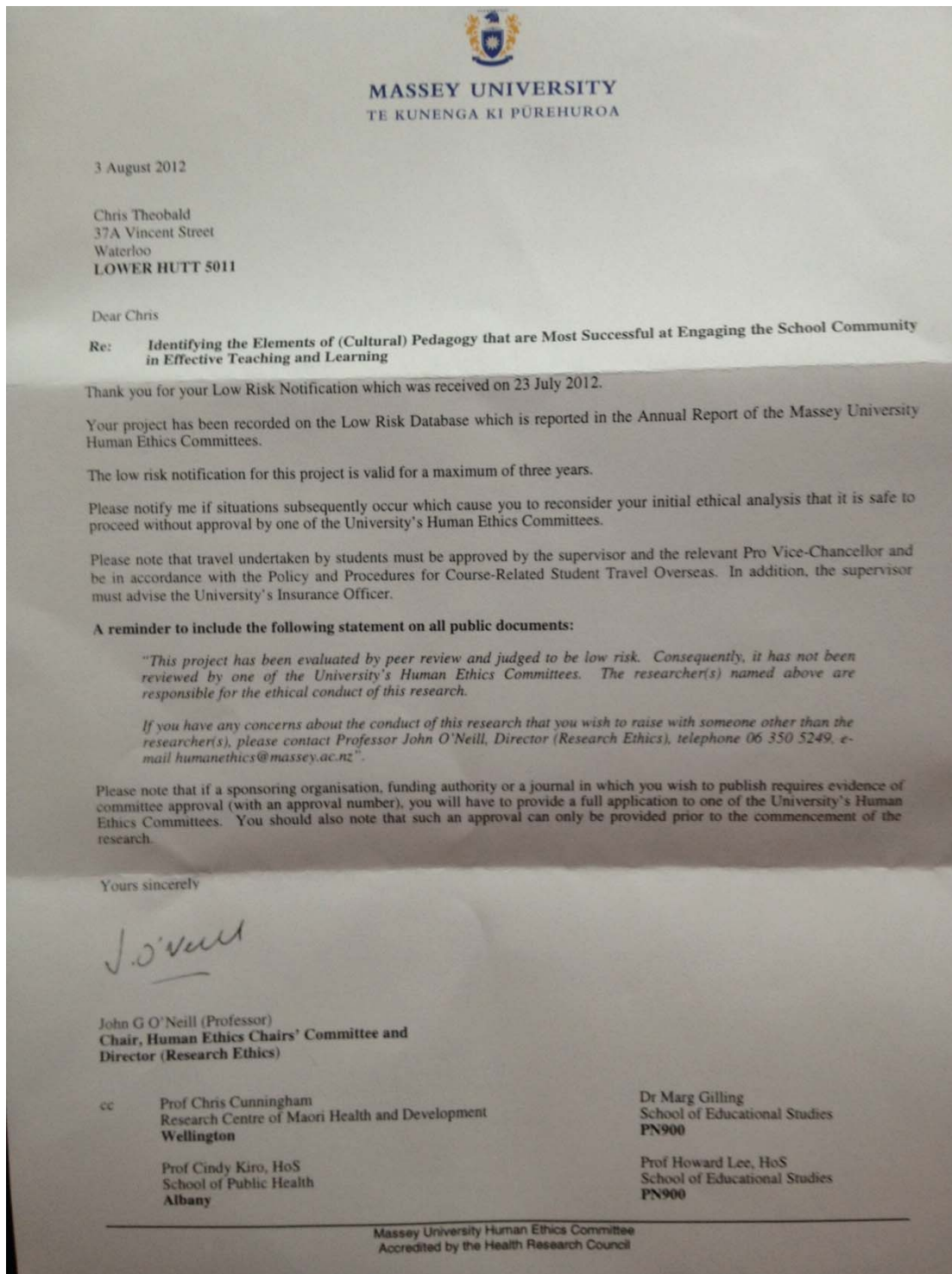
I declare that to the best of my knowledge, this notification complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's Signature

Date:

Print Name

Appendix A



Appendix A

Interview Information sheet



MASSEY UNIVERSITY

Research Centre for Māori Health & Development
PO Box 756, Wellington

Identifying the elements of [cultural] pedagogy that are most successful at engaging the school community in effective teaching and learning.

INFORMATION SHEET FOR INTERVIEWEES

Kia ora, Malo ni, Malo e lelei, Talofa lava,

My name is Chris Theobald, Assistant Principal at Sacred Heart School, Petone and current Massey University student, studying toward my MEd (teaching and learning). I am currently undertaking research in order to identify the successful elements of cultural pedagogy that engage diverse school communities in effective teaching and learning.

This project will build on the successful *Ka Pai Kai* programme that has been run since 2008. The 2011 evaluation of the programme highlighted several significant changes that the school community identified as benefits of the programme. This research will attempt to identify the pedagogical aspects that have been critical in engaging the wider school community.

I would like to invite you to participate in the research by participating in an interview to be conducted by myself, to take place at a mutually acceptable time at a café or similar location.

Should you agree to participate, you will be given the opportunity to raise any concerns or issues that you have with myself, before, during or after the interview. No information that is discussed will be used for any reasons outside of the scope of the research.

A summary of research findings will be sent to you. If you agree to participate in the research you will be given the option to remain anonymous in the final research or be named in an appendix. No attributed quotes will be used without prior permission being sought.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study at any time up to the point of analysis;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded;

If you choose to decline this offer – there will be no impact on any of your relationships or professional standing within the school, your response is completely confidential.

If you have any questions, please feel free to contact myself or one of my supervisors:

Chris Theobald - cptheobald@yahoo.co.nz; 021 908496

Dr marg gilling - M.Gilling@massey.ac.nz ; ph 04 8015799.

Professor Chris Cunningham – C.W.Cunningham@massey.ac.nz; ph 043800627.

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern A, Application 12/36. If you have any concerns about the conduct of this research, please contact Dr Brian Finch, Chair, Massey University Human Ethics Committee: Southern A telephone 06 350 5799 x 8717, email humanethicsoutha@massey.ac.nz.

Warm regards

Chris Theobald

Appendix A

Interview Information sheet



MASSEY UNIVERSITY

Research Centre for Māori Health & Development
PO Box 756, Wellington

Identifying the elements of [cultural] pedagogy that are most successful at engaging the school community in effective teaching and learning.

INFORMATION SHEET FOR SHSP EDUCATORS

Kia ora, Malo ni, Malo e lelei, Talofa lava,

My name is Chris Theobald, Assistant Principal at Sacred Heart School, Petone and current Massey University student, studying toward my MEd (teaching and learning). I am currently undertaking research in order to identify the successful elements of cultural pedagogy that engage diverse school communities in effective teaching and learning.

This project will build on the successful *Ka Pai Kai* programme that has been run since 2008. The 2011 evaluation of the programme highlighted several significant changes that the school community identified as benefits of the programme. This research will attempt to identify the pedagogical aspects that have been critical in engaging the wider school community.

I would like to invite you to participate in the research by participating in an interview to be conducted by myself, to take place at a mutually acceptable time, outside of normal school hours at a café or similar location.

I have put in place an independent invitation, acceptance and selection process so that I am blinded to your response to this invitation. All Sacred Heart School, Petone, teaching staff have been invited and your responses will be managed by Joanne Doherty, who is an experienced researcher. She will pass on to me the names of three staff who have agreed, and who have been randomly selected from the positive responses to the invitation. In this way your decision to participate will be managed at arm's-length from me. Further, should you agree and be selected to participate, you will be able to withdraw your participation at any stage and will be given the opportunity to raise any concerns or issues that you have with Joanne Doherty before or after the interview. No information that is discussed will be used for any reasons outside of the scope of the research.

I will report back to staff at a meeting in September 2012. A summary of research findings will be sent to you. If you agree to participate in the research and are randomly selected to do so, you will be given the option to remain anonymous in the final research or be named in an appendix. No attributed quotes will be used without prior permission being sought.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study at any time up to the point of analysis;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded;

If you choose to decline this offer – there will be no impact on any of your relationships or professional standing within the school, your response is completely confidential.

If you have any questions, please feel free to contact myself or one of my supervisors:

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Warm regards

Chris Theobald



MASSEY UNIVERSITY

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PO Box 756, Wellington

Identifying the elements of [cultural] pedagogy that are most successful at engaging the school community in effective teaching and learning.

PARTICIPANT CONSENT FORM - INDIVIDUAL

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature:

Date:

Full Name - printed

Appendix A

15th June 2012

37a Vincent St,
Waterloo,
Lower Hutt.

Tena koe Chris,

RE: Research Proposal –

Identifying the elements of [cultural] pedagogy that are most successful at engaging the school community in effective teaching and learning.

Thank you for your time explaining your research proposal to me, I think that your research aligns well with our current priorities at ,

You have raised a number of important ethical issues with which I am happy to assist.

As Principal, I give permission for you to undertake your research at and give permission for staff to be contacted about voluntarily participating in research interviews.

I also give permission for you to use the appropriate staff meeting minutes in your research.

I look forward to seeing how the research progresses and eventually the results!

Fakafetai,

Liz Heatley
Principal
Pohutukawa School

Interview Schedule

Appendix A

Date:

Venue:

Researcher/Interviewer: C Theobald

Interviewee:

Identifying the elements of [cultural] pedagogy that are most successful at engaging the school community in effective teaching and learning.

1. Researcher will (re)introduce himself and give an outline of the thesis research topic
 - a. *The Ka Pai Kai programme has been run in _____ since 2008. The programme has an overarching objective of improving the participation rates of Māori, Pacific and all _____ students in tertiary education. At the time “Healthy Eating Healthy Action” was a government focus which led us to develop the Ka Pai Kai programme with a focus on increasing the health knowledge and physical activity of all students and their wider whānau. This comes about through a culturally located paradigm with three key platforms: educational pedagogy, critical analysis and public health evidence. This phase of the research will build on an evaluation of the programme carried out in 2011 that used a ‘Most Significant Change’ method and this time will focus on the educational pedagogy that has assisted the aspects deemed to have provided the most significant change in a school community that is culturally diverse. This aligns with the government focus on lifting achievement of Māori and Pacific students, as student achievement has strong links to whānau engagement in the learning process. By identifying what has assisted the engagement of a culturally diverse community in the Ka Pai Kai programme and cross checking this with current educational research, a framework of engagement will be created that best facilitates this change in any curriculum area.*
2. Questions and discussion
 - a. In relation to the framework that I have provided you –
 - i. What elements do you deem to have the most significance in ensuring positive student achievement as a result of an implemented programme?
 - ii. What elements do you deem to have the least significance?
 - iii. Are there any elements that you believe needed to be omitted from the framework?
 - iv. Are there any elements that you believe to be omitted from the framework?
 - v. Can you identify different classifications of elements within the framework? If so, what are they and what aspects make them one grouping?
 - b. How do you think this framework could be implemented in a school setting?
 - c. Would it be best used as an evaluative framework or a framework to assist planning?