Equal status for mātauranga Māori in NCEA: Perceptions of non-Māori teachers

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Dedication

To Mum,

You never doubted my journey.

With all my heart, I wish you were here to share this milestone.

Abstract

Using a constructivist grounded theory approach, this thesis explores the perceptions of non-Māori teachers about NCEA Change 2: Mana ōrite te mātauranga Māori/Equal status for mātauranga Māori in NCEA. Data were gathered via individual, semi-structured, in-depth qualitative interviews with seven non-Māori teachers of NCEA from across Aotearoa New Zealand. The findings show that non-Māori teachers of NCEA generally do not ascribe mātauranga Māori the same value as the Western body of knowledge, the implementation of NCEA Change 2 has been under-communicated and under-resourced by the Ministry of Education resulting in poorly prepared and resourced non-Māori teachers who are therefore prioritising the other NCEA Changes, and non-Māori teachers of NCEA generally feel insecure in their role of Treaty partner. These barriers contribute to a lack of action to meaningfully implement NCEA Change 2 despite declaring support for the reform. Participants, while expressing their willingness to enact NCEA Change 2, also exhibit signs of hesitancy, reluctance, and fear about fully committing to implementation of the policy. This thesis proposes that this is in part because the mandating of Change 2 has challenged their identity as teachers of NCEA and their partnership with Te Tiriti o Waitangi. Consideration as to the pathway forward is discussed.

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Chapter 1: Equal status for mātauranga Māori in NCEA: Perceptions of non-Māori teachers

In 2020, the New Zealand Government approved a suite of seven changes to the New Zealand Certificate of Educational Achievement (NCEA). These changes included simplifying the structure of the qualification, improving accessibility, strengthening literacy and numeracy, improving educational outcomes for Māori learners, and providing clearer recognition of vocational pathways (Ministry of Education, 2023e). Mana ōrite te mātauranga Māori/Equal status for mātauranga Māori is the second change in the NCEA Change Programme (Change 2). Giving 'equal status' is described by the Ministry of Education (MOE) as "appropriately incorporating mātauranga Māori, te ao Māori and te reo Māori into the new New Zealand Curriculum-derived Achieved Standards and associated resource materials for use across English- and Māori-medium settings" (Ministry of Education, 2023e). In their support resources for Change 2, the MOE define matauranga Māori to mean Māori "knowledges" which the MOE further define as "Whānau knowledge, hapū knowledge, iwi knowledge, Māori knowledge in general" (2023c). The purpose of Change 2 is to improve educational outcomes for Māori students by opening te ao Māori pathways and allowing Māori students to experience success as Māori (Ministry of Education, 2023e). Taking effect in 2024, alongside the new Level 1 NCEA Achievement Standards and the Literacy and Numeracy Co-requisite Standards without which the NCEA qualification cannot be awarded, this education policy for the first time requires that teachers give equal status to mātauranga Māori alongside other bodies of knowledge in NCEA. Change 2, the MOE asserts, is nothing short of "…history in the making" (Ministry of Education, 2023c), "…one of the most significant paradigm shifts in the history of NCEA" (Ministry of Education, 2023c), and "…a counter to the devastation and violence of colonisation by re-emphasizing the legitimacy and authority of Māori approaches to teaching and learning in our education system" (Ministry of Education, 2023d). Given the magnitude of the role that Crown education policy has played in the colonisation of Māori, these claims can only be described as bold indeed. Change 2, the MOE declares, is designed to "develop new ways to recognise mātauranga Māori, build teacher capability, and improve resourcing and support for Māori learners and te ao

Māori pathways" (Ministry of Education, 2023e). For such a paradigm-shifting and history-changing policy to be successfully implemented, the MOE would surely ensure that teachers, especially non-Māori teachers who likely have little experience of mātauranga Māori, were provided with the knowledge, resources, and time to prepare. This research suggests otherwise.

Historic Policy Roots of NCEA Change 2

Part of exploring teachers' perceptions of Change 2 is understanding what Change 2 is and why it has been introduced. Change 2 has been described as "history in the making" (Ministry of Education, 2023c) because it is "challenging colonisation" and has the "potential to transform the education system" (Ministry of Education, 2023f). The systemic subjugation of Māori language and knowledge, a significant tool of colonisation, was underpinned by historic educational policies which first served to convert Māori to Christianity and prevent access to Pākehā knowledge (Hetaraka, 2019) before policies of assimilation and integration decimated te reo Māori and tikanga (Ka'ai-Mahuta, 2011). Both te reo and mātauranga Māori are protected under the 1840 Treaty of Waitangi (Waitangi Tribunal, 2021), but Crown policies purposefully disregarded and subverted their protection resulting in the privileging of the colonists' interests (Stephenson, 2001). The result was a vast inequity of outcomes for Māori, including education outcomes (Lourie, 2016). The *Education Ordinance Act of 1847*, underpinned by a policy of assimilation, aided the colonising process by changing the language of instruction in all schools to English and by introducing mission boarding schools which served to separate Māori children from their whānau. This increased their disconnection to, and promoted the resultant loss of, language and culture (Hetaraka, 2019; Ka'ai-Mahuta, 2011; Walker, 2016). The *Native Schools Act 1867* saw the establishment of Native Schools from which "the genealogy of Māori knowledge was excluded and disqualified as inadequate" (Walker, 2016, p. 24). The *Native Schools Code 1880* made clear the purpose of Native Schools was "to render Māori Europeanized…by taking on the norms and values recognized as desirable by the

dominant Pākehā group" (Stephenson, 2001, p. 4) and a focus on subjects that prepared Māori students for industrial work and farming (Hutchings & Lee-Morgan, 2016; Stephenson, 2001).

The 1960s saw integration underpinning public policy, including Māori education. The 1960 *Report of the Department of Maori [sic] affairs* (*Hunn Report*) showed "a disturbing picture of Māori on the social and economic margins" (Ministry for Culture and Heritage, 2017) including in education which showed huge inequity in the number of Māori students who reached Sixth Form (Ka'ai-Mahuta, 2011, p. 212). *The Hunn Report* (Ministry for Culture and Heritage, 2017) recommended that aspects of Māori culture be integrated into the curriculum. However, the aspects, chosen by Pākehā, were limited to songs, art, and games. The change of policy did not improve educational outcomes for Māori students as the education system had for 140 years been founded on hegemonic beliefs which shaped the practices and perspectives of the teachers and administrators (Ka'ai-Mahuta, 2011; Walker, 2016).

The 1970s saw a policy of biculturalism replace that of integration. This was largely because the Treaty of Waitangi, despite being signed in 1840, was "largely ignored until the 1970s" (Lourie, 2016, p. 637). Since the 1970s, the Treaty has gained political significance. Biculturalism, and later, under the Fourth Labour Government, bicultural policies were designed to recognise and respond to the injustices Māori suffered, including loss of language and land, higher rates of arrest, conviction and imprisonment, and as mentioned, lower educational outcomes (Lourie, 2016). These bicultural policies were aimed at promoting equity and putting right past wrongs. Increasingly, colonisation and the resulting loss of cultural identity were recognised as the cause of inequity of outcomes for Māori, including lower academic outcomes (Lourie, 2016; Openshaw, 2010; Walker, 2016). Despite recommendations that Māoritanga (the Māori way of life) be included in the school curriculum, the reversal of the policy preventing the teaching of te reo Māori in schools, marae being built at some schools, and Māori language and cultural competitions introduced, the policy was unsuccessful in improving educational outcomes for Māori students (Macfarlane, 2015). This is because it was taught in English by non-Māori teachers. Macfarlane (2015) asserts that it was little wonder that the

policy failed to, "…create bi-cultural New Zealanders, fulfil Māori aspirations for cultural or language revival, increase Māori participation in education, or change the power relationship between Māori and non-Māori" (p. 180). The teaching of matauranga Māori in English by non-Māori teachers with no lived experience of being Māori, and no understanding of the deep connection of te reo Māori to matauranga Māori, simply continued the hegemonic approach to education policy which had been prevalent thus far in ANZ's colonised history.

Tomorrow's Schools (1988), the government's response to the *Administering for Excellence Report*, widely known as the *Picot Report,* radically changed the landscape of ANZ Schools. The Department of Education was abolished along with all regional education boards, replaced with Boards of Trustees (BOT) who autonomously governed schools, the system still in place today. This devolution of decision-making to BOTs meant that it was now up to each school to decide how it would support the needs of Māori students. The significance of this, as noted by Graham Hingangaroa Smith, is that "every school becomes a site of contestation; every school has licence to hold a referendum on what support is given to Māori interests" (cited in Openshaw, 2010, p. 141). He also noted that while there were major changes to education, very few targeted improving outcomes for Māori students.

Māori Education Strategies

The first Māori education strategy was launched in 1999, a short 24 years ago given nearly 190 years of inequity for Māori learners, and included the goal of "raising the quality of mainstream education for Māori" (Ministry of Education, 2021, para. 1). This same strategy was re-published in 2005. *Ka Hikitia: managing for success - the Māori education strategy, 2008-2012* was launched in 2008 and according to the MOE, was to "transform the education system and ensure Māori enjoying educational success is the norm" (Ministry of Education, 2023b, para. 5). Robust evaluation of *Ka Hikitia* by the Office of the Auditor General found that while *Ka Hikitia* did indeed have the potential to transform the education system and enable Māori students to succeed in the mainstream system,

"the Ministry's introduction to Ka Hikitia has not been as effective as it could have been" and while there had been some progress, transformative change had not occurred (Auditor-General, 2013, p. 7). In the MOE's own words, "The education system has underperformed for Māori learners and their whānau over an extended period. As a result, Māori learners collectively experience worse education outcomes than other ANZ learners and are less engaged in our education system" (Ministry of Education, 2023a, para. 7). As previously mentioned, *Ka Hikitia: managing for success: the Māori education strategy, 2008-2012* failed to transform the education sector and make Māori succeeding the norm. A refreshed version, *Ka Hikitia – Accelerating Success 2013-2017*, was launched in 2013 and the third iteration, *Ka Hikitia – Ka Hāpaitia*, was launched in 2021. The *Ngā Haeata o Aotearoa 2020 report*, published by the MOE in 2022, details how the education system is performing in both English and Māori medium settings. It shows that after 10 years of *Ka Hikitia*, not enough progress has been made to reduce the inequity of outcomes for Māori and progress is not being made fast enough. 2020 data shows:

- Māori students are still over-represented in early school leaving exemptions with the majority enrolling in trainer provider courses.
- More Māori students are staying at school until their 17th birthday than 10 years ago. However 60.8% of Māori students who left before the age of 17 left without gaining NCEA Level 1. This equated to 2566 of 4221 students.
- Only 48.7% of Māori students in English medium schools attended regularly.
- Stand-downs, suspensions, exclusions, and expulsions decreased between 2019 and 2020 but are still higher for Māori than the national rates.
- More Māori students are achieving the NCEA literacy and numeracy requirements, leaving school with NCEA Levels 2 and 3, as well as University Entrance, however, the percentages are still well below the national rates (see Table 1).
- Only 12.2% of Māori students in English-medium schools left school having attained standards in te reo Māori at Level 1, 6.9% at Level 2, and 3.3% at Level 3 or above.

- 63% of Māori students had no Māori language learning at secondary school.
- Only 11.6% of Māori students achieved Level 1 standards in Field Māori. These standards assess knowledge and skills pertaining to mātauranga Māori. 10.2% of Māori students achieved Level 2 and 5.9% achieved Level 3 standards.
- The proportion of Māori teachers does not represent the Māori student population; only 12% of teachers were Māori in comparison to 24% of students.
- Only 39.5% of schools had proportional Māori representation on their BOT.

(Ministry of Education, 2022b)

Table 1

2020 Leaving Qualifications for Māori Students in English-medium Settings

	National Rate	**Māori**
Literacy & Numeracy Requirements	90.4%	80.8%
NCEA Level 2	80.8%	65.5%
NCEA Level 3/UE	59.1%	39.2%

(Ministry of Education, 2022)

While the COVID-19 pandemic has negatively impacted learning outcomes for all students, the pandemic has exacerbated the inequity of outcomes for Māori students (Aiko Consultants Limited, 2020). The results published in the most recent NZQA Annual Report (see Table 2 below) illustrate that the disparity of outcomes for Māori students continues and it is clear why the Ministry of Education needs to do more to improve educational outcomes for Māori students.

Table 2

2022 NCEA Data Comparing Enrolment-based Māori Achievement to the Total Cohort

	Total cohort	Māori
NCEA Level 1	64.9%	53.9%
NCEA Level 2	74.9%	64.1%
NCEA Level 3	68.2%	55.7%
University Entrance	50.3%	30.9%

(New Zealand Qualifications Authority, 2023)

NCEA Change 2: A Decolonising Project

The MOE states that the foundations of NCEA Change 2 lie in how "colonisation has oppressed Māori knowledge and harmed Māori learners" (Ministry of Education, 2023c). The MOE's rationale for Change 2 is that "it is vital there is parity for mātauranga Māori in NCEA, and it has equal status with other bodies of knowledge" (Ministry of Education, 2023e). Wang (2023) describes NCEA Change 2 as having a "decolonising agenda" with the purpose of ensuring mātauranga Māori is "understood, practised, and valued as equal to dominant Western knowledge systems" (p. 7). The MOE have explained that practically this means:

- appropriately incorporating mātauranga Māori, te ao Māori and te reo Māori into the newly-developed New Zealand Curriculum-derived Achievement Standards and associated resource materials for use across English- and Māori-medium settings.
- developing new Achievement Standards and associated teaching and learning resources to credential learning from Te Marautanga o Aotearoa (TMoA).
- developing new mātauranga Māori subjects to better acknowledge and support pathways that are relevant for and valued by Māori (for example, Māori Performing Arts).
- ensuring that teachers are better resourced and supported to teach mātauranga Māori. (Ministry of Education, 2022a)

Wang (2023) notes, when Change 2 is considered within the context of the revitalisation of indigenous language and knowledge, the need for NCEA Change 2 to address decolonisation is more clearly understood. Wang (2023) draws on the *Keele Manifesto* which provides guiding principles for decolonising curriculum to define the term decolonisation:

> Decolonisation involves identifying colonial systems, structures and relationships and working to challenge those systems. It is not "integration" or simply the token inclusion of the intellectual achievements of non-White cultures. Rather, it involves a paradigm shift from a culture of exclusion and denial to the making of space for other political philosophies and knowledge systems. It is a culture shift to think more widely about why common knowledge is what it is, and in so doing, adjusting culture perceptions and power relations in real and significant ways. (Keele University Students' Union, 2018 as cited in Wang, 2023)

Change 2, Wang (2023) asserts, "…can be viewed as a decolonising project" (p. 6) because it seeks to ensure mātauranga Māori is given equal value to the dominant Western body of knowledge.

Perceptions of Non-Māori Teachers of NCEA

2022 statistics show that of the 31,143 secondary teachers in Aotearoa New Zealand (ANZ), 26,940 are non-Māori (Ministry of Education, 2024c) which means that 87% of teachers being asked to give mātauranga Māori equity with other bodies of knowledge are non-Māori. Several terms are commonly used to describe those who are not Māori tangata whenua (people of the land), such as "Pākehā" (New Zealander of European descent), "tauiwi" (foreigner), settler, and "tangata Tiriti" (people of the Treaty). Within the context of this research, the term non-Māori is used as an inclusionary term to define all teachers who are not of Māori descent regardless of whether they are recent immigrants to ANZ or were born here. However, when drawing from literature, the author's original term is used.

In 2021, Alansari et al. (2022), as part of the National Survey of Secondary Schools, which was undertaken on behalf of the MOE, asked teachers what stage they were at in integrating

mātauranga Māori into their teaching. They invited teachers to comment on Change 2, and to identify what was needed to make it work for them. The resulting report shows that while there was generally support for Change 2, there were differing understandings and interpretations of the intention of the policy, along with concerns about inadequate professional development, the relevance of mātauranga Māori to all subject areas, and how non-Māori can respectfully and authentically integrate mātauranga Māori into their teaching. Only 10% of survey respondents identified as Māori (Alansari et al., 2022, p. 48). Given 90% of respondents were non-Māori, which closely equates with the percentage of non-Māori secondary teachers in ANZ, it is reasonable to conclude that the survey gives an indication that non-Māori teachers perceive Change 2 to be challenging on several levels and that more in-depth research is needed to understand non-Māori teachers' perceptions of Change 2. Using a constructivist grounded theory approach, this thesis will explore the perceptions of non-Māori teachers about NCEA Change 2: Mana ōrite te mātauranga Māori/Equal status for mātauranga Māori in NCEA and seek to generate theory that explores these perceptions.

Chapter 2: Study Rationale and Objectives

Significance of the Study

This research is significant because teachers' perceptions can greatly impact student learning (Liu & Goh, 2019; Timmermans et al., 2016), and of all school factors that influence educational outcomes, the teacher is considered the most significant (Bishop, 2019; Hattie, 2023). With only 13% of secondary teachers being Māori (Ministry of Education, 2024c), most students in English-medium secondary schools are being taught by non-Māori teachers. Therefore, the way non-Māori teachers interpret and perceive Change 2 which gives mātauranga Māori equity with other bodies of knowledge is of critical importance to its successful implementation. While the New Zealand Council for Educational Research (NZCER) survey provides glimpses of teachers' perceptions through one multi-choice quantitative question and one follow-up qualitative question, this study,

using qualitative in-depth interviews with open-ended questions, allows for the gathering of "rich data" (Charmaz, 2014, p. 22) that offers deep understanding of the complexity of participants' perceptions about Change 2. It is also significant that I am a non-Māori researcher as non-Māori participants may be more reticent in sharing their honest thoughts with a Māori researcher. If the policy is not perceived favourably, or the complexities of implementing the change are perceived as too great, Change 2 may become yet another failed policy designed to improve educational outcomes for Māori students. Therefore, constructing grounded theories that show understanding of how non-Māori teachers who are tasked with implementing the policy interpret and perceive Change 2, is significant as these may then inform educational leaders about what support, resources, and professional development non-Māori teachers need to integrate mātauranga Māori into their teaching successfully.

Aim of the Study

The aim of this study is to generate grounded theory that explores non-Māori secondary teachers' perceptions about NCEA Change 2: Mana ōrite mō te mātauranga Māori –Equal status for mātauranga Māori in NCEA.

Research Questions

This study is guided by the following research question: What are the perceptions of NCEA Change 2: Mana ōrite mō te mātauranga Māori –Equal status for mātauranga Māori in NCEA for non-Māori teachers in Aotearoa New Zealand secondary schools? The study aims to address the following questions:

1. What do non-Māori secondary teachers understand mātauranga Māori to mean?
2. What do non-Māori secondary teachers perceive NCEA Change 2 requires of them?
3. How do non-Māori teachers perceive that they are already enacting NCEA Change 2?
4. What challenges do non-Māori teachers believe they face in implementing NCEA Change 2?

5. What are non-Māori teachers' perceptions about any professional learning and development (PLD)/resources they have been provided with?

Researcher Positioning

In qualitative research, the researcher plays a key role in the collection of data, in the interpretation of that data, and how that data is then presented. Not only is the researcher responsible for ensuring the safety of participants, collection of data, analysing of data, and presentation of the findings, the researcher is also considered to be an instrument in the collection of the data (Denzin & Lincoln, 2003). Because all the data are mediated through the researcher, it is important that the positionality of the researcher is made clear through a reflexive approach which "…requires an explicit self-consciousness and self-assessment by the researcher about their views and positions and how these might, may, or have, directly or indirectly influenced the design, execution, and interpretation of the research data findings" (Holmes, 2020, p. 1).

With this in mind, I am a pākehā middle-aged woman who grew up in urban ANZ. One of seven children, I was raised in the context of the pākehā majority and educated in state integrated Catholic schools. Twenty-five years of living outside of ANZ in a number of countries let me experience first-hand the diversity of beliefs around the world. I am 'mom' to a now adult daughter who was educated in both the main-stream United States of America and ANZ educational systems. Gaining a Bachelor of Arts and then a Graduate Diploma of Secondary Teaching after the age of 40, I am now a practising deputy principal and teacher at a semi-rural high school in the North Island where I hold the portfolio of student achievement. I am privileged to work at a school where strong Māori representation on the board of trustees and senior leadership team challenges my white colonial upbringing and supports me on my journey to be an ally to Māori guided by the provisions of Te Tiriti o Waitangi. I also teach two NCEA subjects and am implementing NCEA Change 2 in 2024 alongside my secondary NCEA teacher colleagues. I identify as Pākehā and tangata Tiriti and am on my own journey to grow my knowledge of mātauranga Māori. I am cognisant that while I can gain

much knowledge, as tangata Tiriti, not all knowledge is mine to have, and I can never understand mātauranga Māori through the lived experience of being Māori.

Three educational moments have had a major impact on who I am as a researcher, teacher, and school leader. The first is that while I am now 'part of the system', I left school without completing sixth form because I felt that the curriculum and structure of school was not relevant to my life. Because of this, I strive to ensure students' worldviews and interests are central to my teaching practice and leadership, and that students can see the relevance of any learning to their lives. This teaching philosophy contributes to my personal support for NCEA Change 2. The second moment is that for my undergraduate degree I double majored in English and Social Anthropology. My very first paper, *Introduction to Social Anthropology*, exposed me to the concept of different belief systems being valid and equal, a concept which altered my worldview so that when Change 2 was announced, I was excited by the potential of the policy and did not immediately consider that other teachers might not have the same view. The third moment was during my teacher training in 2012, when I learned about the existence of the Māori version of the Treaty of Waitangi, how education was used as a tool for colonisation, and the ongoing impact on educational outcomes for Māori students. I was embarrassed that I was only learning this in my 40s and angry that I had not been taught it at school. This moment was significant in defining my desire to be an ally to Māori students, teachers, and leaders, and an advocate for decolonisation which underpins my decision to undertake this research.

Reflexivity, the critical examination of one's own beliefs to understand how they impact on research (Charmaz, 2014), will need to be ongoing throughout the entire research process, and especially in memo-writing, to ensure that any of these identified views and positions, or any other identified in the future through ongoing reflexivity, do not negatively impact the reliability and validity of the research, the mana of participants, or my integrity.

Chapter 3: Review of the Literature

The purpose of this chapter is to contextualise this research using a constructivist grounded theory (CGT) approach, secondary teachers' perspectives from *NZCER's 2021 National Survey of Secondary Schools Report* (Alansari et al., 2022), and the role of teachers as Treaty partners. First, a brief summary of the debate on whether the literature review in grounded theory (GT) should take place before data collection and the purpose of a preliminary literature review in GT is presented. This is followed by the rationale for the literature review process used in this research including an outline of the search strategy used. Literature related to non-Māori researchers researching a Māori issue and the role of the non-Māori Treaty partner is examined. Next, literature pertaining to teachers' perspectives of giving mātauranga Māori equity in NCEA is reviewed before widening the review to include literature pertaining to teachers' perceptions of curriculum policy change in general. Themes that become apparent from this literature review which are important in the context of exploring non-Māori teachers' perceptions of Change 2 are the significant role of education policy in the colonisation of ANZ, and the negative impact of successive educational policies on outcomes for Māori learners. Another theme is the negative impact that different discourses among key stakeholders can have on the design and implementation of education policy. Perhaps the most significant theme is that of Treaty partnership and how it relates to decolonising action by teachers because, as the literature suggests, any action by non-Māori must begin with purposeful Treaty partnership. An echoing theme is the paucity of literature pertaining to Change 2 itself. This alone affirms the need for this research.

Grounded Theory Literature Review Debate

Grounded Theory (GT) seeks to construct new theory that is grounded in the research data rather than using data to prove or disprove a proposed theory. Because the theory is meant to be constructed from the data, the timing of when the literature review should occur in GT research has

long been debated (Charmaz, 2014; Giles et al., 2013; McGhee et al., 2007). Classic GT asserts that the literature review should not take place in advance of collecting the data to ensure the researcher approaches the research with "an empty head" (Giles et al., 2013, p. 34). GT theory founders Barney Glaser and Anselm Strauss (1967) argued that this was necessary so that pre-existing knowledge could not contaminate the researcher's interpretation of the data and resultant theory. While Glaser did not move from this stance, Strauss did and, in conjunction with Corbin, noted that engaging with the literature early, and being familiar with publications such as those about theory, documents pertaining to the research topic, and published research meant that, as the researcher, "you have a rich background of information that 'sensitizes' you to what is going on with the phenomena you are studying" (Corbin & Strauss, 1990, p. 42). Strauss and Corbin note that having this knowledge means the researcher should include reflexivity in their process. Giles, examining the timing of the literature review in GT research, defines reflexivity as the means by which the researcher can critically examine their thinking, preconceptions, and prejudices and, in GT research, strive to mitigate any data distortion caused by pre-existing knowledge. This includes knowledge gained from a preliminary literature review (Giles et al., 2013).

Unlike classic GT, constructivist grounded theory (CGT) states that research is constructed by both the researcher and the participant, rather than being something to be discovered. The founder of CGT, Charmaz (2014), asserts that it is almost impossible for the researcher to avoid coming to the research without some prior knowledge, perspective, or even experience in the field of research, a position that researchers extensively agree with (McGhee et al., 2007; Thornberg & Dunne, 2019). Charmaz also acknowledges that a preliminary literature review is often needed because of the requirements of educational institutions and funding agencies, and so results in additional knowledge about the field of research. Therefore, Charmaz contends that reflexivity is the obligation of the researcher to ensure that preconceptions rising from prior knowledge, including those gained from a preliminary literature review, do not impact the data (Charmaz, 2014).

Three Phases of Literature Review

In Bryant and Charmaz's (2019) *SAGE Handbook of Current Developments in Grounded Theory*, Thornberg and Dunne argue that, especially in CGT, there should be a continuing relationship with the literature throughout the research but note that "like many relationships, this one responds and adjusts to the ongoing analysis of data and therefore evolves over time" (p. 8). They identify three phases which are outlined below. The first stage is an initial literature review that takes place before data collection and analysis that seeks to allow the researcher to come to know "the geography of the subject and locate oneself within this research terrain" (p. 8). In other words, it sets the context for the research. Thornberg and Dunne also note other advantages to completing a preliminary literature review which include allowing the researcher to identify gaps in the knowledge, thereby proving that there is merit in conducting the study. Additionally, confirming the appropriateness of GT as the method of research, and increasing theoretical sensitivity are also seen by Thornberg and Dunne as advantages. Of course, conducting a preliminary literature review will add to any existing knowledge the researcher already has. Like Strauss and Corbin (1990), Charmaz (2013), and indeed many GT theorists, Thornberg and Dunne (2019) stress that reflexivity is the mechanism by which the researcher strives to ensure that existing knowledge added to by a preliminary literature review does not cause or reinforce preconceptions or prejudices about what the data is actually saying.

During the second phase of GT literature review, the researcher engages with extant literature informed by analysis of the data and the resultant findings. At this stage, as the construction of grounded theory begins to emerge, the researcher reviews the literature to see what has already been theorised about the topic and whether the researcher's findings are similar or not. They use this knowledge to lift their own findings from themes and ideas to more abstract theories (Thornberg & Dunne, 2019). The third and final stage comes near the end of the process and allows the researcher to use literature to locate the newly constructed grounded theory within existing theories and thinking, thereby demonstrating the contribution of the current research to the field of

study. Thornberg and Dunne (2019) assert that each phase is “targeted and purposeful, yet each one fulfils a discreet and important function in the overall research process” (p. 9). The evidence of engagement with the literature at phases two and three will be woven throughout the research report.

My Approach to the Literature Review

I chose to use Thornberg and Dunne’s (2019) three-phase approach outlined above to underpin engagement with extant literature in my research. This meant that I chose to complete a preliminary literature review to ensure that I understood the research terrain and the gap that this research hoped to fill, as well as gaining confirmation that GT was an appropriate methodology for this research. However, I chose to take a broad definition of the term ‘literature’ by not limiting my review to traditional academic sources only such as peer reviewed articles and edited academic books. Ramalho et al. (2015) asserted “that existing literature is not used as a theoretical background, but rather as data to be used by the analytic strategies of the research” (p. np). In line with this concept, and Corbin’s (1990) statement that it benefits the researcher to be familiar with publications such as those about theory, documents pertaining to the research topic, and published research, I also chose to include grey documentation from the MOE about NCEA Change 2 and a report commissioned by the MOE which included a section based on Change 2. I decided this was an appropriate approach to the initial literature review because this grey literature specifically focuses on NCEA Change 2 and there is scant other specific literature. Additionally, as Thornberg and Dunne’s three phase approach shows, engagement with extant theoretical literature happens in phases two and three, as can be seen by the engagement with extant literature throughout the discussion section of this thesis. Inclusion of MOE-related literature meant that I had a rich and broad background of information that “sensitized” (Charmaz, 2014; Thornberg & Dunne, 2019) me to what was going on in what is a new and largely unresearched phenomena. I also decided to include three other pieces of grey literature in the form of two blogs and a non-peer reviewed book.

One blog is written by a well-respected Māori academic on the topic of being a good Treaty partner, and the other by a recognised and experienced Pākehā Treaty educator. The book is written by a writer and broadcaster with significant experience working on bi-cultural issues. I included this grey literature because I felt that these authors' writings contributed to a well-rounded discussion of the discourse around Treaty partnership.

Search Strategy

Discover (includes *ERIC* and *Education Source*), *Scopus*, and *Google Scholar* databases were selected to ensure a broad search for education-focused literature on the topics reviewed. *Google* was used to search for grey literature specifically related to Change 2, decolonisation, and Treaty partnership. Literature included and search terms are detailed in Table 3. All returned results were reviewed and those not relevant were excluded.

Table 3

Eligible Literature Inclusions/Exclusions and Search Terms

Literature Included	Literature Excluded	Search terms
Peer-reviewed articles and academic books pertaining to historic education policy in Aotearoa New Zealand	Literature not published in English	"New Zealand education policy", "Māori education policy", "impact of New Zealand education policy on Māori"
Peer-reviewed articles, academic books, and MOE commissioned reports that address the NCEA Changes, Teachers' perceptions of education reform, and teacher voice	Non-peer reviewed articles with the exception of MOE commissioned reports that address the NCEA changes	"NCEA AND teachers", "NCEA AND teachers AND change", "NCEA Change 2 AND teachers", "NCEA Change 2 reception", "teachers AND reform", "assessment and change", "education policy reform", "teacher voice"
Peer-reviewed articles and academic books pertaining non-Māori researchers studying Māori oriented issues		"non-indigenous research*", "non-Māori research*"
Peer-reviewed articles and academic books pertaining to teachers as Treaty partners and allies to Māori		"tangata Tiriti", "non-Māori all*", "Treaty partner". "ally", "allyship"
Grey literature specific to NCEA Change 2, decolonisation, Treaty partners and allyship in Aotearoa New Zealand	Literature not from a recognised expert in the field of Treaty partnership.	"tangata Tiriti", "non-Māori all*", "Treaty partner". "ally", "allyship"

Reflexivity

Thornberg and Dunne's (2019) position that researcher reflexivity, the critical examination of one's own beliefs to understand how they impact on research, is key to mitigating the distortion of the data from the impact of prior knowledge, including that gained from a preliminary literature review, was appealing to me for two reasons. Firstly, this position, as previously mentioned, is well supported by other proponents of GT (Birks & Mills, 2015; McGhee et al., 2007), especially CGT (Charmaz, 2014) and secondly, because I am an insider researcher (Court & Abbas, 2022). The focus on reflexivity in the three phases of literature review helped to keep my mind open to what the data were saying rather than what the extant literature, or for that matter, my existing knowledge and experiences suggested it might say. What follows is my preliminary literature review. Evidence of phase two and three engagement with extant literature is woven throughout the discussion section.

Non-Māori Researcher Studying Māori-oriented Issues

Literature pertaining to non-indigenous researchers researching phenomena pertaining to indigenous people appears to be focused on situations where the indigenous phenomena is central to the research and/or the participants are indigenous (Hutchings & Lee-Morgan, 2016; Olsen, 2018; Smith, 1999). The literature is lacking when the research focuses on non-indigenous phenomena using non-indigenous participants, but where there is a related indigenous aspect to the research, as is the case with this research project. However, the fact that this research is about non-Māori teachers' perspectives of equity in NCEA for mātauranga Māori, an issue that is of interest to Māori, gives the research project, arguably, a Māori context. Linda Tuhiwai Smith (1999) observes that research pertaining to Māori has a history of being 'done' to Māori making research an instrument of colonisation. Because of this, she asserts that researchers need to not only question their personal beliefs and assumptions but also question whether it is appropriate for them to do the research in the first place. Graham Smith (1992) presents four culturally appropriate models that allow for research about Māori issues by non-Māori. Two of these models are relevant to this

research project. The first is the *tiaki* or mentoring model where authoritative Māori people guide the research and the second is the empowering outcomes model where the research has positive benefits for Māori and provides information that Māori want to know. As will be discussed further in the methods section of this thesis, I have been mentored in this research by two authoritative Māori academics. It is also reasonable to assume that Māori may want to know about non-Māori teachers' perceptions of Change 2 given the impact they may have on the implementation of Change 2 and outcomes for Māori learners.

Non-Māori Teachers as Treaty Partners

Showden et al. (2022) assert that since the concept of Te Tiriti o Waitangi/Treaty of Waitangi (Te Tiriti) principles were introduced by the Fourth Labour Government, there has been an increased onus on the social and ethical obligations of non-Māori as partners to Te Tiriti, including how non-Māori engage with decolonisation. Showden et al. (2022) explain that because the colonisation of ANZ came about by the imposition of colonialist ideas and knowledge on Māori, then decolonisation needs to revalue "Māori language, practices, and ways of being, and supporting rangatiratanga (Māori sovereignty) by challenging Crown structures that undermine Māori sovereignty and returning confiscated whenua (land)" (Showden et al., 2022). The MOE has described Change 2 as "…a counter to the devastation and violence of colonisation by re-emphasizing the legitimacy and authority of Māori approaches to teaching and learning in our education system" (Ministry of Education, 2023d). Wang (2023), as previously mentioned, claims that Change 2 is a policy with a decolonising agenda. Te Maro and Averill explain their vision of what a decolonised ANZ looks like:

> Imagine if we had honoured Te Tiriti o Waitangi and we were already in Aotearoa where we all knew both worlds, Māori and Pākehā, were valuable and valid. We would live in an and/and situation where both are possible, rather than the either/or choices that we think are the only ones available (Te Maro & Averill, 2023).

The common theme across the literature is that decolonisation and being a Treaty partner go hand-in-hand. Te Maro and Averill (2023) use the analogy of Pākehā and tauiwi in a waka travelling from New Zealand to Aotearoa to describe the decolonisation journey from being "within the monocultural bounds of New Zealand, with little to no substantial relationships with tangata whenua…" (p. 5) to Aotearoa. Those who arrive recognise "that tangata whenua have full and what should be undisturbed access and particular rights to te reo Māori, tikanga, kaupapa, and mātauranga Māori, particularly within education" (p. 5). They assert that such a journey by non-Māori is ongoing and takes work: "decolonisation is most definitely part of a return journey to Aotearoa, and it may require (for some) hard paddling against the current of whatever body of water we are paddling in" (p. 6). The first step for teachers, Maro and Averill contend, is to acknowledge and learn about colonisation, then learn about the history and impact of colonisation in New Zealand, which will result in understanding that the effects of colonisation in New Zealand are ongoing and reach every level of our education system. Returning to Maro and Averill's analogy of a waka journey from New Zealand to Aotearoa, as well as those travelling to and fro, and those who have arrived, there are some who "straddle New Zealand and Aotearoa to various degrees" (p. 5). Showden et al. (2022) propose a continuum of engagement with Te Tiriti which may be useful to examine what the various degrees of positioning may be.

In Showden et al.'s (2022) *continuum of Treaty engagement,* the various ways in which 'Treaty engagement' can be understood are described. The continuum is the result of the analysis of their research into settler allies' understandings of Treaty engagement. The authors describe action with the least Treaty engagement as that of evasion, followed by paralyzed awareness, representation, sharing space, reimagining actions and structures, and lastly, the action showing the highest level of Treaty engagement as being reflexivity and relationality (p. 670). The actions of engagement, while not specific to education, could be applied to the teaching context. The continuum of Treaty engagement, they propose, is a way for settler activists to "take responsibility and action in ways that work toward decolonization but are not dependent on Māori to guide every

step" (p. 663). Showden et al. (2022) note participants sometimes moved positions on the continuum, even within the same interview. This means that progress was not linear along the continuum ending at an "achieved status" of "allyship or Treaty engagement" (p. 669). The authors report that many of their participants believed that if they collaborated with Māori or had Māori in their groups they were acting in a decolonising way, however if there was no Māori guidance available, they were often "paralyzed" (p. 663). Showden et al. do contend that even though "Māori are not always able or willing to guide the process, settlers must act" (p. 663) but as they act, "they must also 'tread softly'" (p. 664). The authors note though, that what exactly the phrase 'tread softly' means is unknown, and that not knowing is "the tension" (p. 665) that they and their participants find challenging.

While Showden et al. (2022) present a continuum of actions of engagement with the Treaty, Stewart (2020) presents a typology of positions of Pākehā "Whiteness" which she acknowledges is "a provocative form of theory-making" (p. 307) with category names "based on metaphor and exaggeration" (p. 307). They are designed as a teaching tool for self-reflection and understanding others' motivations. She argues for five attitude positions, four of which operate from white privilege and one from allyship. Stewart asserts that "White Allies", the only ally position, are those pākehā who "...have done the work - the reading, listening, and thinking - required to apprehend and work through the truth of history and ideas about the Māori-Pākehā relationship that make Aotearoa New Zealand the country it is today" (p. 306). The other four positions act from a place of white privilege and are "the overt - Exterminators and Overlords" and "the covert - Vampires and Saviors" (p. 297). Stewart contends that among Pākehā educators, the default attitude is "White Savior syndrome" (p. 305) although like Showden et al. (2022) view that their participants moved back and forth across the continuum, Stewart (2020) contends that many Pākehā hold a personal mix of ideas and attitudes across the various categories of Savior, Vampire and Overlord" (p. 298). This, she notes, is despite the genuine concern by many Pākehā educators to improve educational outcomes for Māori students. According to Stewart, "White Saviors" are those who perceive that

they are helping Māori but, while appearing to support, carry unconscious bias: “Although a person with White Savior syndrome appears positive and supportive toward Māori things and people, since they have not resolved those ideologies of nationality, they are also racist at deep, unconscious levels” (p. 305). Stewart contends that this is because most Pākehā are unaware of, or have insufficient knowledge, of the history of colonisation in ANZ and its contemporary effects rendering them unable to be Treaty partners or “White allies to Māori” (p. 300).

As well as providing theory about the positionality and actions of Treaty partners, there is a substantial volume of literature from both Māori and non-Māori, academics, teachers and those with lived experience of the Treaty partner journey unified in its clarity about what non-Māori living in ANZ need to do to meet their obligations as Treaty partners. As already discussed, Stewart (2020) and Showden et al. (2022) espouse this means acknowledging colonisation exists and doing the work required to understand the history of colonisation in ANZ, as well as the ongoing effects which impact Māori contemporaneously. Many others agree that this is what is required (Glynn, 2021; Margaret, 2010; Ngata, 2021; Riwai-Couch, 2021). Margaret (2010) proposes that the role of Treaty partner is “learnt in action” (p. 14). Glynn (2021) concurs saying “we *all* have the choice to position ourselves as Treaty partners” (p. 139, author’s emphasis) and “live it and not just talk about” (p. 11). There are various descriptions in the literature that state engaging with te reo Māori, te ao Māori, and mātauranga Māori is critical to Treaty partnership (Glynn, 2021; Lawrenson, 2023; Riwai-Couch, 2021) and that it means considering concepts, including that of partnership, not from one’s own cultural understandings but from a Māori paradigm (Citizen, 2020). There is much literature that says Treaty partners need to examine privilege and bias (Bluck, 2022), and in education, considering how they might impact teaching and learning (Milne, 2016; Riwai-Couch, 2021). Milne (2016) and Riwai-Couch (2021) urge educators to examine educational settings to make sure Māori students can see themselves in the spaces they learn in. Citizen (2020), Bluck (2022), and Lawrenson (2023) write about non-Māori needing to risk cultural safety by feeling awkward by being willing to ‘get it wrong’.

Citizen (2020), a non-Māori, explains that feeling awkward, which he acknowledges is "unpleasant" (p.83), is part of the process of Treaty partnership for non-Māori:

> Yet it seems to me that such feelings of awkwardness and discomfort are also part of the partnership process, not to be celebrated in themselves but to enable those moments whereby one realises the discomfort for what it is and thereby introduces new possibilities into situations. (Citizen, 2020, p. 83)

Glynn (2021), a Pākehā academic, writes about how teacher Treaty partners need to "position themselves as learners, rather than as experts holding most of the power in the partnership" (p. 121). He contends that this is the aspect that most non-Māori Treaty partners do not "get" (p. 121) even if they do "get" the history and contemporary effects of colonisation. Treaty partnership, he contends, is about "power sharing" (p. 139) but that many non-Māori involved in education do not understand:

> Many still understand Treaty Partnership as being about *us* inviting Māori to contribute to *our* educational agenda – an agenda *we* have created to 'fix' the problems still faced by Māori Tamariki, rangatahi and whānau, problems *we* have identified and defined on the basis of our knowledge and expertise (Glynn, 2021, emphases present in original).

Ngata (2021), writing in a blog titled, "What's Required from Tangata Tiriti", asserts that a good Treaty partner will ask themselves "what does justice demand of us?" (para. 2). She notes that Treaty partners do not need to try to be Māori. Māori, she says, "have got that covered". Rather, she asserts, they need to:

> "be tau (at peace) with your position. You need to be able to speak frankly about the process of colonization that created the space for you to be here in Aotearoa. Not ridden with guilt, and not trying to explain it or evade it, but ready to respond to the legacy of that story. Be aware of your own privilege that has descended down to you by virtue of that process. Even in describing your own class, gender, ability or sexuality based oppression, you should know how the legacy of colonization influences your experience of that oppression (para. 3).

Ngata (2021) writes Treaty partners need to respect boundaries when set by Māori, be prepared to sacrifice power which includes saying no when asked to "impart (and judge) indigenous knowledge", not expect Māori to be the expert on all things Māori, realise that non-Māori cannot speak for Māori, and not expect to be recognised for doing Treaty work. Non-Māori can, she asserts, "stand with Māori" for their rights in health, education, and language, and share with other non-Māori what it means to be a Treaty partner.

Teachers' Contributions to the Status Quo of Māori Educational Outcomes

The substantial contribution of ANZ education policies to the colonisation of Māori and subsequent negative educational outcomes for Māori learners is widely documented (Bishop & Berryman, 2006; Hetaraka, 2022; Hutchings & Lee-Morgan, 2016; Ka'ai-Mahuta, 2011; Lourie, 2016; Stephenson, 2001; Te Maro & Averill, 2023; Walker, 2016). While the MOE are the makers of education policy, teachers are the implementers responsible for the enactment of policy in their classrooms (Alison, 2007). As such, they have played a significant role in the subjugation of Māori learners and their whānau. Teachers' contributions to Māori learners' educational outcomes include the subjugation of te reo Māori, te ao Māori, and mātauranga Māori, the privileging of Pākehā knowledge and ways of teaching and learning, and the deficit theorising of Māori learners' aspirations and abilities, along with those of their whānau (Ka'ai-Mahuta, 2011). Bishop and Glynn (1999) explain that sometimes this has been done "unwittingly and uncritically", as by "promoting their own culture", Pākehā "reinforced the ever-present and persistent notions of cultural superiority and reinforced for Māori children that in these classrooms their culture was 'other' and was often inferior" (pp. 40-41). Likewise, Milne (2016) notes that substantial research, including that of Bishop and Glynn (1999), shows the importance of student/teacher relationships that allow Māori learners to feel safe to bring their complete selves, culture included, to learning interactions. Milne notes that this has not, and does not, always happen (p. 96). Milne asserts that most teachers bring "a "pedagogy of whiteness" that maintains the teacher's knowledge as the point of reference and

the lens through which [the student/teacher relationship] is perceived and developed" (p. 96). These concepts are important when considering the implementation of Change 2, because if non-Māori teachers are indeed still privileging their own culture and viewing all other knowledge, mātauranga Māori included, through their own cultural lens as the literature suggests, then matauranga Māori is most likely never going to be valued enough to be given equity in NCEA.

Bishop and Berryman (2006) argue that there is a long history in ANZ of pathologising Māori student underachievement in English-medium, mainstream schools whereby the blame for underachievement of Māori learners is given over to socio-economic factors (Bishop & Berryman, 2006). Hetaraka (2022) argues that negative teacher beliefs pertaining to "uneducated families, personal dispositions, and student capabilities" (p. 323) are the three key factors which contribute to Māori learners' underachievement. Hetaraka (2022) notes that low teacher expectations and deficit theorising continues in ANZ classrooms. She evidences this claim by telling of repeated findings from several different research projects over an expanse of years from 2000 until 2015 which matches that of research done nearly 40 years ago. This research found that teachers believed Māori learners "lacked characteristics essential for academic success" (Hetaraka, 2022, p. 322). Ka'ai-Mahuta (2011) asserts that such deficit theorising by teachers becomes self-fulfilling in that as teachers have lower expectations of their Māori learners, Māori learners begin to self-deficit theorise, thereby fulfilling the teacher's expectations, thus perpetuating the cycle. Riwai-Couch (2021) proposes that "racist attitudes and stereotypes are rarely held consciously, especially among educators in a liberal, democratic nation such as Aotearoa" (p. 185). However, she notes that while some educators have strived to develop cultural competencies, "challenging conversations about the power relations that hold the inequities in our current system in place" have been "resisted" (p. 185). It is these enduring power imbalances that Bishop et al. (2010) argue need to be examined by educators, including how they might be maintaining the status quo of systematic marginalisation of Māori learners in their own classrooms and schools. Arguably, there is an opportunity with Change 2, to do just this.

Teachers' Perceptions of NCEA Change 2

Teachers' perspectives can greatly impact student learning, the culture of their school, and their own professional development (Liu & Goh, 2019). An extensive search revealed that apart from MOE publications and resources, there is a paucity of literature regarding teachers' perspectives of NCEA Change 2. However, NZCER in their *2021 National Survey of Secondary Schools,* which is funded by the MOE, asked teachers "what stage they were at in integrating mātauranga Māori into their teaching" (Alansari et al., 2022, p. 7). The responses provide some valuable insight into teachers' perspectives about Change 2 and highlight the need for further research. In response to this question, 24% of the 1093 teachers who responded to the survey stated that they were already teaching mātauranga Māori in their subject area and 6% said they were supporting other teachers to integrate mātauranga Māori in their teaching. 42% were learning about mātauranga Māori and how it relates to their teaching, 19% were planning for mātauranga Māori in their teaching, 6% were yet to start while 2% indicated they did not plan to integrate mātauranga Māori into their teaching (p. 7). That 2% of survey responders do not plan to enact Change 2 is curious given schools, and therefore teachers, are mandated to enact the NCEA Changes.

Of the 1093 teachers (21% of those approached) who responded to the survey, 381 teachers responded to the follow up question: "Any comments about the integration of mātauranga Māori, and what is needed to make it work well for you?" (Alansari et al., 2022, p. 8). Alansari et al. note three main themes which represent teachers' perspectives are present in the responses. The first is that overall teachers are supportive of Change 2 but have concerns about transferring support to practice. Some feel "daunted about the extent of the change needed, and by their own learning needs" (p. 8). Time to implement the change was also an issue: "It is another layer which creates workload (p. 10). The second theme is that there are differing understandings about the intent of Change 2 with some teachers believing that it was "about enhancing inclusion and participation for Māori students" (p. 8), others thought that it provided "opportunities to use mātauranga Māori contexts when teaching traditional curriculum content (p. 8), while others thought it was about

"directly teaching mātauranga Māori knowledge as curriculum content (p. 9). The third theme is that much more support is needed for teachers to feel confident to enact Change 2. Concerns about support include a lack of exemplars including subject-specific exemplars, a lack of personal knowledge such as correct pronunciation of Māori words and knowledge of tikanga, along with concerns that iwi and hapū may be inundated with requests for help.

Other possible perspectives are present in teachers' responses. For example, one participant wrote of their concern that it would be "major overkill" if "all achievement standards will be geared towards this" (p. 8). The same teacher states, "especially if you teach at a school where very few learners identify as Māori or Pacific learners" (p. 8). Another teacher also wonders "whether it might be overkill for every subject at every level" and that "we are a tiny country, and there is a big world out there" (p.10). This teacher also responds that, "it is uncomfortable being NZ European. Who am I to teach Māori? It's a reluctance which comes from getting it wrong or being insensitive" (p.10).

Wang (2023) draws on the same national survey to report to ANZ Chinese language teachers and teacher educators with the purpose of deepening their understanding of NCEA Change 2. She notes that Change 2 is the most complex of the changes for teachers and poses many challenges. While Wang writes about teachers of Chinese language, the same challenges may well exist for teachers of all subjects. Wang (2023) summarises the following as the three main concerns:

- Insufficient knowledge of mātauranga Māori and New Zealand History
- Limited relevance to current curriculum and subject matter
- Fear of superficial implementation (e.g. only learning basic greetings in te reo Māori without making meaningful changes in relationships)

Wang posits that further investigation of teachers' perspectives about NCEA Change 2 and what they need to implement it is needed. Specifically, Wang asserts that "more research should be done to understand how teachers understand the educational change to integrate Mātauranga Māori and how they are interpreting the impact and challenges of the new government policy on their

professional careers" (p. 15). By exploring non-Māori teachers' perceptions of Change 2 in this study, it is likely that this research will contribute to answering these questions.

Teachers' Perceptions of Curriculum Policy Change

A broader search to include teachers' perceptions of other curriculum changes related to te ao Māori surfaced no results. Widening the search perimeter further, literature pertaining to research about ANZ secondary teachers' perceptions of key policies and curriculum changes leading up to and since the inception of NCEA in 2002 produced very limited but nevertheless interesting results.

Alison's (2007) research about school qualifications reform in ANZ from 1980 until 2002 shows that there can be a difference in the way a policy is viewed by the creator of the policy and those who are tasked with implementing it. This concept of "policy gap" is defined by Alison as "…a situation where those responsible for producing and communicating a policy and those who are responsible for its implementation tend to see the policy somewhat differently" (p. 1). Such gaps, Alison contends, can come from the different lens with which each group will look at the policy change. Teachers' "closeup" lenses are "tightly" focused on the impact of the policy on their students, schools, departments and subjects (p. 248). On the other hand, policy-makers such as the MOE use a "wide-angle" lens (p. 251) which views policy in the context of national policy which contributes to economic and democratic development. Alison argues that a policy gap existed between the MOE and teachers during the qualification reforms of the 1990s when the MOE sought to introduce competency-based unit standards as the only option for secondary school qualifications. This gap existed, she contends, because teachers and the MOE were focused on different discourses. The government contextualised the qualifications reform as one which was about preparing students for the workforce to enhance the economy. This discourse was disparate with that of the teachers who were concerned about how quickly the changes were being implemented, about the use of unit standards to assess conventional subjects like Mathematics, and

confusion about the role of the MOE versus that of NZQA (pp. 80-81). Ultimately, Alison asserts, whether an educational policy is actually implemented is up to the teachers: “Only teachers can turn a policy-maker’s vision into a classroom reality for students. We need to know how those policy-makers’ visions can be better fitted to classroom realities so that they can become shared visions to become actualities” (p. 254). The result of this policy gap, Alison explains, was a “patchy” (p. 1) implementation of the policy which ultimately failed and was withdrawn.

Twyford et al. (2017) found that teachers’ perceptions of risk resulting from professional development (PD) that was expected to change the teachers’ practice influenced their sensemaking and actions. Twyford et al. assert that ultimately the teachers’ perceptions of risk associated with the expected change challenged their personal and professional identities. As a result of the emotion teachers feel in reaction to the perceived risk, their actions can be influenced. When the perceived risk is high and the teacher resists the change, this is sometimes framed as “wilful resistance” (Twyford et al., 2017, p. 97) when in fact, the cause may be the teacher’s vulnerability. This is in line with what Lao and Young (2020) describe as the “self-serving bias” (p. 89) of emotions which reflect our core attempts to either seek pleasure or avoid pain. They also note that humans have a need to “exert influence over one’s environment” (p. 92). Applying Lao and Young’s (2020) concepts to the situation described by Twyford et al. (2017) suggests that teachers perceived as wilfully resisting change may simply be seeking to avoid pain, and be looking to gain control over their working lives.

Manning’s (2011) doctoral research provides insight into Te Ātiawa and Pakeha History teachers’ perspectives on the teaching of local Māori and ANZ histories. This research examined in part how Te Ātiawa and local secondary schools might be able to collaborate in the development of a place-based history curriculum. Manning explains that there were key differences in the perspectives of Te Ātiawa and the History teachers which presented challenges to collaboration. Te Ātiawa interviewees believed that the teachers needed to improve their knowledge of te reo Māori “because this would deepen the local teachers’ knowledge of place” (p. 5). The History teachers, however, were unconcerned with their lack of knowledge of te reo Māori. Face-to-face collaboration

with teachers was important to Te Ātiawa, "to ensure they would (a) not be misrepresented and (b) gain the right to oversee the teaching of history about their own tribe" (p. 7). Of particular note is the following quote from a Te Ātiawa interviewee:

> I think that amongst Te Ātiawa, here in Wellington, there is deep resentment of anyone from another tribe standing up and talking about us … However, I do think there might be an expectation, amongst us [Local Te Ātiawa people] that Pākehā teachers might do something like that … But in their defence, they just don't really know what they're doing in terms of tikanga [customary protocols/obligations] … I think that the traditional expectation [tikanga] is that Māori teachers, or teachers from Ngati Porou [a tribe from the North Island's East Coast] for example, will recognize that they don't know our local Te Ātiawa history and that we know our own history better than them. (Manning, 2011, p. 7)

On the topic of face-to-face collaboration, History teachers from secondary schools local to Te Ātiawa reported that they did not know who in the iwi to contact and that different iwi sometimes had differing perspectives and so, "sometimes it's much easier to say 'fine, no one [from any iwi] comes into school at all" (p.7). There were other significant issues which concerned all participants too, such as issues with control of the curriculum. Manning asserts that these issues align with Berlak and Berlak's (1981) "control of operations" and "control of standards" dilemmas (p. 5). Berlak and Berlak (1981) define 16 schooling dilemmas which seek to explain the tensions between adhering to the educational status quo and educational reform. "Control of operations" refers to such teaching aspects as the teacher's control over instructional methods, the learning environment, resources, and assessment, while "control of standards" refers to the influence of external standards such as educational policy have on decision making by the teacher. Teachers though, were also concerned about "control of time" dilemmas saying "they lacked time to organise field trips and/or teach [about the indigenous people of New Zealand] well" (Manning, 2011, p. 7). Additionally, Manning reports while the History teachers said they wanted to work "alongside" Te Ātiawa, they did not feel that they could reconcile what they perceived to be "the personal or

particularistic and 'holistic' knowledge of local Te Ātiawa people with the public or universalistic and "molecular' knowledge favoured by the (Pakeha) students and, they alleged, the national education system" (p. 7). He asserts that teachers feared losing control of "their" curriculum "operations" and "standards" (p.7) to a Māori individual or group and would subsequently be held accountable by the Education Review Office. Ultimately, Manning describes the Te Ātiawa interviewees as "wary" of entering the school culture based on previous life experiences and not "effectively enabled to participate in conversations about the curriculum design, delivery, assessment and evaluation procedures of local schools…" (p. 9). Manning describes the History teachers, as "entrapped" by the teaching dilemmas which are intricately linked to the "rigidly mechanical nature of school timetables and the unyielding ideological assumptions of the dominant culture regarding its ability to control and commodify knowledge, time and space" (p. 9). It is possible that the History teachers in this research project were experiencing perceptions of risk as described by Twyford et al. (2017) and previously discussed.

Summary

This literature review has shown that CGT literature reviews serve to provide a rich background to sensitize the researcher to the phenomena being studied. This means reflexivity is key to ensure that their thinking, preconceptions, and prejudices do not distort the data. Also shown, is that there is a place for a non-Māori researcher to do research with non-Māori participants, but about phenomena which may be of interest to Māori. Regarding educational policy, this review has shown how subsequent educational policies have played a significant role in colonisation including the systematic subjugation of mātauranga Māori. The result has been ongoing huge inequity in educational outcomes for Māori learners as a result of the hegemonic practices and perceptions of teachers. There is scant literature on teachers' perceptions of Change 2, but one of the two identified pieces of literature on the topic reported teachers had concerns ranging from lack of resource, PLD, knowledge of mātauranga Māori, workload, and significantly, understanding what

Change 2 actually meant for teaching practice. Also shown has been how different stakeholders' "closeup" or "wide view" observations of policy can impact effective implementation, along with how teachers' fears can cause a lack of action, capability, and willingness to implement policy. What becomes apparent is that the literature is clear in stating that decolonisation requires non-Māori Treaty partners, teachers included, to do the work required to understand the history and contemporary effects of colonisation, and then, they must live the Treaty guided by the provisions and principles of the Treaty itself.

Chapter 4: Methodology

This chapter aims to explain the research methodology used in this constructivist grounded theory research. Methodology not only explains the paradigmatic approach that underpins the research, but also provides justification for the choices made in how the research is carried out – the method. This chapter will explain the rationale for participant selection, data type(s), analysis, and ethical considerations. Additionally, reflexivity along with validity and reliability will be discussed.

Qualitative research seeks to "make sense of, or interpret, phenomena in terms of the meanings people bring to them…" (Denzin & Lincoln, 2003, p. x), therefore, it was an appropriate choice to employ qualitative research to make sense of non-Māori teachers' perspectives of NCEA Change 2. Three additional factors helped to determine the constructivist grounded theory approach for this research. The first is that I wanted non-Māori teachers' voices to be clearly present in the research because ultimately it is they who will interpret and implement, or not, equity for mātauranga Māori in NCEA. Participant voices present in the research is a key feature of qualitative research (Creswell & Creswell Báez, 2021). Second, there was no known research about teachers' perspectives of Change 2, other than the two questions in the previously mentioned NZCER survey. Qualitative research is particularly useful when little is known about the area of research, as is the case with what is known about non-Māori teachers' perceptions of NCEA Change 2, because it aims

to deeply understand a phenomenon (Charmaz, 2014; Denzin & Lincoln, 2003). Thirdly, I am an "insider researcher" (Court & Abbas, 2022), meaning that in the context of this research, as a practising deputy principal and classroom teacher, I bring pre-existing knowledge of the phenomenon from my own experiences and conversations with teacher colleagues. It is imperative then that I employ a methodology that requires reflexivity as part of the process so that I do not unintentionally "distort" the data and resulting theories.

The Constructivist Paradigm

Constructionist research is underpinned by the principle that "participants construct the world of everyday life and its constituent elements" (Gubrium & Holstein, 2008, p. 3). Grounded in interpretivism, constructionism proposes that understanding and knowledge are constructed from experiences and reflection about those experiences (Adom et al., 2016). For this research, this means that non-Māori teachers form perceptions about NCEA Change 2 based on their own previous experiences. Constructionists also acknowledge that constructed realities are subjective because each participant has their own version of reality based on their own experiences, as does the researcher themselves (Adom et al., 2016). This means that each participant and me as the researcher all bring our own versions of what NCEA Change 2 means and requires of teachers. Based on this premise of our own constructed realities, the findings of constructionist research are constructed by the experiences of both the researcher and participants. They are, as Charmaz asserts, "an interpretative portrayal of the studied world, not an exact picture of it" (Charmaz, 2014, p. 17). The findings of this research will be an interpreted portrayal of non-Māori teachers' perceptions of NCEA Change 2 constructed from our collective realities.

CGT is as much method for the researcher to follow as it is theoretical underpinning. Charmaz explains that the following are the distinctive actions that researchers do that make the research distinctly GT and unique from other qualitative methods. However, Charmaz does note that

actions one to five are evidence of GT research taking place while actions six to nine are not always present:

1. Conduct data collection and analysis simultaneously in an iterative process.
2. Analyze actions and processes rather than themes and structure.
3. Use comparative methods.
4. Draw on data (e.g. narratives and descriptions) in service of developing new conceptual categories.
5. Develop inductive abstract analytic categories through systematic data analysis.
6. Emphasise theory construction rather than description or application of current theories.
7. Engage in theoretical sampling.
8. Search for variation in the studies categories or process.
9. Pursue developing a category rather than covering a specific empirical topic. (Charmaz, 2010, as cited in Charmaz, 2014, p. 15)

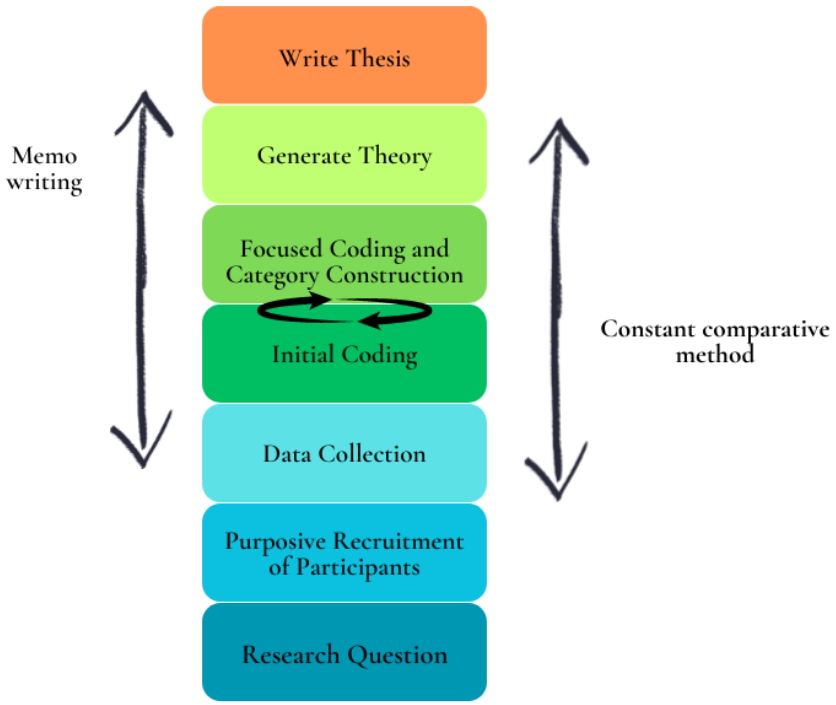
The following methods section explains how these actions appeared, or not, in this research.

Methods

The choice of methods for this CGT research is outlined in the following pages, beginning with a visual representation of the process followed. See Figure 1.

Figure 1

Diagram of the research process followed



Note. This figure provides a visual representation of the research process. Adapted from Charmaz (2014).

Participants

Within the time constraints of completing this research in the context of a Master of Education qualification, I chose to use purposive sampling rather than theoretical sampling which Charmaz (2014) notes is not always present in GT research. Purposive sampling would usually only be used to choose the initial participants with the analysis of the early data informing the choice of the next participants (Birks & Mills, 2015). Therefore, selection of participants was purposive with

teachers who met specific criteria invited to self-refer. Ideally, the preference in CGT would be to continue interviewing participants until it was known that theoretical saturation was reached, however Charmaz (2014) proposes that adequate grounded theory can be constructed with minimal sources. Punch and Oancea (2014) also note that researchers undertaking master's degrees "need to be realistic in their size and scope, especially with respect to sample size" (p. 47). Consideration of sample size as a limitation of this study is discussed later in the limitations section. However, while it cannot be known if theoretical saturation was achieved, as the semi-structured interviews allowed me to ask participants questions about concepts or categories emerging from the constant comparative process, and that there were many shared experiences and perspectives across all participants, it is possible that theoretical saturation was still achieved.

Invitations were made via my own network of education sector colleagues across schools and professional learning providers and via social media teacher groups. Selection of participants was not limited by location as Change 2 applies to all teachers in ANZ regardless of location. I did not include participants from my own school in the study for ethical reasons which will be explained shortly. Participants were required to meet the following criteria:

- Aotearoa New Zealand registered teachers
- Currently teaching and assessing NCEA subjects in years 11-13
- Non-Māori
- Not a head of faculty or senior leader

The rationale for the criteria that participants are not faculty or senior leaders is because these teachers are likely responsible for leading professional learning on the NCEA changes, including Change 2, and their interpretations and perceptions may not be representative of classroom teachers who are the focus of this research. These criteria resulted in the recruitment of seven participants. It is important to note that none of participants had taken part in the Level 1 standards pilot programme which incorporated the NCEA changes, and which was in place in some

schools in 2023. However, one did pilot the Literacy and Numeracy co-requisite standards, and one teacher did serve on a panel tasked with writing pilot standards for their subject.

While, as noted earlier, Wang (2023) suggested that it would be beneficial for further research of teachers' perspectives of Change 2 to include teachers from different subject areas, within the scope of a master's research project this was decided against because of participant number limitations related to time and resource constraints. However, even without recruiting for different subject areas, there was still a diversity of subjects with five NCEA subjects represented.

Participants were provided with an interview information sheet (see Appendix B) and provided informed written consent (see Appendix C). They took part in individual semi-structured interviews conducted by me at a location of their choosing. The interviews were recorded and transcribed with participants being asked to confirm the transcript as accurate. The transcribing was done by me as soon as possible after the interview. This enabled me to make notes about my impressions and remembrances of the interview. Because of the iterative quality of GT, permission was also sought to contact participants again should clarification of comments be needed as a result of new data collected from later participants (Birks & Mills, 2015; Charmaz, 2014).

Ethical Considerations

This research was undertaken in accordance with the principles outlined in the *Massey University Code of Ethical Conduct for Research, Teaching and Evaluations Involving Human Participants* (*the Code*) (Massey University, 2017). The universal ethical principles of autonomy, avoidance of harm, beneficence, justice, and special relationships guided all my decisions, at all stages of this research.

Non-indigenous Researcher

While I am not researching Māori teachers' perspectives, I am exploring non-Māori teachers' perspectives about a Māori concern. In other words, a non-indigenous researcher is exploring the

perspectives of non-indigenous participants about the requirement to give equity to indigenous knowledge in their classrooms. My supervisors in this research are both Māori and I was able to seek their guidance throughout all stages of the research as needed. This is aligned with Graham Smith's *tiaki* model (1992) which allows for non-Māori researchers to complete research about Māori concerns.

Autonomy

All participants had autonomy in that they could freely decide to take part in the research, or not, at any stage. Participants gave informed consent based on the understanding of information that I provided. This included the purpose of the research, what will happen to the data immediately and over time, information about who owns the data, that participants have the right to ask questions or withdraw from the research at any time, the time commitment needed to take part, and how the results of the research will be shared. Without such information, participants could not give *informed* consent (Creswell & Poth, 2018). Written consent of school principals for the sharing of any school documents was also sought.

Avoidance of Harm and Beneficence

The Code signals that the definitions of harm and beneficence should be taken broadly and should include consideration of harm or benefit not only physically or psychologically but also to "one's reputation, dignity and relationships with others" (Massey University, 2017, p. 6). As all participants were practicing teachers, there was the possibility of wide-spread harm to a teacher's reputation should they reveal something about their beliefs to me which could be perceived as negative by the profession if confidentiality is broken. Therefore, confidentiality and privacy – including in the writing up of findings and safe storage of data was critical (Creswell & Poth, 2018). Additionally, it was my duty to ensure that the mana of every participant was upheld through

respectful and culturally sensitive interactions with participants throughout the research and in the writing of this report.

It is expected in research that any risk to participants is minimised including those associated with power dynamics (Punch & Oancea, 2014). This meant that as a deputy principal, I could not ethically do this research at my school because it was possible that, in the course of the research, I may have learnt something about a teacher's understandings or practice that could harm their future prospects at the school. I will also remove myself from the appointment process should a former participant apply for a position at my school at a later date. Not undertaking the research at my own school would also help mitigate the senior leader/classroom teacher power dynamic as that dynamic is less likely to exist with teachers from other schools.

Special Relationships

This is an important area of ethical consideration for me as a researcher and student at *Massey University*, as well as a registered member of the teaching profession. Because of this special relationship, it is important that I remain especially vigilant to any possible conflict of interest. As noted in *the Code,* "researchers come to be in a special relationship to their participants and thereby acquire a special obligation to respect their autonomy, welfare, values and beliefs that would not be owed to the same degree to perfect strangers" (Massey University, 2017, p. 7). This is particularly true for this research given that those who took part in this research were not only participants but are also my colleagues. I ensured that I did not interview any teacher who reported to me either at my school or any other. The mana of every participant was upheld through respectful communication, provision of information and answering of questions prior to the interviews, ensuring anonymity throughout the research, respect of participants culture, values and beliefs, ensuring that participants are aware of support through the Employee Assistance Programme if needed, and providing the research findings if requested.

Data Gathering

Semi-structured interviews, an open phenomenological approach (Kvale, 2007), were chosen as the research tool because this approach seeks to bring the participants' life-experience to the fore. Charmaz (2014) upholds that intensive qualitative interviewing is very suitable for GT research because "both grounded theory methods and intensive interviewing are open-ended yet directed, shaped yet emergent, and paced yet restrictive" (p. 85). The intent of the interviews was to enable me to come to understand/ascertain what non-Māori teachers' perspectives of NCEA Change 2 are, perspectives which were likely informed by the teachers' life experience and particularly that of teaching NCEA. As a new researcher, the open-ended interview questions (see Appendix C), while giving me the reassurance of having direction and shape, also gave me the flexibility to go where the conversation naturally took us which made for deeper and richer data. This made semi-structured interviews, a commonly used data collecting tool in GT, an appropriate method of data collection for this CGT research (Birks & Mills, 2015; Charmaz, 2014).

Data Analysis: Initial Coding

As is the norm in GT, data was initially analysed simultaneously with collection. GT coding, which consists of two phases, was used. Charmaz deems coding as "the pivotal link between collecting data and developing an emergent theory to explain these data. Through coding, you define what is happening in the data and begin to grapple with what it means" (2014, p. 113). Phase one was the initial coding phase in which I looked at the data in fragments to see the importance of any particular fragment to the analysis. This meant looking at the data broken into individual words, lines, incidents, and segments (Charmaz, 2014). I chose to work mechanically using pencil to code paper transcripts of interviews rather than employing any of the digital options available as according to Charmaz this discourages passive reading and allows the researcher to be actively and kinaesthetically involved with the data (Charmaz, 2013). Each fragment was assigned a code that summarised each piece of data. Next fragments were compared using constant comparative

methods (Charmaz, 2014; Glaser & Strauss, 1967) to find similarities and differences in the data. As is explained below, I returned to this stage a second time and re-coded the data because initially I struggled to see deeper meaning beyond the initial phrases I had coded.

Data Analysis: Focused Coding

In the second phase of GT coding, I identified the codes from the initial phase that were more prevalent or seemed more significant. I assigned new codes to my initial codes to focus and condense the coding into categories (Birks & Mills, 2015), thereby attempting to move my analysis further in the direction of theory development (Charmaz, 2014). My initial attempts at focused coding were however unsuccessful. I felt that the categories were shallow and that I had merely replaced the initial coding names with synonyms, rather than advancing the analysis toward theory development. As such, I returned to the start of the coding process and began anew, this time focusing on line-by-line coding taking note of gerunds (verbs forms that function as nouns in a sentence) which is suggested by Charmaz (2014) to be a useful approach to coding as it allows the researcher to get a sense of action, and actions can become topics (p. 120). This second attempt at the initial coding phase supported me to create codes that succinctly illustrated participants' experience through actions and encouraged me to begin to unify ideas analytically. As Charmaz suggested could happen, often the identified action became the topic/category. The resultant categories underpin the headings under which the findings of this research have been presented.

Memo-writing

Described as "*the* fundamental process of researcher/data engagement that results in a 'grounded' theory" (Lempert, 2016, p. 2). Memo-writing has been described as an analytical conversation by the researcher with themselves that allows them to consider and explore ideas, compare data, develop and reconfigure ideas, and ultimately distil them for publication, as well as reflexively considering their positionality and effect on the research process (Charmaz, 2014;

Lempert, 2016). Lempert describes memo-writing as “error free” (p. 6) meaning that there are no grammatical or style rules about how memos should be written. What is important is that memos conceptualise rather than describe the data. Charmaz (2014) asserts that the method of producing memos should suit the researcher but must ensure that the memo is spontaneous and not mechanical. They should also be increasingly analytic.

My method of memo-writing was to free-write, typing my thoughts into a document as they came to mind without particular consideration for spelling or grammar. As suggested by Charmaz (2014), I aimed to write a memo for each code or category. Once complete, I re-read the memo, adding in additional thinking, or adding notes. I then created a ‘memo bank’ (Charmaz, 2014) by organising the memos so I could easily access them as needed. At the top of each memo, I typed keywords and themes present in the memo which I also recorded on a memo tracking spreadsheet. Each memo was saved using the date it was created and the code or category to which it pertained; this was also recorded on the tracking spreadsheet.

Rigour and Reliability

Charmaz (2014) indicates four criteria with which to assess rigour and reliability in CGT: credibility, originality, resonance, and usefulness (p. 337). Having sufficient data is key to credibility as it means that deep questions can be asked of the data and throughout the research, constant comparisons made ultimately resulting in thorough analysis (Charmaz, 2014; Charmaz & Thornberg, 2021). While theoretical sampling was not used due to the constraints of this research context, the seven participants from different schools and across five subjects provided rich data which allowed for deep analysis and comparison. Credibility is also about the researcher ensuring reflexivity throughout the research process (Charmaz & Thornberg, 2021). Researcher positioning, memo-writing, along with reflexive conversation with my supervisors has ensured reflexivity has remained a focus throughout the research process. Originality is about new insights, looking at existing problems in a new way, and showing the significance of the analysis (Charmaz, 2014; Charmaz & Thornberg,

2021). As it is believed that this is one of the first research projects to look at non-Māori teachers' perceptions of Change 2, originality is implicit in this research. Resonance means that the experience of the participants has been depicted in a constructed concept which can also provide insight to others' experiences (Charmaz, 2014; Charmaz & Thornberg, 2021). Finally, usefulness speaks to the constructed theory contributing to the discourse in useful ways such as to new research possibilities, to the formation of policy, or to practical application, or even surfacing persistent processes and/or practices (Charmaz, 2014; Charmaz & Thornberg, 2021). I contend that the resonance and usefulness criteria are met in this research because the concepts identified in the discussion section of this thesis are able to apply insight to the experience of other non-Māori teachers of NCEA.

Chapter 5: Findings – The Perceptions of Non-Māori Teachers About Change 2

This chapter presents the findings of this research which seeks to explore the perceptions of non-Māori teachers about NCEA Change 2: Mana ōrite te mātauranga Māori/Equal status for mātauranga Māori in NCEA. The research data has been collected from interviews with seven non-Māori NCEA teachers, from seven schools and representative of five subject areas. The participant group was made up of six women and one man. From the data gathered, three key findings were identified that suggest that non-Māori teachers of NCEA generally do not ascribe mātauranga Māori the same value as the Western body of knowledge resulting in a failure to meaningfully implement NCEA Change 2; the implementation of NCEA Change 2 has been under-communicated and under-resourced by the Ministry of Education resulting in poorly prepared and resourced non-Māori teachers who are therefore prioritising the other NCEA Changes; and non-Māori teachers of NCEA generally feel insecure in their role of Treaty Partner which causes a lack of action to meaningfully implement NCEA Change 2. As is expected from CGT theory research, the findings presented are a portrayal of participants' perceptions of Change 2 which are constructed from the collective realities

of both participants and researcher. The findings are presented under headings which are resultant of the coding and categorisation of the data.

Perceptions of the Meaning of the Term 'Mātauranga Māori'

When asked about the meaning of mātauranga Māori for them, 4/7 used the words "Māori knowledge", while the other 3/7 used other concepts (i.e., a modern concept that encompasses tikanga and kawa, or culturally responsive practices) that demonstrated apprehension, or a lack of confidence to teach something they know little about. Ben expanded on the simple definition of Māori knowledge stating: "…*we talk about it as Māori knowledge. But that's kind of quite a modern concept of encompassing tikanga and kawa and protocols and all sorts of those kinds of things and having to almost repackage that to present back to people*". Olivia, while saying she was "*not 100% sure*", explained that it meant "*more culturally responsive practices as part of our teaching*". Emily did not specifically define 'mātauranga Māori' when asked, but she speaks about reading the stars, living by the seasons and navigation which suggests that it is this knowledge she sees as mātauranga Māori.

Perceptions of Equity in Practice

When asked what the term 'equity for mātauranga Māori' meant to them as teachers, there were varied responses that suggested there was no shared clarity of understanding of the term. Jane explained that for her it meant, "*I am making their* [Māori students] *worldview…like it's equal importance in the classroom*". Sophia said, "*…it is about being an ally*", for Isabella it was, "*…assessing mātauranga Māori alongside the traditional*". Emily did not define the phrase, while Olivia answered, "*I suppose equity for me has elements of affirmative action, which I grew up with in Africa*". Ben explained that for him it meant, "*From an English point of view it's about thinking about how we choose what we study and how we present what we study*". He clarified his thinking further:

> *Does engaging in mātauranga Māori mean, necessarily that we pick, you know, something like Once Were Warriors off the shelf and play that? Or actually, is it taking something like Macbeth and looking at principles of, you know, manaakitanga and hospitality and that kind of idea, and the equity being that?* (Ben)

Additionally, none of the seven participants felt that they could definitively explain what equity for mātauranga Māori looked like in practice in their classrooms. Participants often queried whether it meant just including Māori resources or whether it meant that teachers would need to teach and assess specific mātauranga Māori content. Additionally, two participants noted that the information they were given about Change 2 varied, depending on who they spoke to. The lack of confidence participants had in answering this question is well-represented by Ben's response: "*I know what I've researched and tried myself to find, and the people I've worked with, but through the things we've gone to, it's felt very kind of random, depending on who you ask*." The finding that there was no shared understanding of the meaning of "equity for matauranga Māori' is key. It is likely that there will be an inconsistent implementation of Change 2 across the secondary classrooms of ANZ with learners experiencing vastly different versions of "equity for matauranga Māori".

While not an interview question, often the concept of whether equity meant formally assessing mātauranga Māori arose. Most participants expressed that they did not know for certain whether they would be required to assess the mātauranga Māori content taught in a course, but Jane, Olivia and Mia thought that it would likely mean that they would need to assess. Emily was certain she would be required to assess mātauranga Māori content alongside Western knowledge content. For some participants, like Isabella, the thought of assessing mātauranga Māori knowledge was disconcerting, "*And that's where I go woah, how will I do that? I don't know it, let alone know it enough to assess it*". Isabella felt that at this stage assessing mātauranga Māori content made the implementation of Change 2 harder:

> *I think my biggest concern is that it relates to NCEA and assessment change. I feel like this would have been a whole lot easier if it was a curriculum change because then you could*

> *start with what you know and build your confidence that way, whereas it's a scary thought thinking that some of this might turn up in the external assessments*. (Isabella)

Often, discussion about assessing mātauranga Māori led to conversations about teacher capability in mātauranga Māori.

Perceptions of Capability

Concerns about their ability to teach and assess mātauranga Māori was a common theme among participants. Several participants expressed concern at whether they would be able to authentically implement Change 2. They perceived that because of being non-Māori and having a lack of mātauranga Māori knowledge the likely result would be them tacking mātauranga Māori on to the existing content they taught rather than giving it equity. One participant stated:

> *I'm getting my head around next year, what the program will be. I don't think that I will be capable of teaching well, the Māori, te ao Māori, the Māori viewpoint, because of who I am. And, I have done, you know, I have done a bit to try and inform myself. But there's still a lot of gaps. So many gaps. So how can I do equal weight? You know, how can I do it? Really, I don't think I can. I think I'm more likely to tack on things.* (Sophia)

Ben was concerned that non-Māori teachers would "do more harm than good" in implementing Change 2 because of their lack of knowledge while Isabella asserted that not only did she not have knowledge, but she also did not have the time to acquire the knowledge she perceived she needed: "*I need a bit more knowledge to bump it up…but that's where I go but I don't have the knowledge, I don't know who has the knowledge, and I don't have time to be honest*". Olivia's concerns about the impact of the lack of teacher capability came from an understanding that the traditional acquisition of mātauranga Māori was very different from how schools operate: "*I feel that more time, more needs to be done, but just to really understand where knowledge acquisition comes from, from a Māori worldview. You know, because being on a marae, learning collectively, learning from your ancestors, oral passing down of knowledge is just so different from the way we operate*".

Perceptions of Preparation

Six of seven participants stated that they did not feel prepared to implement Change 2. The reasons given were a lack of communication and information about the specifics of Change 2 from the MOE, a lack of subject-specific professional development, a lack of guidance around exactly what 'mātauranga Māori' needs to be taught to give equity, and a lack of their own mātauranga Māori knowledge. Mia's comment sums up the mood of the majority of the participants about how unprepared she felt to implement Change 2: "*I think we are all feeling a bit, very much, like you're in a dark room and the lights have been switched off and you really need to get out, but you have no idea how you're going to do it*."

All participants felt they had received very little professional development specific to Change 2 and what they had received was theoretical and did little to help them understand what Change 2 looked like in action in the classroom. Emily described feeling "*inadequate to the task*" of implementing Change 2 and that the resources provided by the MOE were not helpful in her preparation: "…*and I have watched quite a few of the videos. But I can't sort of pick how they would specifically help in my subject area off the top of my head; not to say they won't, but yeah*…". Sophia, Jane, and Olivia said that their schools had provided no professional development and what preparation they had done had been sourced and undertaken themselves. Participants who had seen MOE provided resources specific to Change 2 said they were theoretical and not practically helpful in implementing the policy. Isabella said that even after working through MOE supplied resources, she still could not begin to plan to implement Change 2: "*We still didn't know what we had to include. I think we felt that the resources told us why we should be doing it and I guess they showed a lot of students quite excited that this knowledge was included in their subjects, but we all went back to the department and go but we still don't know what to add*".

When speaking about a positive professional experience in relation to Change 2, Ben references the one-off approach of his school's preparation:

> *So yeah, great speaker comes out and speaks to us about mātauranga Māori in schools, and then the practicality of those kind of changes. And we did a big workshop at my school about what would we change and what would we implement…but it hasn't necessarily come back up*. (Ben)

Emily, who described feeling "*inadequate to the task*" of authentically implementing Change 2, also referenced this approach, "*But the thing with PD, and this is my complaint with our school, and I'm sure it's with other schools, is they latch onto something, they deliver it. Oh, we've done that. You must now be capable of doing that, and then they are onto the next thing. There is no consolidation*". Olivia spoke about attending an NCEA Accord Day at another high school: "…*there were some keynotes who spoke about basically English teachers becoming English and Māori teachers, because that's what the curriculum was guiding us towards becoming basically, but no specifics*". She queried who holds the responsibility for providing the needed resources and information ultimately saying it lay with the government:

> *I'm not putting my responsibility onto someone else. But how long have these changes been around and not a single person has shown me where I can go to find more information about it. And is that my responsibility? Is that my head of department? Is that my school? Whose responsibility is that? I don't know. And I will take responsibility for what I need to do. But at the moment, I suppose we have got the new NCEA standards, the literacy and numeracy co-requisites. Massive other changes generally going out across the school. My own personal life, you know, I've got two kids and a husband…you know if the government is not going to do a good job of telling us exactly what it is they're wanting us to do, specifically that is research informed that I can implement within my classroom. Well, I suppose I'm still lost at exactly what I am supposed to do beyond what I am currently doing.* (Olivia)

Ben, an English teacher, explained that he felt that what was missing from his preparation were subject-specific resources such as "…*ways to take classically taught texts through a mātauranga Māori lens*…" or "…*how do we apply concepts of mātauranga Māori to writing?*" That

provision of subject-specific resources from the MOE were lacking was a perception shared by all participants. Emily thought that while the MOE should be providing more subject-specific resources, she was not confident they would: "*No, I don't think they will come to the party at all*". Isabella felt that the lack of subject-specific resources from the MOE was particularly impacting teachers who were the sole teacher of a subject in a school:

> …*I feel like we are all, particularly those of us who are the only teacher of our subject in our school, we are all sitting there reading something or doing something that we should be doing collaboratively or even better the Ministry could be giving us a head start*. (Isabella)

Some participants looked further back than the current professional development specific to Change 2 and questioned whether their initial teacher training had given them the skills they perceived they needed to implement Change 2. These participants suggested that their initial training has done little to prepare them. Jane, when reflecting on her teacher training, noted, "… *there was very little... I think we were taught some greetings in Māori and that might have been all we really touched on*". Isabella twice made the point that teaching mātauranga Māori would be like learning a new subject that she had not been trained to teach: "*Again…it would be like teaching a new subject and I'd need to go out and get ahead of the kids before I taught it to them*".

Perceptions of Priority and Value

Sophia, when speaking about the lack of preparation and resources she had experienced, questioned: "*How does a school move forward and honour mātauranga Māori if they are not given the tools, the capacity, the understanding?*" The findings of this research suggest that the answer to this question is that a school does not. The data suggests that in the void of a clear understanding of exactly what Change 2 looks like in practice in the classroom, teachers are prioritising the other NCEA Changes, especially Change 3: Strengthen literacy and numeracy requirements and assessments and Change 4: Fewer, larger standards (Ministry of Education, 2023h). The findings suggest that some participants appeared to find these Changes more important than Change 2. This

finding was evidenced by participants frequently referencing Changes to the Level 1 standards to be implemented in 2024. At the time of interviewing, all current Level 1 achievement standards were expiring at the end of 2023 with new standards taking their place, and the new Literacy and Numeracy Co-Requisites, without which students could not gain an NCEA qualification, were also to become mandatory. The findings show that planning for Changes 3 and 4 was taking precedence over planning for Change 2. This is evident in the excerpt below:

> *When we were looking at the new standards, we had to create new courses and again there was a brief mention of mātauranga Māori and I knew it was something bigger that I needed to spend more time on than the time I had to create the course that I was actually using CHAT-GPT to help me write because we were under very tight time pressure. And CHAT-GPT would not have given me any culturally responsive mātauranga Māori indications at all so I kind of parked it for the moment and thought I'll get to it eventually.* (Olivia)

It is clear that writing the course outlines to incorporate the new Level 1 standards was deemed more important and prioritised over equity for, or even inclusion of, mātauranga Māori. Olivia, while aware of the requirement to include mātauranga Māori in their course planning, but not having the time or knowledge to do so, was able to "park" its inclusion seemingly without concern of being held accountable for its absence. The prioritising of designing the new course to meet new Level 1 standards over giving equity to mātauranga Māori is also evident in this response from Isabella: "…*that as far as redeveloping my programmes to include it [mātauranga Māori], I'm looking at…I've got a long way to go*" and "…*I'm not in a position to deliver this authentically. It's just going to be a skim over the surface*". Isabella, also aware of the requirement to give equity to mātauranga Māori, makes it clear that this will not happen in a meaningful way at this time. This response also suggests that mātauranga Māori is perceived to have less value than the content/knowledge than content/knowledge that would not be skimmed over.

Another example of mātauranga Māori not being as valued is evident in a discussion about what Mia perceived giving mātauranga Māori equity in the Science classroom looked like. This led to

a conversation about whether there was a possibility that it would mean that Western Science knowledge would be used to give mātauranga Māori Science a Western knowledge stamp of approval. Mia stated: "*But I think even if [Western] Science helps you to explain the mātauranga Māori, I don't think it will…, well to my mind, I don't think it will make it less scientific. I think if you understand mātauranga Māori from a Western Science perspective, you might understand how important it is, or why things are done that way at all*". Earlier in the interview, Mia had said that she and a colleague had been talking about bringing mātauranga Māori into the classroom by examining the healing properties of Kawakawa. She explained: "*I suppose you know if you can say this is why Kawakawa is so good. We run it near infrared spectroscopy, and we see the peaks and we can see the components…which is Western Science*." When asked if she thought this could be seen as privileging Western knowledge over mātauranga Māori by making mātauranga Māori knowledge about Kawakawa valid and credible only because Western knowledge can prove it, she replied: "*I haven't really thought about it like that, to be honest. I will have to think about it. So, I'm not sure, I'm not sure. I can't give you a definitive answer on that*".

Emily, in response to being asked what she understood the phrase "equal status for mātauranga Māori" to mean replied, "*I'm saying, how does it work in my subject area, I do struggle with it when they talk about Science…got to bring it into Science, I do struggle with it*". She goes on to question how knowledge such as living by the seasons can be given equal status with scientific knowledge: "*We know when to plant based on when the Kōwhai flowers. Why it just seems a wee bit simple compared to the scientific basis of perhaps the nutrients in the soil and this is lacking. I feel like it seems a little bit naïve to give equal status to both*". While Emily notes that the planting knowledge was "*absolutely valid at the time*", it is evident that at least with this example, Emily values scientific knowledge above that of mātauranga Māori.

Perceptions of Inaction

When discussing their concerns about Change 2, while all participants spoke of their willingness to implement Change 2, it was evident that teachers might not always act in a way that would result in equity for mātauranga Māori. All but one teacher spoke about the concerns and fears they have about teaching and assessing mātauranga Māori resulting in inaction of their part. The findings show that such inaction stems from a fear of looking foolish, fear of doing the wrong thing, and workload pressures. Several teachers perceived that giving equity to mātauranga Māori also meant speaking some te reo Māori in the classroom. A shared concern among these participants was the trepidation which seemed to give some teachers a reason not to action or limit the inclusion of mātauranga Māori. The following interview excerpt shows how one participant limits their inclusion of mātauranga Māori to words they are already comfortable pronouncing because of their fear of mispronouncing Māori words and appearing foolish:

> *I think but it's just a fear of making a fool of yourself. You know, I think I've got Māori students in my class, they know how to pronounce this…and you think am I pronouncing it incorrectly? Are they going to laugh? Are the rest of them going to laugh at me, will they take me seriously? I think it's difficult when you have to teach in a language that you are not complete… and even to a degree a culture that you are not totally…you know, so well versed with, because you feel that people are going to say, but you don't know this, or they're going to correct you and then you're going to look stupid. I think that would be… That's why I only pronounce words I know. Sorry, for all the words I've said wrong today.* (Jane)

Mia, like Jane, only pronounces familiar Māori words and suggested that this was also the belief of other teachers they knew: "*I only pronounce words that I sort of feel vaguely familiar with. I've heard other people say that I feel like, I'm* ***not*** *going to make a fool of myself*" [Emphasis added].

"Doing the right thing" was another concern that seemed to invoke inaction by teachers. For some participants, a reason not to act or to act in a limited way to implement Change 2 were questions around their right to teach mātauranga Māori shared with them by iwi. Three participants

spoke of the initial sharing of local knowledge by iwi with their schools which had later stopped. For these participants, there seemed to be doubt as to whether this would be an option going forward because of iwi concerns about what would happen to that knowledge once shared with teachers. Participants believed that this was because of iwi concerns about whether non-Māori would or could retell these stories appropriately as non-Māori. Jane explained that their local iwi "*felt uncomfortable with the stories being told and used within the classroom if you were not part of the marae*" and that she understood why iwi might not feel comfortable sharing their knowledge or for non-Māori to then teach it in their classrooms: "*And I guess we know that historically stories change the more you are talking about them, and you're passing on someone else's history*". Jane voiced her discomfort with enacting Change 2 this way, "*Is it my right to share these stories? I definitely want to bring that equity into the classroom but how do I do that in a way that is nurturing and supportive as opposed to tokenistic*?" Asked what she thought the implications of not teaching stories shared with them by iwi had for giving equity to mātauranga Māori in their classroom, Jane replied, "*I think it goes back to the authenticity and makes me nervous that we are not going to do it well and that we are just going to buy a couple of books by Māori authors and pop a couple of phrases on our worksheets and stuff like that*". This suggests that Jane perceives that if iwi are not comfortable sharing their knowledge with non-Māori teachers to teach in the classroom, then teachers would not be able to include mātauranga Māori in their classes in a meaningful way which would limit the inclusion of mātauranga Māori to that which Jane sees as limited tokenistic action in the form of Māori phrases on worksheets and buying books by Māori authors.

Perceptions of Partnership

Participants appeared to support Change 2 and understand why Change 2 was mandated. All participants acknowledged that Māori students were not achieving the same NCEA success as non-Māori students. All participants expressed their support for Change 2. Jane explicitly connected Change 2 to the concept of Treaty partnership which is defined earlier: "*So, I guess it goes back to*

the three principles, the equity, and I guess if we're talking about the Treaty promise to protect and provide equity, and the Māori wellbeing. Right now, education is not doing that". Most participants, more than once, asserted their desire to enact Change 2 authentically. Jane explained "…*I am very aware of my position as Pākehā as it is a place of privilege, so I think that is why I keep going back to the authenticity and I really want to do it properly*". Olivia, recognising her role as a Treaty partner said: "*I know as just a general practitioner that ensuring we uphold the values of The Treaty is important, integrating te Reo where I can, and other culturally responsive practices*". Going further, she explained, "*I feel responsible to ensure that we do right by the Māori in our class*…", noting that this is because "*New Zealand is a bicultural country*" (Olivia). Sophia, when explaining why she was excited about Change 2, also associated Change 2 with Treaty partnership: "*I'm excited by it because it… I think we are acknowledging the fact that even if you are not Māori, you have the ability to champion that… I think it is acknowledging the allyship…just because you are not* [Māori] *doesn't mean you can't support and be proactive about encouraging*". Participants were aware of the intended purpose of Change 2: "*I do genuinely hope for the sake of our Māori learners, that this is an initiative that takes hold, and they do feel more equitable outcomes from this*" (Olivia). However, while participants acknowledged their roles and responsibilities as Treaty partners, and stated that they were supportive of Change 2, as discussed earlier, they lacked confidence in their explanations of what "equity for mātauranga Māori" meant for their practice. Some participants appeared to distance themselves from having to enact Change 2, and thereby, enacting their role of Treaty partner by using their unpreparedness as a reason to not act.

Summary

The findings of this research on the perceptions of non-Māori teachers about NCEA Change 2 resulted in the data being categorised into several key 'perceptions' which are presented above. It is from these perceptions that the key findings are drawn: That non-Māori teachers of NCEA generally do not ascribe mātauranga Māori the same value as the Western body of knowledge likely

resulting in a failure to meaningfully implement NCEA Change 2; The implementation of NCEA Change 2 has been under-communicated and under-resourced by the Ministry of Education resulting in poorly prepared and resourced non-Māori teachers who are therefore prioritising the other NCEA Changes; and, Non-Māori teachers of NCEA generally feel insecure in their role of Treaty partner which likely causes a lack of action to meaningfully implement NCEA Change 2. Equity for matauranga Māori with other bodies of knowledge in English medium schools in ANZ is in its infancy, and these findings show that there is much work to be done. The following chapter will compare these findings to the themes present in the 2021 NZCER Secondary Schools' Survey as well as compare and contrast the findings with the literature reviewed earlier. Consideration will be given to what the implications of these findings may be and the impact they will most likely have on Māori learners, and what the pathway forward may be.

Chapter 6: Discussion

This study aimed to generate grounded theory that explores non-Māori secondary teachers' perceptions about NCEA Change 2: Mana ōrite mō te mātauranga Māori –Equal status for mātauranga Māori in NCEA. It is worth beginning this discussion chapter with a reminder of the MOE's bold statements about the envisioned impact of Change 2. According to the MOE, Change 2, is to be "…history in the making" (Ministry of Education, 2023c), "…one of the most significant paradigm shifts in the history of NCEA" (Ministry of Education, 2023c), and "…a counter to the devastation and violence of colonisation by re-emphasizing the legitimacy and authority of Māori approaches to teaching and learning in our education system" (Ministry of Education, 2023e). Despite these lofty claims, Change 2 does not seem to be off to a strong start. The findings in this study suggest that in terms of perceptions of equity for mātauranga Māori in NCEA, non-Māori English medium secondary school teachers from ANZ are unsure about what equity for mātauranga Māori means. They feel unsupported, unguided, and ill-prepared to deliver on this policy, and

several of the findings suggested some non-Māori teachers in this study do not see mātauranga Māori as equitable with Western forms of knowledge, teaching, learning, and assessment at all. This points to some of the more deep-seated issues with this policy - the willingness of non-Māori teachers to see mātauranga Māori as equitable and to deliver on this policy in a way that reflects that.

It is no surprise then that the first key finding of this research is that the implementation of NCEA Change 2 has been under-communicated and under-resourced by the Ministry of Education, resulting in poorly prepared and resourced non-Māori teachers who are therefore prioritising the other NCEA Changes. However, the other two key findings of this research indicate that a successful implementation of Change 2 would not be as simple as the MOE just doing a better job of providing good resources and professional development. This is evidenced by the other key findings of this research: non-Māori teachers of NCEA generally do not ascribe mātauranga Māori the same value as the Western body of knowledge and non-Māori teachers of NCEA generally feel insecure in their role of Treaty partner. Both could lead to a lack of action to meaningfully implement NCEA Change 2. In this discussion, the findings of this research will be compared to the previously discussed 2021 National Survey of Secondary Schools, that a Change 2 "policy gap" (Alison, 2007) exists between non-Māori teachers and the MOE, and that this "gap" may result in some teachers not giving mātauranga Māori equity in a meaningful way and fully engaging in their mandated responsibility to demonstrate "a commitment to a Tiriti o Waitangi based Aotearoa New Zealand" (Education Council, 2017). This leads to consideration of what really is the problem and what is the pathway forward. Finally, since the data for this research was collected there has been a change of government with the election of the coalition of National, ACT and New Zealand First political parties, and so, brief consideration will be given to what the changing political landscape may mean for equal status for mātauranga Māori in NCEA. As was previously discussed and is expected in CGT, the use of further extant literature not previously considered in the literature review is evident throughout the

discussion. This locates the newly constructed grounded theory within existing theories and thinking, thereby demonstrating the contribution of this research to the field of study.

Persistent Teacher Concerns

As discussed in the literature review section, the *2021 National Survey of Secondary Schools* reported that there was support for Change 2, but that support came with reservations (Alansari et al., 2022). These reservations included concern about the lack of resources and support for teachers to implement Change 2, confusion about exactly what an enacted Change 2 looked like in practice, workload, teacher capability and learning needs, and discomfort with the concept of being non-Māori and teaching matauranga Māori. All these reservations are also present in the findings of this research. Data collection for this research was undertaken in August and September of 2023 at a time when several participants said they were planning their 2024 NCEA courses. With Change 2 coming into effect in 2024 and planning for these courses underway, it would not be unreasonable to expect that these teachers would be, if not confident, at least aware of what they needed to do to implement the Change, and what it would look like in practice. The teachers interviewed, far from feeling confident, echoed the concerns reported in the survey and voiced their frustrations about putting Change 2 into practice. It would appear that teachers are no more prepared to implement Change 2 than they were two years prior.

It should be noted that since the interviews took place, further clarifications have been made by NZQA and the MOE about what is expected in implementing Change 2. The following comparisons are made based on participant responses during the interviews. As with the survey, there is support for Change 2 in this research, but again, like the survey respondents, participants articulate their lack of understanding about what Change 2 looks like in practice on a day-to-day basis. They query whether it just requires them to include Māori resources, or whether it requires them to teach and assess mātauranga Māori content. In both research projects, teachers query whether students will engage with mātauranga Māori if it is not also formally assessed. Lack of time

to prepare is also of concern in both research projects, as are the lack of PLD and resources provided, especially subject-specific exemplars which teachers perceive will help them understand what is expected of them in implementing Change 2. Participants in both the survey and this research note that they find the MOE resources unhelpful and more assistance with 'how to' rather than 'why to' implement Change 2 is needed. Another theme in both the survey and in this research is teachers perceiving that they lack the capability to implement Change 2, and a related theme, that the workload is too great.

Feeling uncomfortable about being non-Māori and teaching mātauranga Māori is another theme present in both the survey and this research. Respondents and participants give examples such as not wanting to "get it wrong" by offending or being insensitive to Māori, by mispronouncing Māori words, or by being tokenistic in their implementation of Change 2. When it comes to teachers' perspectives about the relevance of Change 2 to their subject, again there are similarities present in both the survey and this research. Some teachers think that particular subjects allow for equity for mātauranga Māori more easily than others, and some do not see the relevance of mātauranga Māori at all in certain contexts such as schools with few or no Māori students.

One of the very few differences in findings between the survey and this research is that the survey report notes that one respondent expressed concern that focusing on supporting Māori students through Change 2 could mean the needs of other groups like Asian or Pacific nations learners are not met (Alansari et al., 2022). While this is not expanded on in the survey, it may mean the respondent is concerned that the intent of Change 2 to improve outcomes for Māori learners may come at the cost of other students. This is not a concern articulated by the research participants in this research. Also, of note from the survey, is that some of the respondents say that Change 2 "would lower expectations for Māori students, whereas the opposite should be happening" (Alansari et al., 2022, p. 8). Alansari et al. (2022) comment that it is not clear how the respondents think this will occur. This is not a concern that was explicitly expressed in this research, however if one takes the liberty of interpreting this to mean that by giving equity to mātauranga Māori in NCEA, then all

students will be held to a lower standard than they are now, then this implies that these respondents do not ascribe mātauranga Māori the same value as the Western body of knowledge, which is a key finding of this research.

This brief comparison of the findings from both the survey and this research is useful in that it suggests the findings of this research are consistent with those in the survey. This adds to the reliability of this research and strengthens confidence in the results. The patterns and trends which seem to be emerging from the comparison of the findings from 2023 to those of 2021 provide useful insight into teachers' perspectives of NCEA and are therefore worthy of deeper discussion. Referring back to Charmaz's (2014) criteria for the evaluation of grounded theory, the resonance criterion highlights the usefulness of CGT as a research method. Resonance means that the experience of the participants has been depicted in a constructed concept which can also provide insight to others' experiences (Charmaz, 2014; Charmaz & Thornberg, 2021). The constructed concepts discussed below, which explore what may underpin the participant perspectives in this research, provide useful insight into the perspectives of the teachers who responded to the survey as well as non-Māori teachers of NCEA in general.

However, given that the survey data was gathered in 2021 and the data for this research was gathered two years later in 2023, questions must be asked about why teachers' concerns about Change 2 are consistent and persisting, and the findings of both research projects so similar despite two years of preparation and the imminent implementation of Change 2.

We have to Mind the 'Policy Gap'

The confusion about what is required of them and what Change 2 looks like in practice certainly suggests that the teachers in this study view the policy in a different way when compared to the MOE's view that gives them the confidence to espouse that Change 2 will change the future of educational outcomes for Māori learners, especially when so many previous policies have failed in this intent (Auditor-General, 2013; Macfarlane, 2015; Ministry for Culture and Heritage, 2017;

Walker, 2016). Alison's (2007) concept of 'policy gap', discussed earlier, is when those who must implement a policy have a different "closeup" (p. 248) view of it than the "wide lens view" (p. 251) of those who designed and disseminated it. Alison asserts that the result of such gaps is that the policy will not be implemented as the envisioned by the designers of the policy and ultimately could fail to benefit those the policy was designed to benefit. The findings of this research suggest that such a policy gap may exist between the MOE and the teacher participants of this research. If this is so, ultimately Māori learners will fail to benefit from Change 2. As with the teachers Alison (2007) describes, those in this research, looking through their closeup lenses, are focused on the impact of Change 2 on themselves, their students, schools, departments, and subjects. On the other hand, MOE documentation regarding Change 2 suggests the use of a wide view lens which sees Change 2 impacting all learners and the whole public education system. For example, on the NCEA Education website page, the MOE explains the impact of the Change 2 policy on the whole of the public education sector (Ministry of Education, 2022a). They write about integrating "mātauranga Māori into the new 'graduate profile' for NCEA". The graduate profile is an aspirational description of what *all* learners who are awarded NCEA should be able to do. They write about improving educational outcomes for *all* Māori learners by ensuring "equal support for ākonga Māori in all settings, and equal status for mātauranga Māori." The MOE make clear that Change 2 is intended for *all* NCEA teachers and students across "both English and Māori-medium settings", and that it builds *all* teacher capability across the public sector by building "teacher capability around culturally inclusive NCEA and assessment and aromatawai practice that is inclusive of ākonga Māori" (Ministry of Education, 2022a).

The MOE's wide-lens view of Change 2 does not come close to sharing the close-up view of the lack of time, knowledge, and resources that the teachers in this research have described, so it is evident that the MOE and participants are focused on very different views of Change 2. The MOE espouses their aspirational wide view of the impact of Change 2 which is reflected in their documents and PLD resources. The participant teachers are very much focused on the closeup view

of the challenges of implementation, or what Berlak and Berlak (1981) might describe as the "control of operations" and "control of curriculum" (p. 5) dilemmas of Change 2. Control dilemmas, as previously discussed, explain the tensions between adhering to the educational status quo and educational reform (Berlak & Berlak, 1981). This policy gap between the MOE's aspirational design and teachers' tensions about the educational reform certainly presents the possibility of contributing to non-Māori teachers' perceptions of NCEA and a likely inconsistent implementation of Change 2.

The Mandate to Enact Change 2

Mātauranga Māori in Education Policy

The presence of mātauranga Māori in education is far from an unfamiliar concept to teachers. It is part of new teachers' pre-service education and initial teacher registration. The *Educational and Training Act 2020* explicitly requires all those involved in the ANZ education system to honour Te Tiriti and to support "Māori– Crown relationships that make a difference to learning" (sec. 32(h)). For school boards, and by extension, school leaders and teachers, this means that Te Tiriti is honoured by "(i) working to ensure that its plans, policies, and local curriculum reflect local tikanga Māori, mātauranga Māori, and te ao Māori; and (ii) taking all reasonable steps to make instruction available in tikanga Māori and te reo Māori; and (iii) achieving equitable outcomes for Māori students" (sec. 127(1)(d)). All but this last action required to honour Te Tiriti applies to education, learning, and teaching of all students in English medium secondary schools in ANZ, while only the final action applies solely to Māori learners.

The values which ANZ teachers agree to uphold are drawn from mātauranga Māori and are laid out in *Our Code, Our Standards* (Education Council, 2017) which sets out the ethical behaviour and expectations of teaching practice for teachers. Part of the process of a teacher renewing their practising certificate is that the professional leader endorsing the application must attest that the teacher has "shown progress in te reo me ngā tikanga Māori as required by the Standards" (Teaching

Council of Aotearoa New Zealand, 2024, para. 3). The *New Zealand Curriculum* calls for teachers to deliver a curriculum that: "acknowledges the Treaty of Waitangi principles, acknowledges our nation's bicultural foundations and enables students to acquire knowledge of te reo Māori and tikanga Māori" (Ministry of Education, 2020). The whakapapa (genealogy) and karakia (ritual chant/prayer) of Te Mātaiaho, the draft refreshed New Zealand curriculum which has already been shared with teachers, were devised by Dr Wayne Ngata (Ngāti Ira, Te Aitanga-a-Hauiti, Ngāti Porou), and refined by Rōpū Kaitiaki, a group of experts in mātauranga Māori (Ministry of Education, 2024b). This means that mātauranga Māori is at the very core of the design of the new curriculum. There is no denying that ANZ education policy requires teachers to engage with mātauranga Māori in all aspects of their practice.

Treaty Partnership

Non-Māori, either new to ANZ or born from generations of settlers, are by definition Treaty partners or tangata Tiriti (people of the Treaty). This is because it is the contract of Te Tiriti o Waitangi/The Treaty of Waitangi that creates the partnership which enables non-Māori to settle here (Riwai-Couch, 2021). Apart from being Treaty partners by choosing to settle in ANZ, teachers including non-Māori, as previously mentioned, are mandated to uphold the codes and standards of the Teaching Council of Aotearoa New Zealand*. Our Code, Our Standards* makes clear that teachers are required to act as Treaty partners through the Te Tiriti o Waitangi Partnership Standard which requires that teachers: "Demonstrate commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in Aotearoa New Zealand" (Education Council, 2017, p. 18). Elaboration of this standard defines this to mean:

- Understand and recognise the unique status of tangata whenua in Aotearoa New Zealand.
- Understand and acknowledge the histories, heritages, languages and cultures of partners to Te Tiriti o Waitangi.
- Practise and develop the use of te reo and tikanga Māori. (p.18)

The *Code of Professional Responsibility* also makes explicit this mandate for teachers which it lays out as commitment statements as shown in table 4 below.

Table 4

Aspects of the Code of Professional Responsibility pertaining to Treaty Partnership

1. Commitment to the Teaching Profession	I will maintain public trust and confidence in the teaching profession by:	4. demonstrating a commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in the learning environment.
2. Commitment to Learners	I will work in the best interests of learners by:	4. affirming Māori learners as tangata whenua and supporting their educational aspirations.
3. Commitment to Families and Whānau	I will respect the vital role my learners' families and whānau play in supporting their children's learning by:	3. respecting the diversity of the heritage, language, identity and culture of families and whānau.
4. Commitment to Society	I will respect my trusted role in society and the influence I have in shaping futures by:	1. promoting and protecting the principles of human rights, sustainability and social justice. 2. demonstrating a commitment to a Tiriti o Waitangi based Aotearoa New Zealand.

Note. Adapted from Education Council (2017). Retrieved from https://teachingcouncil.nz/assets/Files/Code-and-Standards/Our-Code-Our-Standards-Nga-Tikanga-Matatika-Nga-Paerewa.pdf

Yet, notwithstanding the very many spaces within education that mātauranga Māori rightly occupies, and the multiple mandates to enact the Change, some of the teachers in this research despite stating support for NCEA Change 2, seem hesitant, reluctant, or even fearful to fully engage

with this education reform by learning about, teaching, and assessing mātauranga Māori in a meaningful way.

Hesitation, Reluctance and Fear

After most interviews, I was struck by how overwhelmed each participant was feeling about implementing the many changes of the NCEA Change Programme, including Change 2. Participants spoke about the number of changes and the speed of the implementation, the time they needed to upskill themselves, and their frustration at being unable to access the knowledge they knew they needed. The sense of these teachers being overwhelmed didn't always come from words though, it was often body language and tone of voice that gave this impression. There was a tone of anxiety, stress, frustration, and being overloaded. There was also the sense that these teachers genuinely want to contribute to improving educational outcomes for their Māori learners and are, at the very least, trying to implement Change 2. I did not, however, get a sense of full commitment. This was confirmed during analysis of the data. There was hesitation as to how they could best implement Change 2, largely stemming from their desire to do so authentically and their perceived lack of mātauranga capability. For others, there was reluctance about whether equity should be given in particular subjects because mātauranga Māori was, by some, not ascribed the same value as Western knowledge. There was reluctance to increase workload, and for some, reluctance to implement Change 2 because they did not see why this policy would have any more impact than the previous ones. For one participant, the reluctance stemmed from the perception that Change 2 might not be a focus of the incoming government. For participants who were afraid, it was most often a fear of "doing the wrong thing", how they might be perceived by students for not being a mātauranga Māori expert, or the fear that students would call them out or correct them if they got something wrong. Some participants only presented one of these emotions, others multiple. As has been previously shown, these responses sometimes resulted in not acting or acting in a limited way to implement Change 2. This inaction should not undermine the very real hesitation, reluctance, and

fear the participants experienced. It is completely understandable they would feel this way given they are unprepared to make such a significant change to their teaching practice, and for which they lack the experience, knowledge, and expertise to implement.

Emotional Response to Perceived Risk

Hesitation, reluctance, and fear are emotional reactions which are felt as a result of perceived risk. As mentioned earlier, Twyford et al. (2017) assert that when perceived risk is high, actions can be influenced resulting in resistance to the required change. This, as discussed earlier, can be a coping mechanism to prevent feeling pain and to exert control over their work environments when they feel they are at risk of losing control (Lao & Young, 2020). Given concerns expressed by participants about the lack of preparation, their own capability to teach and assess mātauranga Māori, increased workload, getting it wrong, the sheer number of changes to implement, and even just understanding of Change 2 itself, it is highly likely that at least some of the participants perceive that Change 2 brings risk, and that risk has been enough to limit or prevent meaningful action to implement the Change. Twyford et al. (2017) also propose that sometimes inaction caused by a teacher's vulnerability is mistaken as being "wilful resistance" (p. 97). Given that the emotions at play here are arguably ones that arise from vulnerability, I contend that it is vulnerability that underpins these teachers' hesitation, reluctance, and fear, and not that of wilful resistance to Change 2. Further consideration must therefore be given to from where this vulnerability stems.

Challenge to Teacher Identity

The field of identity formation and alteration is highly complex and, within the limitations of this thesis, cannot be fully discussed. Therefore, the focus here will be to consider the effect of emotion, caused by education reform, as on teacher identity. Beauchamp and Thomas (2009) assert that emotion is a "dimension of the self" (p. 180) that plays a part in shaping one's identity. They

note that a time of education reform can be one period of a teacher's professional life which "may particularly affect teacher identity, both the personal and professional aspects of it, because of the high level of emotion involved" (p. 180). Zembylas (2010) agrees and proposes that "teachers' emotional responses toward change are the result of the ways teachers perceive, interpret, and evaluate their relationship with the changing environment" (p. 222). In applying these concepts to Change 2, it can be argued that teachers are being asked to re-perceive, re-interpret, and re-evaluate their relationship with the changing environment of NCEA, and therefore, their own teaching practice. The mandating of Change 2 challenges teachers' interpretations and perceptions of who they are as teachers of NCEA. This includes the interpretations and perceptions they have about the value they ascribe to mātauranga Māori in comparison to the Western body of knowledge in *their* teaching subject, the self-perception of their capacity to teach and assess *their* subject in NCEA once Change 2 is implemented, and their personal pedagogies pertaining to teaching NCEA in *their* subject. Seasoned teachers who have guided hundreds if not thousands of students to NCEA success, confident in their subject-specific knowledge and skillset, likely now feel like they have been handed an entirely new subject when they don't have the knowledge, skills, and experience to teach and assess it.

Van Veen et al. (2005), using a social-psychological approach of emotions researched the impact of reform on teachers' identity. They found that both the personal and professional identity of a teacher are affected by education reform (p. 930). This was because teacher concerns about reform take many configurations including personal, moral, and social concerns which cover both the personal and professional identities. Van Veen et al. (2005) in analysing one participant's "negative emotions" of "anxiety, anger, guilt, and shame" (p. 931) described personal concerns about an education reform as being related to "motivation, the weakening of and threat to self-esteem, opportunities for professional growth and individual learning" (p. 931). Moral concerns pertained to perceptions of what and how students learn their subject, the essence of the subject as the teacher perceived it, and their ideological views about their subject. Social concerns were about

learning relationships with students, the teacher's place within their school, and relationships with colleagues and school management (van Veen et al., 2005). These same sorts of personal, moral, and social concerns are also present in the findings of this research, and as van Veen et al. (2005) assert, it is likely that both the personal and professional identities of participants have been impacted. For many non-Māori teachers this may include the impact of examining for the first time how their teaching practice has maintained the status quo of systematic marginalisation (Bishop et al., 2010) discussed earlier. It is therefore not theatrical to say that Change 2 is challenging the participants' identities as teachers of NCEA and their social identities. In the scenario mentioned previously, the once confident teacher now likely feels like a beginning teacher exposed for their lack of experience and knowledge about matauranga Māori. It is therefore easy to understand these teachers' vulnerability resulting in hesitation, reluctance, and fear.

Comfortable With Being Uncomfortable

As previously discussed, the mandated Change 2 is stated to be "a counter to colonisation" (Ministry of Education, 2023c). Referring back to the literature reviewed, undertaking decolonising work is synonymous with being a Treaty partner (Ngata, 2021; Showden et al., 2022; Te Maro & Averill, 2023). One of the findings of this research is that non-Māori teachers of NCEA generally feel insecure in their role of Treaty partner which likely causes a lack of action to meaningfully implement NCEA Change 2. As a result of their re-evaluation of the changing environment of NCEA, non-Māori teachers have been pressed into reflecting on their relationship to Te Tiriti. This is because the giving of equal status to mātauranga Māori mandated by Cabinet through Change 2 is a provision of Te Tiriti itself. I suggest that the challenging of identity previously discussed, for some non-Māori teachers, means a reaffirming of commitment to Treaty partnership. But for others, it is perhaps a call to commit to the obligation and responsibility of teachers to be active Treaty partners. This may bring insecurity and vulnerability. Add to this vulnerability the lack of resourcing and information about Change 2 identified by participants, and it is unsurprising that the result appears

to be a lack of action to implement Change 2 and a prioritising of what is more familiar to teachers. However, none of this changes the fact that mātauranga Māori has been given equity by Change 2, or for that matter, by Te Tiriti itself. Nor should it. Referring back to Citizen's (2020) insight that it is in the moments of "awkwardness and discomfort" (p. 83) for non-Māori that they recognise such feelings are a necessary part of the process of Treaty partnership and present the opportunity of new ways of doing things. It is clear that we as non-Māori need to get comfortable with feeling uncomfortable and examine our personal contributions to maintaining the status quo of negative educational outcomes for Māori learners (Bishop et al., 2010; Riwai-Couch, 2021). Hesitation, reluctance, and fear simply cannot be the reason to not fulfil our obligation to Te Tiriti. If we do not fulfil our obligations, Change 2 will go the same way as the other failed policies designed to bring an equity of outcomes to Māori students.

Waka Journeys Start Somewhere

While hesitation, reluctance, and fear are clearly evident in the participants' Change 2 experience thus far, all participants, to borrow Te Maro and Averill's (2023) New Zealand to Aotearoa waka analogy, are to varying degrees, on the waka, even despite their obvious vulnerability. This is evident because several participants spoke about the history of colonisation, its ongoing legacy, and in particular, how education was still not meeting its Te Tiriti obligations to Māori. As discussed earlier, there is wide consensus that the first step to Treaty partnership is acknowledging that colonisation exists, as well as its ongoing effects (Glynn, 2021; Margaret, 2010; Ngata, 2021; Riwai-Couch, 2021; Showden et al., 2022; Te Maro & Averill, 2023). Other signs of being on the waka are also present. Some participants acknowledged and understood the privilege they held because of colonisation (Bluck, 2022) and some were willing to risk their cultural safety by risking "getting it wrong" (Citizen, 2020; Lawrenson, 2023). These participants appear comfortable with being uncomfortable in their vulnerability. Other participants appear to be just starting their journey, still perhaps only talking about, rather than living Te Tiriti (Glynn, 2021). Others straddle

both New Zealand and Aotearoa (Te Maro & Averill, 2023), perhaps shifting their weight from one foot to another as their vulnerability allows. This is in line with Showden et al.'s comment that their participants occupied different places on the continuum of Treaty engagement at different times, even in the same interview (2022), and what Stewart (2020) means when she says that "Pākehā hold a personal mixture of ideas and attitudes across the various categories of Savior, Vampire and Overlord" (p. 298). The critical question though is how we get past hesitation, reluctance, and fear so that all non-Māori teachers 100% fully engage in the Treaty partnership journey which is, arguably, the only way that Change 2 will be successfully implemented.

Towards Open and Honest Conversations

I wrote the following memo after interviewing Ben. It was a wonderful, honest, and open conversation and the memo begins to explore the concept of moving forward by addressing hesitation, reluctance, and fear by non-Māori positioning themselves as learners and through open, honest conversations with each other and ourselves.

> Ben is so comfortable with being uncomfortable but does not carry guilt. I felt like I was talking to a person who seems to embody what the literature describes as "good Treaty partnership". What really strikes me about Ben is open communication/conversations warts and all, including conversations in his head with himself to counter his conservative upbringing. Reflection seemed automatic. His acknowledgement of his privilege, his fears, his place as non-Māori in all of this was implicit in his responses – for him Treaty partnership is a choice to feel the fear and do it anyway... for Change 2 as well… he knows he does not have all the answers, but is willing to ask and listen, then act. He is a lifelong learner, and he holds himself responsible to keep learning to better understand. What if everyone was as honest as Ben? What if fears were outed? What if non-Māori and Māori trusted each other with their fears. There are obviously fears on both side… so far three participants have said iwi were initially engaging with their schools but have now stopped… they didn't really know

> why… just had conjecture and hearsay. What if both iwi and teachers could have a trusting, open and honest conversation about why. Mātauranga Māori isn't ours by right, it's a gift. Maybe this is what is meant by non-Māori positioning themselves as learners…we non-Māori have to be the learners and take direction from Māori who are the kaitiaki of mātauranga Māori. (Farnan-Sestito, Memo 17)

This concept of non-Māori positioning themselves as the learner is not new and is well-documented in literature from both Māori and Pākehā authors (Bishop & Glynn, 2003; Hutchings & Lee-Morgan, 2016; Kiddle et al., 2020; Smith, 1999). In life, as in the classroom, learning so often begins with listening. In the context of learning for Change 2, non-Māori ought to begin by listening to and trusting what we are told by Māori about mātauranga Māori, how and if we can use this knowledge, and how we can protect it (Kiddle et al., 2020). We must listen and accept when we are told that some mātauranga Māori is not ours to have. Open, honest conversations tend to come from really listening to what is being said. For some non-Māori, the suggestion here to position themselves as a learner may have triggered hesitation, reluctance, and fear. Lawrenson (2023) tells us that, as non-Māori educators "we need to accept that we won't always get it right, that we will be challenged in our approach, and we will be taken outside of our comfort zone, but that is all important for finding ways forward" (p. 70).

Reflections of a Non-Māori Teacher Researcher

What follows is the final memo I wrote in February 2024 as part of the analysis stage of this research. It is reflective in tone, and I share it here to firmly position myself alongside my participants as also being a non-Māori teacher, and as sharing the feelings of hesitancy, reluctance, and fear they shared with me about enacting Change 2. It is reproduced here unedited:

What complex and complicated, yet undeniably clear actions we as teachers need to take to give Change 2 a chance at making real change for Māori learners. Reflecting on these conversations has challenged me… challenged my own position as a teacher taking on Change 2. Like some of my

participants, I also feel ethically and morally bound to act as a partner to Te Tiriti o Waitangi…to play my part in righting the wrongs done by non-Māori to Māori since the signing of Te Tiriti. It's so very very clear that we hold so much…such privilege as teachers educated and trained in an educational system that holds our ontology of knowing as the one with the most value! and most of the time, it does not even consider that any other knowledge system even matters…or exists!!!!! As I re-read the transcripts of the interviews with my participants I also recognise the uncertainty, hesitancy and fear that is both overt and covert in their responses about being required to give mātauranga Māori equal weighting with the knowledge system that has kept them culturally safe their whole lives. If I am honest, I feel these emotions too… as I am asked to step out of my cultural safety zone, the one that makes me feel safe each time I step in front of a class. Just thinking now about the times I have begun new classes by speaking my pepeha makes my palms sweat and heart quicken with a sense of fear about getting it wrong and being laughed at. Its never happened to me, but I have been told first-hand of how humiliating that feels making the fear even more potent. I recognise these emotions as being ones I have experienced before when I have been faced with big change…I don't always do change well, behaving in ways that hide my hesitation, reluctance, or fear. I procrastinate putting off actions that need to happen to make the change happen. I can find fault with the change itself, or the people who are making me change, or even with the people around me who know the change needs to happen and hold me accountable. I especially find change that does not appear to benefit me directly the hardest. I sometimes suggest that I am not the best person for the job, and I can make excuses, finding all the reasons why I can't do what I know needs to be done…even when I know the change is right and needed. These actions are all emotion-based…and definitely happen when I'm being asked to change…my identity…

A knot of discomfort has grown in my stomach as I have written this because I know I have privileged the contemporary non-Māori teacher experience of Change 2 in this memo. Change 2 *is* hard and demands *a lot* from us *non*-Māori teachers, **but** in knowing and accepting the history of colonisation, along with its ongoing impact which is undeniable if we just open our eyes and look

around our classrooms, I know a lot is needed. It's complicated and complex and messy. My experience too is that there has not been enough time, clarity, guidance, and resourcing from the MOE for Change 2. It's arguably the most important of the NCEA Changes, and it's losing out to the other Changes. Māori are losing out again… What is the way forward then for Change 2 to stand a chance??? It seems obvious to me that the answers are in Te Tiriti itself. We as non-Māori teachers need to step up as Treaty partners on two fronts, the first by contract of Te Tiriti and second because we agreed to be Treaty partners when we registered as teachers, and when we renew that commitment every three years. The very clear answer rings with authenticity. The non-Māori experience of being mandated to step up pales into minor inconvenience when compared to that of 190 odd years of subjugation and the near wiping out of a whole language and knowledge system. I can't ever know what that feels like, but I do get that as non-Māori teachers in Aotearoa New Zealand, we hold an ethical and moral obligation and mandate to contribute, regardless of hesitation, reluctance, and fear, to rebalance the damage done by colonisation that has privileged us so. I honestly get this change is hard, but I firmly believe it is also the only way that anything meaningful can happen. (Farnan-Sestito, 2023, Memo 32)

The Changing Political Landscape

During her interview, Olivia commented on the politicising of education and the impact the inevitable changes had on teachers:

> I suppose the other thing is that education is just a political football. Right? What's the National Government going to do when they come into power? So, it's really challenging as a professional educator to then be told no, this is important. Now we've changed the government, and this is important. Now this is important. Now this is important. Like, I remember last election, or maybe a previous one that issues were around having an international language. All kids must learn an international language, that was one of National's things. And it's just like, when, at what point do we have to just constantly be at

> the beck and call of what government wants us to do rather than us making decisions based on the fact that we're far more knowledgeable about what learners need? (Olivia)

Olivia's comments were at the forefront of my mind as I read the Minister of Education's April 5, 2024 announcement that the coalition Government was delaying the implementation of further changes to NCEA for two years (New Zealand Government, 2024). In the same press release, Minister Standford said that only 40% of schools said they were ready to teach NCEA Level 1 and that "it was essential to put in place a clear, knowledge-rich curriculum". It also states that "The senior secondary curriculum for Year 11-13 students will be developed". There is mention of a revised Level 1 being implemented by 2028. There is no mention of Change 2, or equal status for mātauranga Māori remaining, or not. There is no mention of Te Tiriti o Waitangi.

Less than a week after the Minister of Education's April 5 announcement, in a news item on the MOE website, the MOE retroactively removed cultural responsiveness as a regional PLD funding priority. This means that any school which applied for regional PLD funding under the cultural responsiveness priority and prior to the announcement has automatically had their application declined (Ministry of Education, 2024a). In an email to senior leader members of PPTA Te Wehengarua (the secondary teachers union), Kate Gainsford, Chairperson of the Secondary Principals' Council of Aotearoa, described this as a "sudden and retroactive change", the reason for which is unclear given Change 2 and that cultural responsiveness "is also a mandatory part of retaining a teachers' registration" (personal communication, 2024, May 6). This somewhat incomprehensible decision removes a significant option for schools seeking to fund PLD to support their teachers in implementing Change 2 and in meeting the requirement for teachers to "progress in te reo me ngā tikanga Māori as required by the Standards" (Teaching Council of Aotearoa New Zealand, 2024, para. 3).

Since the election of the coalition Government, there has been considerable concern about their policies and actions in relation to Māori. The coalition agreement itself is evidence of cause for concern. It includes:

- Agreement to support a Treaty Principles Bill to the Select Committee process with a view to removing any mention of the Treaty principles from all legislation, except that which is related to existing full and final Treaty settlements and replacing them with "specific words relating to the relevance and application of the Treaty, or appeal the references".
- Reverting the Waitangi Tribunal legislation to the original intent of that legislation.
- Requiring public service departments and crown entities to communicate primarily in English.
- Making English an official language of New Zealand.
- Disestablishing the Māori Health Authority.
- All work on He Puapua, the plan for how New Zealand would give effect to the United Nations Declaration on the Rights of Indigenous People, to be stopped. (New Zealand National Party & New Zealand First, 2023)

While there is not the scope within this thesis to discuss these policies and actions in detail, they do illustrate a vastly different agenda by the coalition Government to the previous Labour Government who introduced NCEA Change 2 and mandated equal status for mātauranga Māori. Given, the coalition agreement action points pertaining to Māori, te reo Māori, and the Treaty principles, it is not out of the realms of possibility to entertain the idea that the "revised Level 1 NCEA" and a "clear knowledge-rich curriculum" will not include matauranga Māori.

Conclusion

Despite the many places that mātauranga Māori is present throughout ANZ's education system, and participants' assertion that they want to enact Change 2, this research suggests that there appears to be a reticence by some teachers to fully commit to doing so. It is argued that underpinning the concerns about Change 2 are the emotional responses of hesitation, reluctance, and fear, which are resultant from the perceived risk that Change 2 brings. This perceived risk stems from reflections about their relationship as partners to Te Tiriti o Waitangi which teachers have been

pressed into reflecting on because of Change 2's mandate to give equal status to mātauranga Māori with other bodies of knowledge. This for some participants is both a challenge to their identities as teachers of NCEA, and by extension, their very identity. However, hesitation, reluctance, and fear are not reason enough to fail in our obligations to Māori learners. Therefore, I contend that the path forward towards non-Māori teachers fully committing to implementing Change 2 is by embracing the role of Treaty partner and within that role, the role of learner in open and honest conversations with Māori and ourselves.

Chapter 7: Challenges, Future Pathways, and Concluding Remarks

Limitations

This research was small in scale with only seven participants which is a tiny proportion of the 26,940 non-Māori secondary teachers in ANZ. Limitations pertaining to theoretical sampling and saturation have been discussed previously (Charmaz, 2014). Additionally, participants opted into this research, and it is unlikely that teachers who oppose Change 2 would have volunteered to take part, so their voice is not represented in this research. Even as a non-Māori researcher interviewing non-Māori participants, I was only able to capture data about what participants were willing to share. The perspectives of teachers about a policy that is designed to improve educational outcomes for Māori are complex and it is likely that some participants did not share beliefs which may have been seen as not politically correct. The findings therefore may not be indicative of all teachers and so no generalisations on teachers' perceptions of Change 2 can be made. That being said, the findings of this research, which support the findings of the NZCER 2021 *National Survey of Secondary Schools*, may provide valuable insight into teachers' perceptions about Change 2.

Opportunities For Further Research

As previously mentioned, it is important to note that the interviews took place in late August and early September of 2023, three months prior to the end of the 2023 school year in December.

NCEA Change 2 was due to be implemented late-January when schools returned for 2024. This research was undertaken at a specific point in time shortly before Change 2 came into effect. Teachers' perceptions about Change 2 may have changed based on new information and experiences. As both the MOE and NZQA have released further resources and information to clarify Change 2, and teachers should now have actioned the Change in their classrooms, re-interviewing the participants to learn if and how their perceptions about Change 2 have changed is an opportunity for further research.

There is also an opportunity for a larger scale research project to determine if the findings of this research are representative of non-Māori secondary school teachers in general, and if so, what the effect of non-Māori teacher perceptions will have on the implementation of Change 2, and ultimately, NCEA outcomes of Māori learners. For example, a mixed methods research project which surveys all non-Māori teachers, and then follows up on particular variables using qualitative interviews, surveys or observations could address the limitation of this research that the voices of teachers who disagree with Change 2 are not heard.

Concluding Remarks

A constructivist grounded theory approach has been used to generate theory that explores non-Māori teachers' perceptions of NCEA Change 2: Mana ōrite te mātauranga Māori/Equal status for mātauranga Māori. As is acknowledged by CGT, findings of research using this approach are constructed from the experiences of both the participant and that of the researcher. The findings of this research are therefore a constructed portrayal of participant perceptions of NCEA Change 2 from both the participants' experiences and my own related to the Change. As an insider researcher, I have used a reflexive approach in striving not to distort the data or findings.

This research was ultimately underpinned by a desire to see Change 2 effectively implemented and contributing to improved academic outcomes for Māori learners. Understanding what non-Māori teachers' perceptions of Change 2 are, and why they might hold these perceptions

reveals whether or not the Change is likely to be effectively implemented. This is an unexplored area of research, except for the two questions asked in the *NZCER 2021 Secondary Schools Survey.* It is, however, one that is vital to supporting the effective implementation of Change 2. This is because, as Alison (2007) makes clear, education policy can only be made manifest in classrooms by teachers, and so if non-Māori teachers in ANZ do not effectively implement Change 2, it can have little to no impact on Māori learners' NCEA outcomes. In other words, the status quo of unequal outcomes for Māori learners will remain and the contemporary effects of colonisation will continue.

As non-Māori teachers living in ANZ, we are doubly mandated to be partners to Te Tiriti o Waitangi. That requires each of us to do the work needed to be able acknowledge and address any hesitation, reluctance and fear we may feel by being honest and open about what truly surfaces these feelings in us. The first step is to acknowledge that colonisation is real, as are its contemporary effects on Māori learners and whānau. Only then will we be able to make progress on the waka journey from New Zealand to Aotearoa.

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Appendices

Appendix A

PARTICIPANT INFORMATION SHEET

Equal status for mātauranga Māori in NCEA: Perceptions of non-Māori teachers

Tēnā koe, my name is Claire Farnan-Sestito, and I am a practicing deputy principal at a secondary school. As part of my Master of Education thesis at Massey University, I am carrying out a research project exploring the perceptions of non-Māori teachers' towards NCEA Change 2: Mana ōrite mō te mātauranga Māori –Equal status for mātauranga Māori in NCEA. You are warmly invited to participate in this research project. Your participation is voluntary, and you can decline to participate, or withdraw from the research at any time.

What is the research and what is its purpose?

I would like to know your perceptions of NCEA Change 2: Mana ōrite mō te mātauranga Māori –Equal status for mātauranga Māori in NCEA. This includes your perceptions about what mātauranga Māori means, what NCEA Change 2 requires of you, what challenges you perceive in implementing Change 2, and your perceptions about any professional learning and development (PLD) you have received regarding NCEA Change 2.

If you choose to participate in this project, you will take part in a one-on-one interview with me.

How was I identified and why am I being invited to participate?

You were identified and are being invited to attend because you are:

1. A currently registered New Zealand teacher
2. You are non-Māori
3. You are a classroom teacher and are not a middle or senior school leader
4. You are currently teaching and assessing NCEA

What is the procedure?

The one-on-one interview will be with me. It will take place in a meeting room away from your school location, or in an alternative location of your choosing. The interview will last approximately 45-60 minutes. The interview will be digitally recorded and then transcribed by me. You can ask for the recording to be turned off at any time during the interview. Any information you give me while the recording is turned off will still be part of the research, however, you can refuse to answer any question without having to give a reason at any time whether the recording is turned on or off. You will be given a copy of the transcript to enable you to check that it is an accurate record of the interview. On confirmation of accuracy from you, the audio recording will be destroyed. The transcript will be analysed, and some quotations from the transcript may be used in presentations, reports, or other publications. The information from this study will be used to complete my Master of Education thesis and could be used to contribute published work. At the conclusion of the project, you will be offered a summary of the research project findings.

The risks of participating in this research are considered minimal. However, it is recognised that participants may share perceptions that they would not want to share with their employers or colleagues. Every effort will be made to protect your privacy by not conducting interviews at school, instead conducting interviews in a private meeting room or in an alternative location of your choosing

and protecting the resulting anonymised information once the interview is completed. Your consent form will be stored in a locked filing cabinet separate from the transcripts which will be stored in a password-protected folder on a password-protected computer. All transcripts will be anonymised. The risk of any participant experiencing any discomfort, embarrassment, or psychological or spiritual harm as a result of this research is considered low, and every effort will be made to mitigate this by giving the participant the right to pause the interview, stop the interview at any time, review the transcript, and withdraw from the interview up until two weeks after the participant has approved the transcript, as well as protecting the privacy of the participant through the research and publication of the findings. Should you experience any of the risks mentioned above, you are encouraged to seek confidential support from EAP Services at https://www.eapservices.co.nz/ or 0800 327 669.

How is my privacy protected once I have done the interview?

Consent forms will be stored in a locked cabinet, separately from transcripts, interview notes, and any other research data. Your information will be anonymised; no information that might identify you, or any other participant, will be included in any resulting thesis or future publication. I will not request any personal information such as addresses or birthdates. The anonymised transcript and notes from your interview will be stored in a password protected folder on a password protected computer. The transcript and notes will be stored for six (6) years in case they are required for future publication purposes. After six years, the transcript and interview notes will be permanently deleted.

What are my participant 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 until two weeks after you have approved the transcript of your interview at which time the recording and transcript will be destroyed;
- 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.

What next and questions?

If you would like to participate in this research, please let me know via email. If you have any questions or would like further information, please don't hesitate to contact me. You can also contact Leanne Romana or Huia Jahnke.

Claire Farnan-Sestito Researcher Claire.Farnan-Sestito.1@uni.massey.ac.nz	Leanne Romana, Senior Tutor Supervisor Massey University L.Romana@massey.ac.nz	Prof. Huia Jahnke PhD Supervisor Massey University H.T.Jahnke@massey.ac.nz

Ethics approval

This project has been reviewed and approved by the Massey University Human Ethics Ohu Matatika 2, Application OM2 23/30. If you have any concerns about the conduct of this research, please contact Associate Professor Fiona Te Momo, Chair, Massey University Human Ethics Ohu Matatika 2, email humanethics2@massey.ac.nz.

Appendix B

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

PARTICIPANT CONSENT FORM

Equal status for mātauranga Māori in NCEA: Perceptions of non-Māori teachers

This form will be held for six (6) years

Researcher:
Claire Farnan-Sestito
Master of Education Student
Sestito.1@uni.massey.ac.nz

- I have read the Equal status for mātauranga Māori in NCEA: Perceptions of non-Māori teachers participant information sheet. I understand the nature of the research and why I have been selected. I have had the opportunity to ask questions and they have been answered to my satisfaction. I understand I can ask further questions at any time.

- I have had sufficient time to consider whether to participate in this study.

- I understand that my interview will be recorded and transcribed by Claire and that I will have the right to review the transcript. I understand that I can refuse to answer any question and that I can withdraw as a participant at any time up until two weeks after I have approved the transcript. If I withdraw, I understand that the recording and transcript will be destroyed, and I will be advised by Claire via email that this has been done.

- I understand that I will be offered a summary of the findings on completion of the research project.

- I understand the anonymised transcript and any notes from my interview will be kept for six (6) years after which time they will be deleted. I understand that if I choose to provide other information such as lesson plans or resources which I have designed and are relevant to NCEA Change 2, these will also be anonymised and kept for six (6) years after which time they will be deleted.

- I agree to take part in this research project.

Declaration by Participant:

I _____ hereby consent to take part in this study.
[print full name]

Signature: _____ Date: _____

Appendix C

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

Equal status for matauranga Maori in NCEA: Perceptions of non-Maori teachers

AUTHORITY FOR THE RELEASE OF TRANSCRIPTS

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

Signature: ..... **Date:** .....

Full Name - printed .....

Appendix D

Interview Schedule

Equal status for mātauranga Māori in NCEA:

Perceptions of non-Māori teachers

The format of the interviews is semi-structured so the questions below are questions which can act beginning point and as a checklist of the information that I would like to gather from each participant.

- Thank participant for agreeing to be a participant and for giving up their valuable time today.
- Verbally reiterate the information provided in this Participant Information Sheet, including that the interview will be recorded and collect the signed Written Consent Form (if not already provided).
- Introduce myself to build rapport
- Ask participant if they have any other questions before getting started.

Start recording

- Can we begin with me learning a little bit more about your teacher journey?
    a. How long have you been a teacher?
    b. Did you train in New Zealand and what types of school have you taught in?
    c. What subjects do you teach for NCEA?
    d. Have you always taught NCEA?
- What is your understanding of the changes afoot?
- What is your understanding of mātauranga Māori?
- What is your understanding of equity of mātauranga Māori in NCEA?
- If relevant, what are some of the ways in which you currently give equal status of mātauranga Māori in your teaching for NCEA?
- How do you feel about the responsibility you have to implement the changes?
- What preparation have you had so far to better ensure successful implementation of the changes?
- What resources do you currently have at your disposal to enable successful implementation of the changes?
- What resources do you think you are going to need to implement the changes effectively?
- What excites you are about NCEA Change 2?
- What concerns you about the changes?
- Is there anything else you would like to share with me about your perceptions of NCEA Change 2?

Stop recording

Thank the participant again for agreeing to take part and let them know when they can expect to receive the transcript to check. Ask if I can follow-up if I have further questions or need to clarify. Reiterate the confidentiality of their participation and provide EAP contact information.

Appendix E

Ethics Approval

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

21/07/2023

Dear: Claire Farnan-Sestito

Re: Ethics Application - OM2 23/30 - Equal status for mātauranga Māori in NCEA: Perceptions of non-Māori teachers

Thank you for the above application that was considered by the Massey University Human Ethics Committee:

Ohu Matatika 2 at their meeting held on **Thursday, 22 June 2023**

On behalf of the Committee I am pleased to advise you that the ethics of your application are approved.

Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Appendix F

Table of Categories and Codes

Categories	Codes
Meaning of Matauranga Māori	Definition Uncertainty No definition
Equity in Practice	Relationships Assessment Depth of Teaching Pedagogy Confusion Support Deferred responsibility Treaty of Waitangi
Teacher Capability	Fear Overwhelmed Underprepared Lack Knowledge Change Teachers as Experts
Preparation for Implementation	PLD MOE Resources Outside PLD Confusion Fear School PLD Seeking own PLD Access to Knowledge PLD Quality
Value of mātauranga Māori	Ownership Priority Importance Lip Service Subject Equity Reluctant Worried
Action/Inaction	Procrastination Fear Hesitant Barriers Reluctant Worried Deferred responsibility
Treaty Partnership	Fear Hesitancy Worry Iwi Relationships Allyship Treaty Work Negative Voices