Effective Pākehā Teachers of Māori Students

A thesis

submitted in fulfilment

of the requirements for the degree

of

Doctor of Philosophy

at

The University of Waikato

by

CATHERINE MARGARET LANG

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

2013

TABLE OF CONTENTS

LIST OF FIGURES

.

DEDICATION

This thesis is dedicated to my father, Russell Lang, who died on June 19 2012, as I was in the final stages of writing. He did not get to see the completed thesis or to see me graduate, but even in the latter stages of his life as Alzheimer's Disease was taking its toll, when I responded to his regular question "What have you been doing lately?" he said, "You'll be Dr Lang", and he was very proud of that.

ACKNOWLEDGEMENTS

He aha te mea nui o te ao? He tāngata, he tāngata, he tāngata.

What is the most important thing in the world?
It is people, it is people, it is people.

ABSTRACT

To teach in primary schools in Aotearoa-New Zealand means to encounter students from diverse backgrounds. A significant proportion of those students are Māori and a significant proportion of Māori students are not achieving to their potential in school. There are several reasons for this under-achievement, which this thesis explores, and there is substantial research evidence as to what will turn this situation around, which is also explored. Some argue that the answer is for Māori learners to be taught by Māori teachers, and in Māori medium contexts. This approach has achieved considerable success for a small number of Māori learners; however, the demographic data tell us that for now, the significant majority of Māori learners are in English language medium classrooms, taught by non-Māori teachers. At present, there are not enough Māori teachers to teach all Māori learners.

The New Zealand Ministry of Education has goals for improving the achievement of Māori learners through providing "high-quality, culturally responsive education that incorporates the identity, language and culture of Māori students, and engages their parents, families and whānau" (Ministry of Education, 2008). The Ministry and the New Zealand Teachers Council expect all teachers to be 'culturally competent', that is, to teach in culturally responsive ways.

The Ministry of Education's research and development project, *Te Kōtahitanga*, continues to provide evidence of 'what works' for Māori learners in New Zealand secondary schools. The effective teaching profile that was developed as part of this project informs this thesis.

The thesis describes qualitative, social justice-based, case study research undertaken between late 2004 and 2006 with four effective Pākehā primary teachers of Māori children, and with children from those classes and their parents/whānau. The study sought to glean insights about what characterises effective Pākehā primary teachers of Māori students.

Teaching is a relational activity and this thesis is premised on relationality between teachers, children and their families/whānau and myself as researcher. My own experience as a Pākehā primary teacher, working in schools with significant numbers of Māori children, also informs the thesis.

I chose to interview, spend time with in classrooms and the wider school, and observe in detail, some Pākehā teachers who had been identified as effective teachers of Māori children, in order to discover who they were as people and what it was about them as teachers and their practice that made them effective with these learners. I wanted them to talk with me about their backgrounds, their beliefs about teaching and the influences on these, their teaching practices and interactions, and why it was that Māori children appeared to be enjoying school and succeeding in their classes. I also wanted to talk with Māori students and their parents about their teachers, and to spend extended periods of time observing and being part of each of their classrooms and programmes.

Specifically, the research sought to glean insights from, and identify characteristics of, culturally responsive teaching and teachers, by drawing from the lived experiences of these four effective Pākehā primary teachers of Māori students. This research is significant because it moves beyond the secondary school, which is the predominant focus of *Te Kōtahitanga,* to the primary school context.

The thesis presents what has been gleaned, in the form of case study stories of the four effective Pākehā teachers of Māori children. The stories and discussion of them confirm that the understandings that form the *Kōtahitanga effective teaching profile* are demonstrated in the personhood and practices of the four teachers. The stories also identify that working consistently with another adult, using culturally responsive touch and expressing love, and thinking and acting informed by ideas of social justice, are further aspects of culturally responsive teaching in the practices of these teachers.

CHAPTER 1
INTRODUCTION

1.0. Introduction

School teachers are significant in the lives of children. Walker, writing of the Māori child, provides the following description of the many aspects of a child that teachers must consider. She says the child 'asks' for no less than the following:

> Observe me as a child of my own indigenous culture. Provide me with an environment that accepts, values, and sustains my individuality so that I can truly feel safe as well as nurtured. Allow me to explore and interact with this environment so that I may reach my full potential. (Grace, personal communication, October 2006, as cited in Walker, 2008, p. 7)

Cochran-Smith moves from the notion of the teacher's interaction with the child, to consider the teacher's personal knowledge and experience—the teacher as a person—saying,

> [i]n order to teach in a society that is increasingly culturally and linguistically diverse, prospective teachers... need opportunities to examine much of what is usually unexamined in the tightly braided relationships of language, culture, and power in schools and schooling. This kind of examination inevitably begins with our own histories as human beings and as educators—our own cultural, racial and linguistic backgrounds, and our own experiences as raced, classed, and gendered children, parents, and teachers in the world. It also includes a close look at the tacit assumptions we make about the motivations and behaviors of other children, other parents, and other teachers and about the pedagogies we deem most appropriate for learners who are like us and learners who are not like us. (Cochran-Smith, 1995, p. 500)

This thesis concerns effective Pākehā[1] teachers of Māori children. This is of significance because of the demographics of student and teacher populations in Aotearoa-New Zealand, and the importance of ensuring that Māori children succeed in school as Māori, because most Māori children are taught by non-Māori teachers in 'regular' (or what was known as mainstream and now termed 'English medium') classrooms.

---

[1] The teachers choose to identify ethnically as Pākehā.
They are New Zealanders of European descent (largely British and Irish).

This chapter begins by discussing the social and political contexts in which the study is situated. In particular, the changing demographics of Aotearoa-New Zealand's population, and the characteristics of the teacher workforce are examined. Policy aspirations of Government, and specifically its desire to increase cultural responsiveness in schools, are considered. The discussion then focuses on Māori students—their involvement in kura kaupapa Māori (Māori medium schools) and kura-a-iwi (iwi-based Māori-medium schooling), and Māori achievement and engagement in schooling. The chapter then outlines the researcher's personal positioning as it relates to the research. Finally, the structure of the thesis is overviewed.

1.1 Positioning the Study in the Social and Political Context

This study takes place in a social and political context where the demographic circumstances of Aotearoa-New Zealand's population are undergoing significant shifts. The demographics of the teacher workforce do not reflect these changes in population demographics, especially in terms of ethnicity. This presents important social and political challenges as to how we may best serve the learning needs of Māori students in Aotearoa-New Zealand schools.

Changing demographics

At the last census in 2006, New Zealand's population stood at 4,027,947 (Statistics New Zealand, 2010). The demographic characteristics are changing. Population projections suggest that New Zealand's Māori, Asian, and Pacific populations will continue to grow. In particular, New Zealand's Māori population is projected to reach 810,000 by 2026, an increase of 190,000 on the 2006[2] figure of 620,000. This represents a 1.3 percent increase each year. This compares with a projected increase of New Zealand's European or Other populations of 0.4 percent over the same period, 3.4 percent for Asian, and 2.4 percent for New Zealand Pacific populations (Statistics New Zealand, 2010)[3].

---

[2]   The 2006 census figures are the most recent available. There was no census in 2011 due to the earthquakes in Christchurch. These data are based on the 2006 census figures, but the projections through to 2026 were revised in April 2010.

[3]   The ethnic classifications used are European or Other (including New Zealander), Māori, Asian, and Pacific. The report notes:
>   Each ethnic population consists of all people who identify with ethnicities within that ethnic group. It is important to note that these ethnic populations are not

When projections are related specifically to children aged between birth and 14 years of age—the years approximating early childhood education through to primary, intermediate and middle schooling—the trends for increasing Māori and decreasing European and Others (excluding Asian and Pacific) in real terms become more obvious (see Figure 1.1).

Figure 1.1: Projected ethnic population of New Zealand aged between 0 and 14 years from 2006-2026
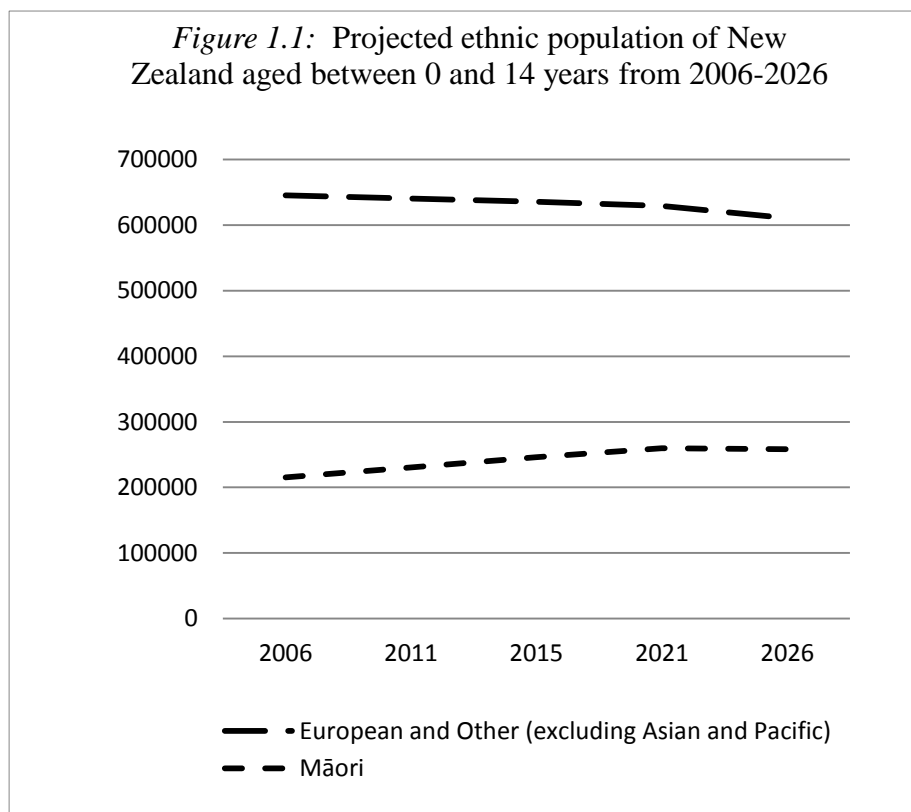
Teacher ethnicity

Recent data (Education Counts, 2011) show that there were 37116 teachers (by headcount) in New Zealand State and State Integrated schools. Of these, 21848 were primary teachers (58.9%). At the same time, the ethnic breakdown of the teaching workforce in Aotearoa-New Zealand shows that only 9.3 percent were Māori compared with 73.4 percent Pākehā. When this is extended to include resource teachers, community education and guidance personnel, Māori represent 9.7 percent of the staffing compared with 75.2 percent Pākehā. Given that

mutually exclusive because people can and do identify with more than one ethnicity. People who identify with more than one ethnicity have been included in each ethnic population that they identify with. (Statistics New Zealand, 2010, p. 2)

currently some 23 percent of students in our schools are Māori, this relatively low percentage of Māori teachers and support staff is of concern to the agencies involved or interested in monitoring teacher supply (for example NZEI, 2006a; TeachNZ, 2012).

Secondly, this situation is accentuated when we consider that over 90 percent of Māori students attend English medium schools. Organisations such as the aforementioned argue that not only is there a need for an increased number of teachers who are Māori, and there is research evidence that shows that cultural role models are important (Achinstein & Ogawa, 2012; Ministry of Education, 2012a; Villegas & Irvine, 2010), but also because of the current demographics, it is imperative that teachers, and especially non-Māori teachers, are culturally responsive in their teaching so that they may better meet the cultural needs and aspirations of Māori students.

Policy aspirations

The *Briefing to the Incoming Minister of Education* (Ministry of Education, 2011, December) recommended that government initiatives focus on:

> Continuous improvement in schools through stronger professional leadership, enhanced accountability, a stronger focus on *increasing cultural responsiveness* and capability development (including through National Standards) [to] provide the platforms to lift student achievement. (p. 4) (*my emphasis*)

This explicit reference to increasing cultural responsiveness is also included as one of the six priorities in the *Vision and Outcomes* section of the Briefing document, namely a priority of "Māori achieving education success as Māori" (Ministry of Education, 2011, December, p. 6).

Kura kaupapa Māori and kura-a-iwi (Māori-medium schooling)

As of 1 July 2011, there were 473 Māori immersion early childhood education services, including kōhanga reo (Māori language early childhood education) and education and care services, catering for 9,100 students. In addition, there were 16,686 students in 90 kura kaupapa Māori or kura-a-iwi (Māori-medium schooling) and 191 Māori-medium units in schools. (Ministry of Education, 2011, December, pp. 6-7).

The trend, evident in early childhood education, will have flow on effects for the primary schooling sector when these children start school. In 2011, 21 percent (*n* = 8,916) of Māori enrolments in early childhood education were in kōhanga reo and 1 percent (*n* = 242) were involved through puna kōhungahunga. At the same time, while Māori learners make up 23 percent of the total school population, some 93 percent of these were enrolled in English medium schools (refer Ministry of Education 2011 December, p. 33).

The extent of learning in te reo Māori also is precarious. Of all students in New Zealand schools, only 10 percent of Māori students are in Māori medium education, taught in te reo Māori for half or more of the time. In recent years, the proportion of primary and secondary students learning in te reo Māori has declined to less than 20 percent. While not statistically significant, the proportion of Māori who speak te reo Māori dropped to 24 percent from the 25 percent identified in the 2001 census (Ministry of Education, 2011, December, p. 33).

The *Briefing to the Incoming Minister of Education* (2011, December) by the Ministry of Education also makes the point that:

> The proportion of Māori medium schooling students who leave school qualified to attend university (51.5%) is much higher than that of Māori students from English medium schools (23%) and also higher than the proportion of non-Māori in English medium schools (50%). (p. 33)

An implication of this is that culturally based education seems to have positive effects. At present not all Māori learners can be educated in Māori medium contexts, therefore so-called mainstream education for Māori learners must be culturally based.

Māori achievement and engagement in schooling

There is substantial research evidence that Māori, in general, are not achieving in schooling by comparison with other ethnic groups. Successive New Zealand governments and New Zealand state agencies recognise this, and Government initiatives specifically target Māori achievement in education, for example, *Ka Hikitia, Managing for Success: Māori Education Strategy 2008-2012* (Ministry of Education, 2008). The Ministry's *Statement of Intent 2011/12 - 2016/17* has as priority 5, *Māori achieving education success as Māori* (Ministry of Education, May 2011). The *Statement* draws on the Ministry's Iterative Best Evidence

Syntheses, identifying what the Ministry sees as the "critical factors in educational success" (p. 9). These factors involve focussing on "improving the effectiveness of teaching, so that it is high-quality and culturally responsive" (p. 9), leadership that focuses on "effective educational practices and curriculum leadership" (p. 9), and schools strengthening "engagement and relationships with their students, parents, families, whānau and communities" (p.9). The Ministry identifies target groups, which include Māori, stating that it has "clear evidence that teaching and learning programmes that validate and enhance the identity, language and culture of Māori students... improve their educational success" (p.9). The *Statement* cites *Ka Hikitia's* focus on "high-quality, culturally responsive education that incorporates the identity, language and culture of Māori students, and engages their parents, families and whānau" (p. 9).

Alongside this, the Ministry of Education is running initiatives related to student attendance and engagement at school. The website for this project states that "[m]uch research shows that student engagement and achievement improves when teachers develop positive teaching and learning relationships with Māori students" (Ministry of Education, 2012b).

1.2 Cultural Responsiveness in Education

Various writers, and more recently the Ministry of Education, are advocating that teachers need to be more culturally responsive. What is meant by culturally responsive is not consistently defined. Definitions range from those which emphasise conditions necessary in teachers' practice (Phuntsog, 2001) to those which are more socio-politically critical (Ladson-Billings, 1995). Chapter 2 examines further how this notion may be defined. The *Briefing to the Incoming Minister of Education* (Ministry of Education, December 2011), as cited earlier, specifically mentions "a stronger focus on *increasing cultural responsiveness*" (p. 4) as a platform to lift student achievement, although such documents, by their nature, are not socio-politically critical in the manner that is characteristic of much education research.

The New Zealand Teachers Council expects all teachers to be 'culturally competent' and has developed with the Ministry of Education as part of the *Ka*

Hikitia strategy, a set of statements of cultural competence for teachers of Māori learners, and has linked them to the *Graduating Teacher Standards* and *Registered Teacher Criteria*. The document, titled *Tātaiako*, is "a resource explaining competencies teachers need to develop so they can help Māori learners achieve educationally as Māori" (Ministry of Education, 2011b).

In particular they refer to Earl's work, which describes cultural responsiveness in teaching as:

> much more than introducing myths or metaphors into class. It means interacting with their families to truly understand their reality; it means understanding the socio-political history and how it impacts on classroom life; it means challenging personal beliefs and actions; and, it means changing practices to engage all students in their learning and make the classroom a positive learning place for all students. (Earl, 2008, cited in New Zealand Teachers Council, 2012)

1.3 Personal Positioning

The aforementioned evidence highlights the importance of culturally responsive teachers. Demographic evidence suggests there is an urgent need for such teachers as the proportion of Māori students in New Zealand schools increases; political initiatives assert that to lift student achievement (which for many Māori is currently low) requires teachers who are culturally responsive, and the Ministry of Education and New Zealand Teachers Council expect all teachers to demonstrate cultural responsiveness in their pedagogy and teaching. It is in such a context that this thesis is positioned.

It is almost impossible for research to be value free. The researcher's own life experiences, preconceptions, values and beliefs do not cease to exist once research begins. However, the researcher must recognise and acknowledge those experiences and beliefs. Griffiths argues that:

> [a]ll facts and information are value laden, but this is not helpfully described as 'bias' , since in this context the sense of the term 'bias' depends on there being a possibility of a neutral view... 'perspective' is a better description than 'bias', since knowledge of human beings gets its meaning from the value system of the knowers. (1998, p. 46)

She goes further and asserts that "the political and social dimensions of individuals' values systems" are important and that "... knowledge gets its

meaning from the political position of the knowers, as well as from other value systems" (p.46).

This thesis came about because of a suggestion from the person who became my Chief Supervisor, Clive McGee, that if I was going to write a chapter on bicultural teachers which had been suggested for the text he co-edits with Deborah Fraser, it was of sufficient significance to develop the work as a doctoral study. At the time, I was teaching student teachers in professional practice papers at the University of Waikato, and on several occasions Pākehā students had said to me that they wanted to be effective teachers of Māori children, but because they were not fluent speakers of te reo Māori, they felt they could not be. I had taught in schools that had predominantly Māori students, and in particular had taught at the then Fifth Avenue School, alongside a group of effective Pākehā teachers. I had thought about this experience often and had used examples from our teaching to illustrate my work with student teachers. I had talked with my friend and colleague, Irene Cooper, about our work and we had identified some reasons why it was that this group of teachers was effective—why it was that children in our classes succeeded at school. Much of my reading and thinking around my teaching in schools and at the University related to teaching Māori children, and the thesis became an avenue to explore in more depth, what it is that makes some Pākehā effective teachers of Māori children. At the time the work for the thesis began, the *Te Kōtahitanga* project[4] had also begun and I was interested to see whether the theories that had been developed in the *Kōtahitanga Effective Teaching Profile* in relation to secondary teachers, were also relevant to primary teachers.

The participants in this thesis have revealed information, not just about their teaching and who they are as teachers, but who they are as people. Palmer (1998) says "[w]e teach who we are" (p. 1), that teachers are first and foremost people, and that "good teaching cannot be reduced to technique; good teaching comes

---

[4]   *Te Kōtahitanga* is a New Zealand Ministry of Education funded research and professional development project, led by Professor Russell Bishop of the University of Waikato, which "supports teachers to improve Māori students' learning and achievement, enabling teachers to create a culturally responsive context for learning which is responsive to evidence of student performance and understandings" and "enables school leaders, and the wider school community, to focus on changing school structures and organisations to more effectively support teachers in this endeavour" (see http://tekotahitanga.tki.org.nz/About)

from the identity and integrity of the teacher" (p. 10). The teachers in this study have privileged me by this sharing. They have also allowed what they have said to be shared with others through the research process.

Because the nature of the research that has been conducted is fundamentally relational, I, in turn, include who I am as a person and teacher, and the influences my life experiences have had[5]. Oakley talks about relationality in interview research, saying there can be "no intimacy without reciprocity" (1982, p. 49). Just as the participants have given of their knowledge of who they are to the research, so I am including my knowledge of who I am, my personal positioning. Harré and van Lagenhove (1999) say:

> positioning can be understood as the discursive construction of personal stories that make a person's actions intelligible and relatively determinate as social acts and within which the members of the conversation have specific locations. (p. 16)

They argue that "[p]eople position themselves and others within an ongoing and lived storyline" (p. 21), and that "[h]uman beings must display both a personal identity (appear as singularities) and a social identity (appear as instances of types) in order to appear fully as persons" (p. 24).

The antecedents to this thesis are much earlier than my university role, in my family and life experiences, and my primary teaching career, and I can identify some significant events that shaped who I am as a teacher and that brought me to the point where the topic of this thesis eventuated. Two of these are as follows.

My mother taught for several periods of time, and was a day-to-day reliever at Ngāti Haua School, formerly a Native School[6] and now a Kura Kaupapa Māori. Many of the things she talked about in regard to her teaching there stuck with me. One of these was her view that many of the 'new' Ready to Read books for junior classes were not relevant to the Māori children who made up her classes. These books contained stories such as one about a Pākehā father getting up in the

---

[5] The multiple influences that have led me to this point, tell a story that is too long to include here. They are included as Appendix B.

[6] Schools established in Aotearoa-New Zealand under the *Native Schools Act 1867*. These were secular, State controlled, and English was the medium of instruction. Native schools became part of the larger New Zealand school system in 1969.

morning and shaving, putting on a shirt and tie and going to work (red books, *Early in the Morning*). My mother said, "These are rural kids whose fathers work on farms or drive trucks and bulldozers. Their fathers don't have a shave in the morning or wear a white shirt to work." She developed small hand-made books with the children, about things in their immediate environment and experience, such as the topdressing plane spreading fertiliser on paddocks by the school, or a visit to the creek to catch kōura (fresh water crayfish). This was my first exposure to ideas about learner-centredness and being responsive to and inclusive of 'funds of knowledge' (González, Moll & Amanti, 2009).

Also, I distinctly remember an 'ah ha!' moment during my time as a teacher in an urban primary school. I cannot fully remember the setting nor who made the statement, but it was in the context of children's writing. One of the teachers said something like "These children [meaning the Māori children] haven't got anything to write about. They haven't had experiences to write about. They haven't been to the ballet or a concert. They haven't been away for a holiday." I was stunned and did not say anything, to my later regret. I thought of all the rich experiences that I knew Māori children from my own schooling years had had, that I had read about in Sylvia Ashton Warner's *Teacher* (1963)*,* and knew about from my mother's accounts of the lives of the children she had taught at Ngāti Haua School. Apart from the things that Pākehā children also experienced (such as time spent with grandparents, sports competitions, church, playing the guitar, riding horses, family parties, getting a new car, visits to the beach and the farm), there were the things that this teacher had not experienced, (the cultural capital of many of 'these children'), that were real, visceral and exciting things to write about—tangihanga, hearing the karanga, hearing their koroua speak on the marae, weddings and twenty-first birthday celebrations at the marae, watching a hangi being put down and taken up.

For this thesis study, I chose to interview, spend time with in classrooms and the wider school, and observe in detail some Pākehā teachers who had been identified as effective teachers of Māori children, in order to discover who they were as people and what it was about them as teachers and their practice that made them effective with these learners. I wanted them to talk with me about their

backgrounds, their beliefs about teaching and the influences on these, their teaching practices and interactions, and why it was that Māori children appeared to be enjoying school and succeeding in class. I also wanted to talk with Māori students and their parents about their teachers, and to spend extended periods of time observing and being part of each of their classrooms and programmes.

An important consideration in relation to Māori achievement and engagement in schooling is the notion of deficit theory, which Bishop, O'Sullivan and Berryman describe as contexts where we—in this case teachers— "think that other people have deficiencies" (2010, p. 67); teacher actions tend to follow thinking, and teacher relationships and interactions with students tend to be negative and unproductive as a result (Bishop et al., 2010). We do not have statistical evidence that deficit thinking has negatively affected Māori students' achievement in schools, but it is strongly argued on the basis of data such as interviews with students and their parents (e.g., Bishop & Berryman, 2006; Bishop, Berryman, Cavanagh, & Teddy, 2007) that teachers' assumptions that Māori students have deficits in terms of life experiences and family circumstances, for example, have led teachers to act in ways that have resulted in negative and unproductive relationships that have led to low levels of engagement with school and a resultant low level of academic achievement. I did not accept deficit theories as a teacher, and I was interested to find out whether deficit thinking was evident in the four teachers in this study.

Palmer (1998, p. 1) says "we teach out of who we are"; so too might we say 'we research out of who we are'. The focus of this thesis is intimately engaged with people and draws from their knowledge and experience as well as their personhoods. In these ways, the positioning of the researcher harmonises with what Oakley (1982) says, in the quote cited earlier—there is "no intimacy without reciprocity" (p. 49).

1.4 Overview of the Thesis

This chapter positions this thesis in a socio-cultural context where there are disparities between the levels of Māori achievement in school and those of other ethnic groups, and where Māori are not well served by the education system. It is

a context also which highlights the potential valuing of 'quality teachers' (defined usually by agencies such as the Ministry of Education in terms of student achievement) who also demonstrate cultural responsiveness (implied by the same agencies as engagement at school, meaning lower absenteeism rates).

Evidence concerning Māori students' comparative under-achievement and lower engagement in schooling is described elsewhere[7]. Government priorities which aim for "Māori achieving education success as Māori" (Ministry of Education, 2011, December, p. 4) present a challenge for policy development when demographic data are considered. Māori represent 23 percent of the primary and secondary school student population—a figure which is projected to increase over the next two decades—and over 90 percent of Māori students attend English medium schools. Yet, currently fewer than 10 percent of teachers are Māori.

Furthermore, the *Briefing to the Incoming Minister of Education* (Ministry of Education, 2011, December) recommends government initiatives place "a stronger focus on increasing cultural responsiveness" (p. 4). The term cultural responsiveness has been evident in the literature since at least 1995, when Ladson-Billings argued for it, in preference to other terms in use at the time—well before the current study began. The developing body of literature on cultural responsiveness had influenced my work as a teacher educator, and as a consequence has influenced this study.

Given the demographics relating to increasing Māori student numbers, and the predominance of non-Māori teachers, the need for increasing cultural responsiveness in teachers becomes even more evident.

It is to this issue of non-Māori teacher cultural responsiveness that this study focuses its attention. Specifically, the research seeks to glean insights from, and identify characteristics of, culturally responsive teaching and teachers. It does this by drawing from the lived experiences of four effective Pākehā primary teachers of Māori students. This research is significant because it moves beyond the secondary school, which is the predominant focus of *Te Kōtahitanga*, to the primary school context. I wanted to undertake research that uncovered the

---

[7]   See, for instance, http://www.educationcounts.govt.nz/statistics/maori_education/36805).

characteristics an effective Pākehā teacher of Māori children might demonstrate in the classroom, by situating myself as a researcher in the classroom. The main research question is:

What characterises effective Pākehā primary teachers of Māori students?

I have used a qualitative, social justice-based, case study approach. The four effective Pākehā teachers of Māori children are Liz Amoore, Jan Gray, Damien Harris and Michelle Tamepo[8]. In this chapter, I identify the significance of the personness of the teacher, and discuss the current demographic picture of New Zealand schools, along with the policy aspirations of the New Zealand Government for Māori students, including school achievement, learner engagement and teacher cultural responsiveness. I identify my own personal positioning in the research.

In Chapter 2, I review the literature on deficit theorising of students' achievement in school, and of the influence of teacher expectations. I identify the importance of teachers' cultural efficacy in making a difference for learners, and discuss the characteristics of culturally responsive teachers in the international and New Zealand contexts.

In Chapter 3 I describe and discuss the chosen research methodology, design and processes. Specifically this is qualitative, social justice-based, and case study.

Chapter 4 presents the case study stories of the four effective Pākehā teachers of Māori children. I do not discuss the teachers and their practice in this chapter. The descriptive case studies on their own, demonstrate the richness of the teachers' storied lives, which are discussed in Chapter 5.

In Chapter 5, I discuss the congruence of the case studies with what the literature says about culturally responsive teachers and teaching. I also identify and discuss findings that I had not anticipated. As well as using the literature from Chapters 1 and 2, I introduce some new literature to help interpret and explain the findings, particularly those that were unanticipated.

---

[8] Written consent was given by the four teachers, to use their real names. All other names are pseudonyms.

In Chapter 6, I identify both theoretical and practical implications of the study, some limitations of the study and implications for future research.

Ū ki te ako, tu tangata ai apōpō

Excel in teaching so our learners will excel in the future

Ko te piko o te māhuri, tērā te tupu o te rākau.

The way the sapling is shaped determines how the tree grows.

CHAPTER 2
REVIEW OF LITERATURE

2.0 Introduction

This study delves into the inner lives and teaching of Pākehā primary teachers who were known to be effective in working with Māori students. There is an extensive literature relating to effective pedagogy, teachers and teaching, and more recently to culturally responsive pedagogy. This chapter overviews pertinent literature informing understandings about culturally responsive pedagogy, and, in particular, the characteristics of teachers as evidenced in their beliefs and teaching.

The chapter begins by outlining and examining three theoretical perspectives: deficit theorising, teacher expectations, and, teacher cultural efficacy. The rationale for the choice of these perspectives is explained and how these influence teachers to teach in culturally responsive ways is considered.

The second section explains and critiques the notion of cultural responsiveness in teaching and pedagogy from international perspectives, and then specifically how this notion is considered within the context of teaching Māori students in Aotearoa-New Zealand. This includes examining what is meant by cultural responsiveness in teaching and pedagogy, and specifically addresses the evolution of the term *cultural responsiveness*. It then addresses notions of culturally responsive pedagogy, teaching, social justice and equity, curriculum, and culturally responsive pedagogy in the Aotearoa-New Zealand context.

The chapter concludes with a summary of the themes from the literature which inform and position the study, and then poses the specific research questions.

2.1 Theoretical Perspectives

From the analysis of relevant literature, several theoretical perspectives were identified that contribute to an explanation of differential achievement and student engagement in learning, and are relevant to my research questions. For the

purposes of this study, three major theoretical positions are discussed: deficit theorising, teacher expectations, and teacher cultural efficacy.

Deficit theorising

For several decades, deficit theorising has had a prevailing presence in education literature from explaining assessment and achievement through to informing policy-making. It is premised on the view that poor student achievement is the result of inadequacies in students and their backgrounds, and that these inadequacies or deficits apply across all students in a particular group (Harris, 2008; Solorzano & Yosso, 2001), in the case of this thesis, Māori. At the same time, academic critique of deficit theorising reaches back to the early 1970s, when Ryan in his book *Blaming the Victim* claimed that deficit theorising led to "culturally deprived schools" (1972, p. 61, cited in Hogg, 2011, p. 666). "Cultural deprivation", Ryan (1976) says, "becomes an omnibus explanation for the educational disaster area known as the inner city school. This is Blaming the Victim" (pp. 4-5).

In Aotearoa-New Zealand, researchers and writers on Māori under-achievement in education, have in the past decade, rejected deficit theorising as an explanation for the phenomenon of Māori student under-achievement. As Bishop and his colleagues (2003) put it, at the early stages of this shift in thinking:

> What precludes significant advancement being made in New Zealand in attempts to address Māori educational achievement in mainstream institutions, including classrooms, is that many current educational policies and practices, as in most western countries, were developed and continue to be developed within a pattern of power imbalances. These power imbalances favour cultural deficit explanations (victim blaming) of Māori students' educational performance that perpetuates the ongoing colonising project of pathologising the lives of these students, and maintains the power over what constitutes appropriate classroom interactions in the hands of teachers without any reference to the culture of Māori students. (Bishop, Berryman, Tiakiwai, & Richardson, 2003, p. 5)

Deficit theory holds the view that children *acquire* deficits based on *disadvantages* in their home circumstances. Such deficits may be children not speaking at what is expected of their chronological age when they begin school or not speaking standard English, or children coming from cultural backgrounds that

are different to the culture of the school and therefore perceived as not having the cultural capital to *succeed* in school. Therefore, they are regarded as being *behind* in educational achievement from the outset[9] (see, for example, Flores, Cousin, & Díaz, 1991; Ford 1996, as cited in Milner, 2005; Harris, 2008; Nieto, 2004; Sleeter & Grant, 1999; Villegas, 1991) (see Figure 2.1).

Teacher beliefs and attitudes

Student home background

Inadequacies in schooling success attributed to deficits in home background

Student cultural background

Inadequacies in schooling success attributed to deficits in students' cultural background

Teacher action

Student achievement
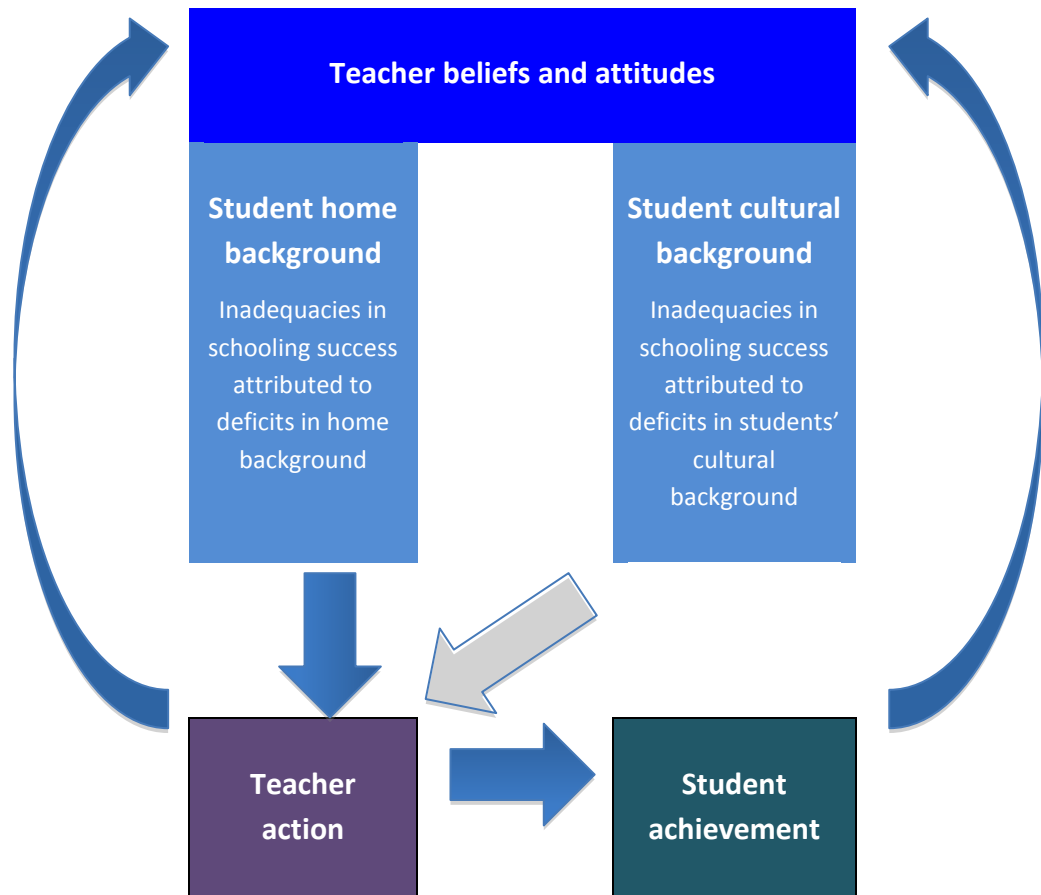
Figure 2.1 Influence of teachers' deficit beliefs and attitudes toward student cultural and home backgrounds, and their effects on teacher actions and subsequent student achievement.

As well, some argue that *school deficit theories* (Villegas, 1997) held by teachers, whilst not *blaming* parents or home background, help explain differentials in student progress at school. By this they mean *deficits* in how schools are organised and managed (the culture of the school) contribute to students' under-performance. Some of these deficits are perceived to be based on a lack of funding or a lack of caring by school leaders, or on school structures and practices

---

9   This notion is complex. In relation to school expectations, some children are behind in readiness to fit into school learning and curriculum. However all children bring knowledges and experiences to school that are valuable, but these have not always been seen as relevant to schooling as it has been structured and theorised.

such as tracking (streaming), but more significant than this is what writers in this field call "cultural disjunctures between home and school" (Villegas 1997, p. 271). Bishop and his colleagues (2003) identify this cultural disjuncture in the New Zealand context, citing teachers who reported students' perceptions that current school structures are dated and "irrelevant to their needs" (p. 89).

Deficit theorising, in the context Bishop and his colleagues describe, *blames* Māori underachievement on Māori themselves, or on a perceived lack of resources available to Māori. There has been lively critique and debate on the topic, between those prominent in educational research, for example in New Zealand between Bishop, and Nash, and Clarke (see Nash, 2003a, 2003b, & 2005; Clarke 2008). Clarke (2008), for instance, argues that to focus solely on improving teacher standards ignores the fact that for significant change in educational achievement to occur in the "lower reaches of the [achievement] tail… the focus needs to turn to the two thirds variance located in individual cognitive ability and family circumstances" (p. 7). He premises his argument on Hattie's (2003) meta-analysis which suggests that teachers only account for about 30 percent of the variance in student performance whereas students' individual characteristics and their home circumstances account for around 60 percent. Nash's arguments in general terms concur with those of Clarke in this regard. Indeed, all these writers would support the notion, as Nash (2003b) says, that "we should support the extension of high-quality early childhood education to every section of society so that everything that can be done is done" (p. 187). But like Clarke, Nash (2003b) also argues that "I would rather discourage possibilist adventures than lend my voice to the excesses of the 'school improvement' movement" (p. 187).

Deficit theorising, when applied to Māori students, focuses on what is believed to be *missing* for Māori learners (whether it be seen to be missing from their homes and economic circumstances, or life experiences and cultural capital), and it has been argued that the perpetuation of this theorising and kinds of analysis is in itself the main reason why there has been minimal positive change for Māori learners. The argument has been that Māori economic circumstances need to improve (for example through developing a national economy with full

employment), or that Māori need better access to health services, and that until aspects of society such as these are changed, Māori underachievement in education will continue.

Bishop and Glynn also contend that research into Māori achievement has exacerbated and formalised deficit views. They argue that research has "developed a social pathology focus" (Bishop & Glynn, 1999a, p. 29; also Bishop, 2005a) wherein it is believed that Māori social structures and institutions cannot cope with complex human problems. This, he says, is a denial of the validity of Māori institutions and practices.

Shields (2004) also uses the term *pathologising* to denote a "process of treating differences as deficits" (p. 112). She argues that pathologising can be covert and silent and can engender feelings in those pathologised that their life experiences and world views are inferior and unacceptable. Implicit in 'treating differences as deficits' is an assumption about what represents the norm. Ladson-Billings, in her discussion of the experiences of African American children, argues that they are seen by some teachers as "deficient white children" (1994, p. 8). That is, they have been othered from a *norm* of whiteness. Delpit describes this phenomenon as "[w]hite conservatives and liberals… battling each other over what was good for these 'other people's children'" (1995, p. 6). Kumashiro views this as "conceptualizing oppression in terms of the marginalization of the Other (and not in terms of the privileging of the 'normal')" (2000, pp. 29-30).

In the New Zealand context, Alton-Lee (2003) also discusses the necessity to reject notions of a *normal* group and *other* groups of children. Bishop and Glynn (1999a) argue that "[t]his legacy of discourse has led to a self-fulfilling prophecy for Māori and non-Māori peoples alike" (p. 28), and that teachers have not had the means nor willingness to counter it. McKinley (2000) illustrates this self-fulfilling prophecy in a study of Māori parents and education. Reporting on teachers' judgements about their students' potential, she records that "[o]ne teacher had already resigned herself to the fact that the majority of her Māori children would not get that far in their education because of their environment" (p. 79).

It is also argued that deficit analyses serve to paralyse the thinking of well-meaning teachers (Hytten & Adkins, 2001), who may very much want to make a difference for Māori learners, but who feel that countering things, such as the home circumstances and family resources that are available to Māori children, is beyond their sphere of influence. When faced with a class of students who present wide differences in interest, aptitude, achievement, and capability as well as cultural backgrounds, teachers may feel powerless in effecting change in student learning in ways which also harmonise with the children's home circumstances. Given the recent initiative to increase rather than decrease class sizes in New Zealand schools, does it remain reasonable to expect teachers to really know and understand every child well?

Such teacher paralysis may also be attributed to political rhetoric. Gibbs and Munro's claim (as cited in Gibbs, 1994) remains pertinent for today's teachers when they suggest that:

> In this present context, teachers, as the repositories of public hope and national economic aspiration, are particularly vulnerable. The unrealistically high expectations, together with the pervasive notion that teacher effectiveness can be measured in terms of student outcomes, could ensure that teachers are too frequently seen to fail. (p. 2)

Another explanation is that such teacher paralysis may be attributed to a process that Edward Said (1994) has termed, in his seminal work *Orientalism,* 'othering' wherein the exotic, the different, for instance indigenous peoples, are regarded in Western discourse as the other. Smith (2003) cites Said in her research methodology text *Decolonizing Methodologies*, saying such othering is supported by "institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles" (p. 2). Mercado (2001), citing Lewis, refers to a "culture of poverty thesis" (p. 670) that has been used for over fifty years to explain group-based differences in educational and other achievement. A further explanation of teachers' beliefs that they lack capability to overcome the home circumstances and family resources of Māori children is provided by teacher agency and teacher cultural efficacy theory (Bandura, 1986, 1997, 2002; Gibbs, 2003, 2005) (see section on *Teacher cultural efficacy* later in this chapter).

A further perspective on othering is provided by work exploring critical pedagogy (see, for instance, Sleeter & Delago Bernal, 2004). Critical pedagogues argue that the ideology of the teacher is of central importance if dominant Western views of what constitute such things as fairness, merit and neutrality are to be re-viewed with regard to children's experiences—in New Zealand's case, Māori children's experiences in schools. Teachers must have what is termed 'critical cultural consciousness' (Villegas & Lucas, 2002). Kumashiro discusses the need for the school curriculum to focus on "what all students—privileged and marginalized—know and should know about the Other" (2000, p. 31). But, as will be argued later in this thesis, with regard to teachers, having knowledge and skills is necessary but insufficient to ensure that they will indeed behave in ways which are consistent with these. Critical cultural consciousness, in this sense, therefore requires not simply a change in knowledge and skills, but a commitment of beliefs, for beliefs mediate between what we know and can do, and whether we are willing to act in accordance with these.

International evidence suggests that the extent to which teachers hold deficit theorising beliefs and attitudes continues to be widespread. Reflecting on the prevalence of deficit theorising, Hogg (2011), says that:

> Today, despite such rich objective data from educational anthropologists (also notably including Foley, 1996; Spindler & Spindler, 1997; Wax, 1967), and a well-developed body of multicultural education literature describing and explaining the validity of culturally relevant teaching practice (Banks, 2004; Delpit, 1995; Gay, 2010; Grant & Sleeter, 2007; Ladson-Billings, 1994; Nieto, 2002; Sleeter & Grant, 2007), the popularity of deficit theorizing persists (Shields, Bishop, & Mazawi, 2005), providing worrying evidence of the deeply entrenched nature of teachers' attitudes and practice. (p. 667)

Bishop and Berryman (2006) suggest that deficit theorising leads teachers to "have low expectations of Māori students' ability or a fatalistic attitude in the face of systemic imponderables. This in turn creates a downward spiralling, self-fulfilling prophecy of failure both for the teachers and for the students" (p. 251). In short, when teachers expect students will fail for one reason or another, inevitably students' achievement reflects this. As students learn that they will inevitably fail, so do they come to demonstrate low achievement. Conversely, when teachers and students have high expectations, these become instrumental in

supporting positive achievement outcomes. It is for this reason that teacher expectations have been identified as a key consideration in explaining how teachers work with students and are also advanced as a causal influence on student achievement.

Teacher expectations

Bishop and Berryman's (2006) interviews with Māori year 9 and 10 students illustrate that Māori secondary students in New Zealand were aware of the expectations their teachers had of them. As one student said:

> You know there're times I wish my teacher would give me a kick up the ass! I can do much better in some things, but they never expect any more from me. (p. 33)

The literature provides evidence that teachers' expectations influence the ways they interact with students, how they choose to teach them, and as a consequence what students learn. Teacher expectations may be conveyed in many ways: verbally, including through voice tone; non-verbally through body language, gesture, and facial expression; and through written feedback on student work (Babad, Bernieri, & Rosenthal,1991). Figure 2.2 illustrates how teachers' beliefs about and attitudes towards students' background characteristics (such as family circumstances and access to resources) and student characteristics (such as ethnicity and gender) influence teacher expectations which, in turn, are instrumental in determining how teachers teach and how students achieve.

Internationally, there is substantial research evidence of the impact of teacher expectation on student learning (inter alia, Babad et al., 1991; Bartolomé, 1994; Gottfredson, Birdseye, Gottfredson, & Marciniak, 1995; Good & Nichols, 2001; Ladson-Billings, 1994; Moll, Amanti, Neff, & Gonzalez, 1992; Jussim & Harber, 2005; Nieto, 1996; Weinstein, Gregory, & Strambler, 2004). There is clear evidence that teacher expectations based on ethnicity, in particular, are prevalent—in the US, for instance, both white and black teachers tend to perceive white students more positively than minority students (Gutman & Midgley, 2000; Washington, 1982), that Hispanic students will perform more poorly than white students (McCombs & Gay, 1998), and these patterns seem evident also in pre-service teachers (Cho & DeCastro-Ambrosetti, 2005/2006). Evidence suggests that teachers with lower expectations of minority children

have fewer interactions with them (Garibaldi, 1992; Guerra, Attar, & Weissberg, 1997). Such teacher expectations have been shown to have a significant and direct impact on the academic engagement of African American students (Tucker et al., 2005).

Teacher beliefs and attitudes

Student background characteristics

such as
- culture
- social class
- socio-economic status
- family background
- family living circumstances
- parent/caregiver occupation

Student characteristics

such as
- gender
- age
- ethnicity
- physical appearance
- competence

Teacher expectations

Teacher action

Student achievement
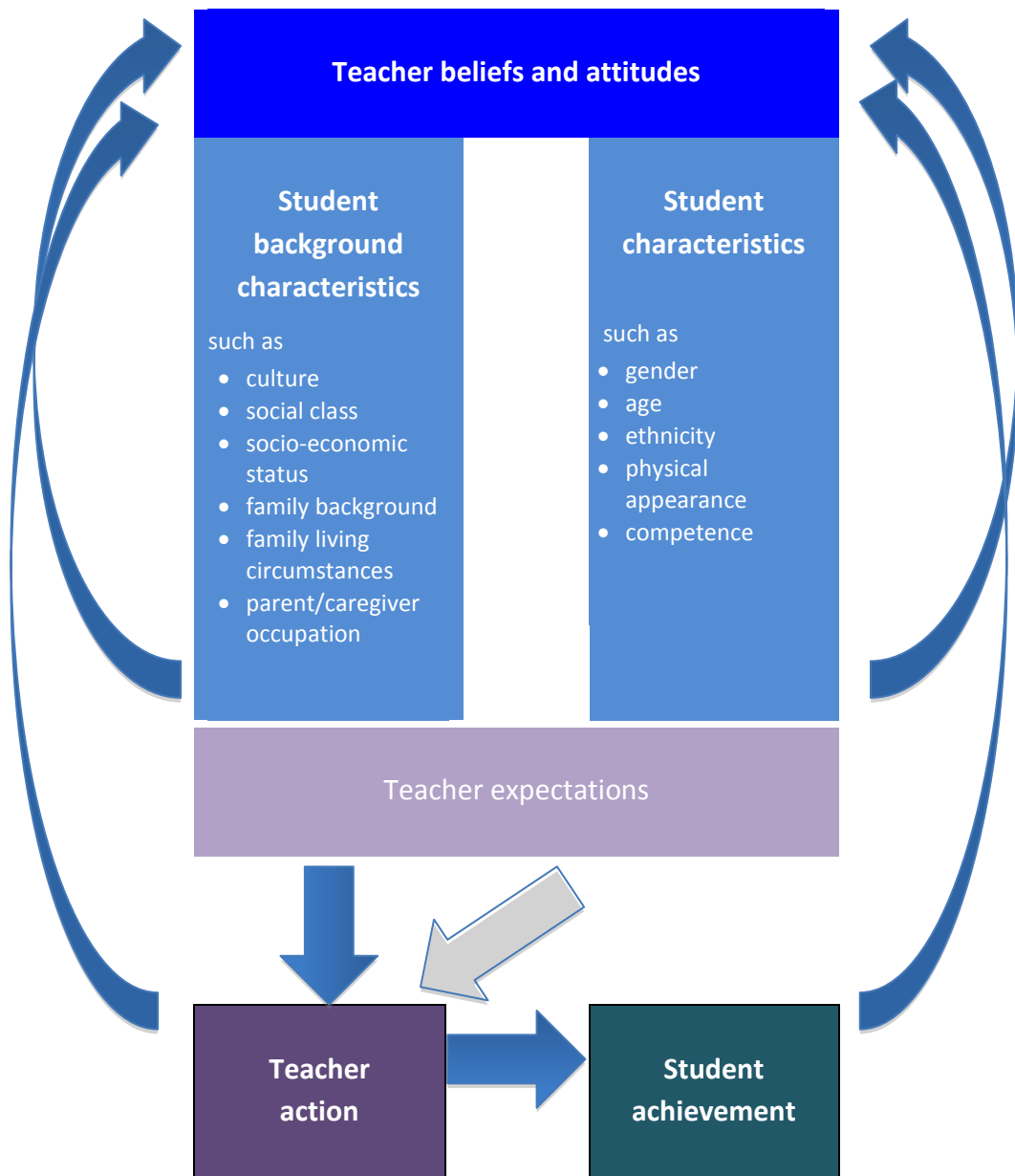
Figure 2.2 Influence of teachers' beliefs and attitudes toward student background and characteristics, on teacher expectation, and effects on teacher actions and subsequent student achievement.

Good and Brophy (2008) identify two types of expectation effects: the self-fulfilling prophecy effect and the sustaining expectation effect. The first of these, they argue, is the more powerful, wherein teachers hold unfounded

expectations that lead to behaviour on their part that causes expectations to become true. The second involves expectations that have some foundation, that may continue throughout a year in a particular school group or class. Good and Brophy summarise decades of research on teacher expectations, saying that much of the time, studies of teacher expectations "were successful in showing that if teachers were led to hold high expectations for certain randomly selected students, these students made stronger achievement gains than their peers" (p. 48). They also cite studies such as Palardy's (1969) which provide evidence that low expectations on the part of teachers can result in lower student achievement (p. 49).

In Aotearoa-New Zealand, there has been significant interest in teacher expectations, and a number of research projects have focused on this concept or have it as a major element (Alton-Lee, 2003; Bishop & Berryman, 2006; Carpenter, McMurchy-Pilkington, & Sutherland, 2002; May, Hill, & Tiakiwai, 2004; Phillips, McNaughton, & MacDonald, 2001; Rubie-Davies, 2006, 2007, 2010; Rubie-Davies, Hattie & Hamilton, 2006; Timperley, Phillips, & Wiseman, 2003; Timperley & Robinson, 2001). All of these report evidence that "mainstream teachers in New Zealand hold inappropriately low expectations for, and make inappropriate assessments of, the achievement or capability of Māori students" (Alton-Lee, 2003, p. 17). Bishop and Berryman's findings (2006) are particularly telling, in that they focus on the views of students, who said such things as, "It's no wonder some kids don't try hard because that's what the teachers expect them to do. Yeah, nothing" (p. 91). Bishop and Berryman assert that if teachers have respect for students and their families, it is more likely that they will have high expectations of students (p. 166). They cite examples of teachers who were well aware that their high expectations led to success in academic achievement for their students (see, for example, p. 236).

Evidence of pathologising is provided by Timperley and Robinson (2001), who cite teacher comments such as, "We had lowered our expectations to accommodate things, lack of experience, no books in their homes etc..." (p. 293). In contrast with this is the work of Carpenter and her colleagues (2002) who link expectations with the affective domain, saying, "[w]ithin established contexts of

mutual support, love, and trust, teachers consciously empower children to live up to high expectations" (p. 6).

Why teachers may struggle to hold high expectations of all students, especially when they are not achieving to the standard expected of them, remains a complex question. One explanation may perhaps be found in attribution theory (Weiner, 1979, 1992). An argument in attribution theory is that teachers (and students) form perceptions of their environment in such ways that enable them to maintain a positive self image, and this in turn relates to their motivation. Therefore, when confronted with low achieving students, teachers may attribute such failure to factors internal to the students (such as intelligence, capability, effort, cultural background) or to external factors (such as class size, home circumstances). Because both these forms of attributions are out of the immediate control of teachers (and students), teachers may attribute students' failure in ways which preserve their positive self-image as teachers. Likewise, when failing students succeed, these students may attribute their success to factors outside their control such as luck or that the task that teachers set them was easy. In doing so, they become entrapped in self-defeating scenarios of attributing success to uncontrollable factors beyond themselves, and their failure to their personal circumstances.

It is in the light of such complexity that attention has been directed at changing teachers' expectations in order to raise student achievement. Several studies focus on the capacity of teachers to change (Bishop & Berryman, 2006; Mitchell, Cameron & Wylie, 2002; Phillips et al., 2001; Timperley et al., 2003), and report that successful professional development interventions led to teachers' "perceptions of children's capabilities and expectations of children [being] extended" (Timperley et al., 2003, p. xvi). In other words, although teacher expectations are often seen as being somewhat entrenched, they are malleable. Further work in professional development is being undertaken by the University of Auckland, which in 2011 began a three year research and development *Teacher Expectation Project*, which draws on the work of one of its staff members, Rubie-Davis (see Rubie-Davis, 2006; 2007; 2010; Rubie-Davies, Hattie, & Hamilton, 2006). The project's website states: "The project will evaluate for the first time

whether teacher expectations can be raised experimentally and sustained over time. The study will measure effects of raised expectations on student academic and social outcomes" (University of Auckland, 2012).

However, as a number of writers in this field caution, "[h]igh expectations are necessary but not sufficient, and can be counterproductive, when not supported by quality teaching" (Alton-Lee, 2003, p. vi).

Teachers' cultural efficacy

The shift in emphasis from deficit theorising to teacher expectations has been enriched by the discourse relating to social learning theory (e.g., Bandura, 1986; Schunk & Carbonari, 1984). For example Bishop and his colleagues (2003) conclude that teachers who had participated in professional development related to the Kōtahitanga project were well able to "question and reject deficit theorising as a means of explaining disparities in educational performance [and to] reflect upon their own agency and efficacy in their classrooms" (p.199).

Seminal work on agency and self-efficacy by Bandura (1977, 1982, 1986), differentiates between what he refers to as *outcome expectations* and *self-efficacy*. Teachers' outcome expectations may be defined as their "estimate that a given behaviour will lead to certain outcomes" (Bandura, 1977, p. 193). Self-efficacy concerns "people's beliefs in their capabilities to perform in ways that give them some control over events that affect their lives" (Bandura, 1997, p. 181). This distinction is important inasmuch as teachers may think that if they act in specific ways certain consequences will follow (outcome expectations), but they may not believe that they have the capability to carry out these actions (self-efficacy) (Gibbs, 2006).

Figure 2.3 illustrates, for instance, that a teacher may be highly skilled and knowledgeable culturally, but if they have low cultural self-efficacy this will influence their actions as a teacher and, subsequently, student achievement.

Self-efficacy differs from other self-perceptions such as self-concept and self-esteem. Maddux (1995) explains the difference this way—he states that self-concept is "the sum of beliefs about the self [whereas self-esteem is] the sum total of the evaluation of these beliefs, how one feels about these beliefs and about

oneself, or one's assessment of one's worth or value as a person" (p. 8).
Obviously, self-esteem and self-concept are important characteristics of teachers
and students within cultural contexts. However, Marat (2007) makes the point
that self-efficacy is also an important consideration when reflecting on student
achievement. She says that:

> [r]esearch on self-related constructs for advancing achievement in New
> Zealand schools have focussed on the assessment of students' self-concept
> (Chamberlain & Caygill, 2002; Education Review Office, 2002; Nash &
> Harker, 1997; Hughes et al., 2000), and thereby undervalued by omission
> the role of self-efficacy in learning and achievement of students. (p. 207)
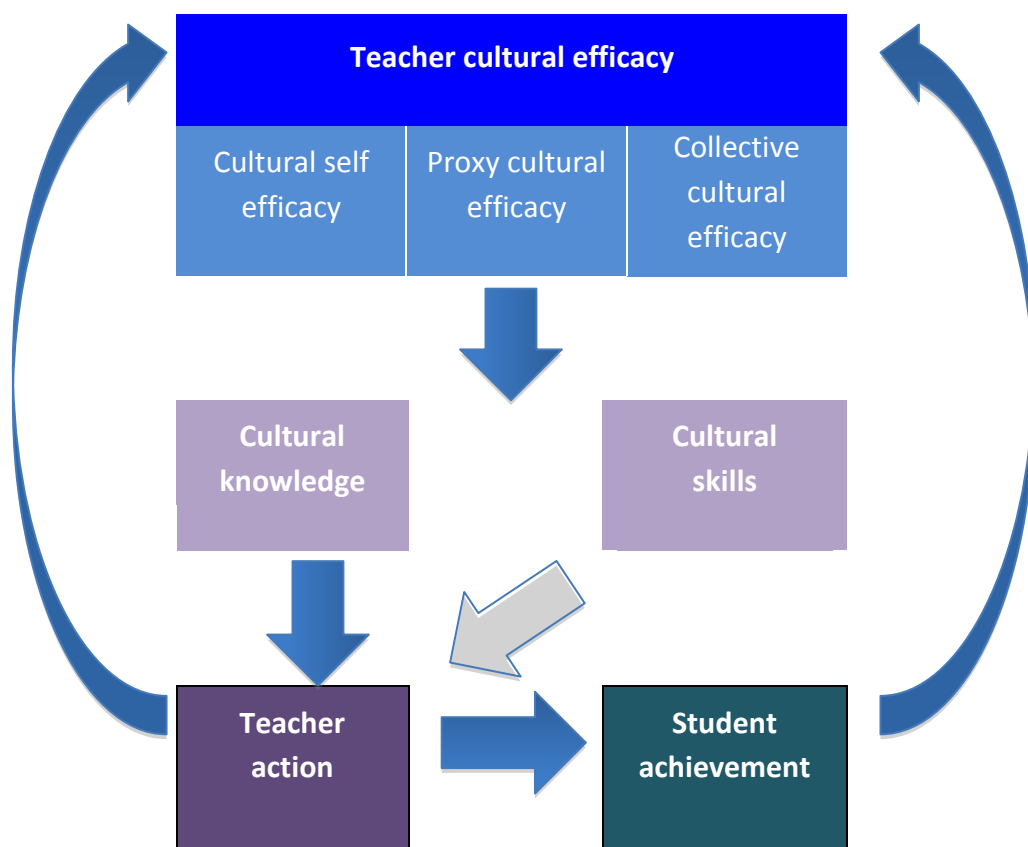
Figure 2.3. Mediational influence of teacher cultural efficacy on cultural skills
and cultural knowledge, and effects on teacher actions and subsequent
student achievement.

Drawing on the work of Albert Bandura (2002), Gibbs (2005) develops the notion
of teacher efficacy within cultural settings. He says:

> Given the complexity of demands in multicultural settings, how teachers
> perceive their self-efficacy as teachers will be instrumental in explaining
> how they teach and how students succeed in their learning. These beliefs,

described as teachers' cultural self-efficacy, are teachers' perceptions of their capability to teach effectively in multicultural situations. (p. 102)

Gibbs, drawing from Bandura's (1997, 2002) work, distinguishes between three forms of cultural efficacy, all of which he claims are important for effective functioning in culturally diverse settings. The first, personal cultural efficacy or cultural self-efficacy, concerns "teachers' self beliefs that they are capable of organising and teaching in ways that respect, value and encourage students' cultural beliefs, thinking, and actions as integral to their learning" (p. 106). This is the essential efficacy belief that teachers hold about their own capabilities to be effective in diverse cultural contexts.

The second form of cultural efficacy refers to proxy cultural efficacy, which "is the belief held by people that they have the capability to influence those who have access to power, resources, or expertise to apply these to bring about desired culturally-appropriate actions, consequences, or circumstances for students" (p. 106). Within schooling contexts, this may mean, for instance, teachers believing they can exercise influence on those who have access to power such as principals who, in turn, may act on their behalf in the interests of students' cultural circumstances.

Thirdly, he identifies collective cultural efficacy which "is the shared beliefs of teachers in their collective capability to effect change that will bring about desired culturally-appropriate actions, consequences, or circumstances for students" (p. 106). Bandura defines collective efficacy as "the group's shared belief in its conjoint capabilities to organize and execute courses of action required to produce given levels of attainments" (1997, p. 477). Collective teachers' cultural efficacy, in this sense, is not the sum of the individual teacher's cultural self-efficacy, rather it is a shared belief about the group of teachers' capability as a group to bring about change for the betterment of students' cultural circumstances.

There is clear evidence that teachers' self-efficacy influences the way in which teachers teach. Consistent with social learning theory, and specifically self-efficacy theory (e.g., Bandura, 1986, 2002; Gibbs, 2003; Labone, 2004), highly efficacious teachers, for example, are more likely to "demonstrate resilience, persistence and innovation in their instruction when confronted with challenging

teaching situations" (Gibbs, 2005, p. 106). High self-efficacy in teachers has been demonstrated to be associated with teachers working harder and persisting longer with students who are difficult to teach (Bandura, 2005; Gibson & Dembo, 1984) because "these teachers believe in themselves and in their students" (Elawar, Irwin, & Lizarraga, 2007, p. 571). Likewise, high teacher efficacy is associated with increased academic achievement in students. As an example, Goddard, Hoy, and Woolfolk Hoy (2000) found that even small increases in collective teacher efficacy are associated with significant increases in student achievement (see also Margolis & McCabe, 2006). This has potentially significant implications for increasing the achievement of Māori students in New Zealand schools.

Nevertheless, it is important to note that teacher self-efficacy is context specific. Thus, a teacher may have relatively high self-efficacy in one situation (perhaps when working with high performing students, or in a specific curriculum) yet have a lower self-efficacy when working in another context (perhaps when teaching large groups or older students). This means, then, that teachers may vary also in their cultural efficacy, as contrasted for instance, with their efficacy in teaching mathematics. In short, teachers' cultural efficacy is not a fixed trait but is fluid in response to situations in which teachers work.

More recently, Siwatu (2007, 2011) advocated for fostering pre-service teachers' culturally responsive teaching self-efficacy (CRTE).

> In light of the growing research documenting the influential nature of self-efficacy beliefs (e.g., Bandura, 1997; Pajares, 1996; Ross, 1998) teacher educators should attempt to foster the development of teachers who are competent and confident in their ability to execute practices associated with culturally responsive teaching. (2011, p. 368)

Implicit in this assertion is a realisation that teachers need to become increasingly aware of their cultural efficacy as well as what it means to be culturally responsive as teachers. As Tucker et al. (2005, p. 29) argue, "[T]eachers' sense of efficacy is one of the few teacher characteristics consistently related to student achievement", and so the importance of enabling teachers to develop and maintain robust positive cultural efficacy seems imperative if they are to work with students in culturally responsive ways. In this regard, Tucker and her colleagues explored the modifiability of teacher efficacy beliefs. They found through a

community-based training programme, grounded in culturally sensitive theory which promoted teacher efficacy for working with students from diverse backgrounds, that "teacher self-efficacy for working with children from diverse backgrounds can be significantly increased through brief training and opportunities for ongoing consultation" (p. 33). The potential for professional development to target cultural teacher efficacy, as a significant variable in enabling culturally responsive teaching, looks promising.

2.2 Cultural Responsiveness in Teaching and Pedagogy

The present study is concerned with effective teachers, but more specifically with effective, culturally responsive teachers and the characteristics of their teaching. The following section focuses on the notion of *cultural responsiveness* as related to teaching and pedagogy. It then discusses the evolution of the term *cultural responsiveness,* culturally responsive pedagogy, culturally responsive teaching in relation to social justice and equity, and culturally responsive curriculum. Finally, it discusses culturally responsive pedagogy in the context of Aotearoa-New Zealand.

The terms *pedagogy* and *teaching* are often used interchangeably in the literature, and, surprisingly, more often than not they are characterised by the absence of a definition. Alton-Lee (2003) says that "[t]he term 'teaching' has too often led to a narrow focus on the interaction between teacher and learner". She suggests that the term *pedagogy*:

> ensures a broad consideration of the range of ways in which quality teaching is accomplished, for example, through culturally inclusive and pedagogically effective task design, through managing resource access for diverse learners, through equipping students with skills for self-regulation, and through training students in specific peer teaching strategies. (p. 1)

For the purposes of the present discussion, this definition is helpful but also is insufficient inasmuch as it fails to clearly delineate between what is meant by teaching and pedagogy. While the root of the word *pedagogy* relates to the Greek *paidagogia* meaning *education* or *the focus on children*, I suggest that a more current interpretation of pedagogy relates to the science and art of teaching. In this sense, pedagogy is concerned with both the objective and the subjective, the observable and the intuitive, and what may be measured and what may be

inferred. This interpretation incorporates all of that which Alton-Lee refers to by example, but also incorporates not just the actions of teaching but also the notion of the reflective contemplation of teaching as an art and science. Galton, Hargreaves, Comber, Wall, and Pell (1999) argue that "[t]hose advocating these simplistic approaches are guilty of a failure to understand the concept of pedagogy and what was… intended when they (Gage, 1985; Simon, 1985) defined pedagogy as the 'science of the art of teaching'" (1999, p. 183).

For the purposes of this study, then, culturally responsive pedagogy refers specifically to the appreciations and interpretations of diverse approaches to teaching and learning which contribute to the concept of the art and science of teaching, and which accommodate a genuine valuing of social justice and equity. Culturally responsive teaching refers to the expression of pedagogy through the actions of teachers as they work to enable students to learn in ways that are culturally responsive to students' worldviews, needs, interests and backgrounds. Both culturally responsive pedagogy and culturally responsive teaching take cognisance of the fundamental social-political concerns for honouring social justice and equity.

Evolution of the term **cultural responsiveness**

There is a wealth of local and international research on effective or quality teachers, which in more recent times has included reference to the importance of cultural responsiveness, to meeting the needs of diverse learners, and to teaching for social justice and equity. A number of terms have been used to describe what, in the literature at the time of writing, is termed *culturally responsive pedagogy* (see for instance Phuntsog, 2001). The phenomenon has been variously called *culturally engaged teaching* (Allen & Labbo, 2001), *culturally relevant teaching* (Ladson-Billings, 1992), and *cross-cultural competency* (McAllister & Irvine, 2000). Ladson-Billings, in her seminal 1994 work, *The Dreamkeepers: Successful Teachers of African American Children*, uses the term *culturally responsive teaching* to describe "conceptions of the teacher and others; of classroom social interactions; of literacy and mathematics teaching; and of knowledge itself" (p. xii).

Ladson-Billings has critiqued the terminology used by others, such as *culturally appropriate*, *culturally congruent*, and *culturally compatible* instruction, and argues that these terms suggest that student:

> 'success' is represented in achievement within the current social structures extant in schools. Thus, the goal of education becomes how to 'fit' students constructed as 'other' by virtue of their race/ethnicity, language, or social class into a hierarchical structure that is defined as a *meritocracy*. (1995, p. 467)

Ladson-Billings posits that these conceptions simply reproduce inequities and carry the connotation that the child's culture should be adjusted to fit that of the school. Only the term *culturally responsive*, she asserts, "appears to refer to a more dynamic or synergistic relationship between home/community culture and school culture" (1995, p.467). In this sense, Ladson-Billing's view, it seems, is that the notion of cultural responsiveness is dependent on school culture.

What makes up a school's culture is "one of the most complex and important concepts in education" (Stoll, 2000, p. 9) and descriptions of this vary. Stoll cites Schein's description of culture, as being based on a deep level of "*basic assumptions* and *beliefs* that are shared by members of an organisation" (p. 9). This description echoes that of Waller (1974) to whom the initial development of the notion of school culture is attributed, when he talks about rituals, folkways, mores and traditions (p. 103). However, these descriptions tend to focus on beliefs and do not specifically articulate the importance of teacher/staff actions (which, in effective teaching, are the outworking of beliefs).

This notion of action is more evident in descriptions such as Deal and Peterson's (2009) which talks about "symbolism in daily routines" (p. 39), and Hinde's (2004) which emphasises what people are saying and doing. These latter descriptions fit better with Ladson-Billings' description (cited above), of what it means to be culturally responsive, with its notions of action on the part of the school to respond to the cultures of learners.

The importance of teachers and schools responding to the cultures of learners is made explicit in some of the literature on school culture. The Ministry of Education, for instance, provides a detailed checklist for analysing a school's culture which is adapted from the work of the Quality Public Education Coalition.

This checklist is congruent with Ladson-Billings' ideas, with its inclusion of sections on "[s]trategy, planning and culture", "[t]eaching, learning and culture", and "[c]ommunity issues and culture" (Ministry of Education, 2012c). Culturally responsive pedagogy, in this sense, concerns not just the teacher, but also the whole school's culture as well as its environment, and the values both explicit and implicit associated with this.

This notion of culture is also highlighted by Macfarlane, Glynn, Cavanagh, and Bateman (2007) who discuss creating culturally safe schools for Māori students, where "classrooms and school processes [are] truly reflective of Māori and bicultural practices, values and understandings" (p. 73). If we take culture to mean "the ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion" (Nieto, 2008, p. 129), responding to students from "different cultural and experiential backgrounds remains a challenge" for teachers (Hollins, 2008, p. 5). Also, as Nieto and Bode identify, there are those who are concerned that by its nature, responding to the cultures of all students does away with a core or common curriculum (2012, p. 31). This remains another challenge faced by schools and teachers, that is, how to be culturally responsive whilst maintaining a curriculum that has elements that are common to all. In this sense, the curriculum needs to be responsive and dynamic, rather than static and unchanging, and reflect Ladson-Billings' notion of a "dynamic or synergistic relationship between home/community culture and school culture" (1995, p.467).

Culturally responsive pedagogy
As indicated above, responsiveness, and particularly what is entailed in culturally responsive pedagogy and teaching is challenging, complex and sometimes problematic. As suggested earlier, culturally responsive pedagogy refers specifically to the appreciations and interpretations of diverse approaches to teaching and learning which contribute to the concept of the art and science of teaching, and which accommodate a genuine valuing of social justice and equity.

A number of writers have undertaken reviews and syntheses of the literature in this field in order to develop descriptions of what culturally responsive pedagogy might be. Early amongst this work is that of Villegas (1991) and Zeichner (1993). These two writers' analyses identify similar descriptors of teachers: having a "clear sense of their own ethnic and cultural identities" (Zeichner, p. 23); having a sense of efficacy; providing a challenging curriculum and having high expectations that all students will learn (and communicating these expectations to students); valuing the cultural resources that students bring to the classroom; building "bridges between instructional content, materials and methods and the cultural backgrounds" of students (Villegas, 1991, p. 26); and having a personal bond with students which means they do not see them as 'other'.

Both writers make the case that a "culturally responsive pedagogy builds on the premise that how people are expected to go about learning may differ across cultures" (Villegas, 1991, p. 13). However, Zeichner's slightly later (chronologically) analysis goes further and identifies that markers of culturally responsive teachers also include that they explicitly teach students the culture of the school alongside maintaining students' own ethnocultural pride and identity; "are involved in political struggles outside of the classroom aimed at achieving a more just and humane society" (1993, p. 23); and encourage parents and community members to be involved in students' education; and have a "significant voice in making important school decisions in relation to program" (1993, p. 23). These more overtly political roles, in the manner of Bigelow (1992), are not consistently evident across the literature on culturally responsive pedagogy, and this may be because those involved in decisions about what could make up a school's curriculum and teachers' classroom practice (teachers, schools, communities and government agencies) are not of one voice. There are those who argue that political activism *per se* is not an appropriate professional trait for teachers.

Ladson-Billings (1995) has developed a theory of culturally relevant pedagogy, building on her own experience, on work done in the areas of culture and teaching, and on the "pedagogical practices of eight exemplary teachers of African American students" (p. 465). She explored teachers' beliefs and

ideologies, identifying that the teachers were "helping their students to be academically successful, culturally competent, and socio-politically critical" (pp. 477-8) and proposes a continuum of teaching behaviours, grouped under three headings, that mark out the culturally responsive teacher.

Ladson-Billings' grouping of teacher behaviours focuses on teachers' views of themselves, the kinds of interactions and relations they develop, and their conceptions of knowledge. This analysis led her to a typology that is significantly more socio-politically critical than those discussed earlier, and introduces elements of culturally responsive pedagogy that do not appear in those analyses. Specific amongst these elements of teacher behaviour are the following characteristics. Teachers "saw their pedagogy as art—unpredictable, always in the process of becoming, saw themselves as members of the community, saw teaching as a way to give back to the community… [and] believed in a Frierean notion of 'teaching as mining' (1974, p. 76) or pulling knowledge out" (pp. 478-9). Teacher-student relationships were fluid—the teacher was not always the one in charge of learning.

Alongside the elements noted above, which relate to teachers' conceptions of themselves and to their social relations, Ladson-Billings focussed on the ways teachers thought about knowledge. Novel by comparison with the writers discussed earlier, the culturally responsive teachers in this study thought about knowledge as being "shared, recycled and constructed" (p. 481) and must be viewed critically, and assessment must incorporate "multiple forms of excellence" (p.481). Although these conceptions of knowledge may be implied in the work discussed earlier, they are not specifically articulated in their typologies in the manner of Ladson-Billings.

Morrison, Robbins, and Rose (2008) synthesised 45 classroom based research studies of culturally responsive pedagogy, from 1995-2008, using Ladson-Billing's (1995) theoretical framework to organise their findings. Like most writers exploring this field, they found it difficult to list teacher actions under clear cut, separate categories. However, their analysis of the 45 studies provides examples of "what culturally relevant pedagogy 'looks like' in actual classrooms as a means of promoting an educational approach that is socially just" (p. 435).

As well as identifying what earlier analyses have discovered, they include additional specifics relating to "using students' strengths as instructional starting points" (p. 436), and developing critical consciousness and critical literacy skills in students (p. 441).

Morrison and her colleagues also identify socio-political facets to teachers' operationalisation of culturally responsive pedagogy that go beyond that reported by other writers, describing teachers who engage students in social justice work (p. 441) and make explicit the power dynamics of mainstream society (p. 442). These latter facets take Zeichner's (2003) idea of teachers engaging in political struggles outside the classroom a step further, to teachers encouraging students themselves to engage in such activities, and take his notion of making explicit to students power within the school, beyond the school to the world outside.

Culturally responsive teaching, social justice and equity
Culturally responsive teaching inevitably draws upon beliefs concerning social justice and equity. Weinstein, Tomlinson-Clarke, and Curran (2004) propose a conception of culturally responsive classroom management (CRCM) that draws upon the literature and on case studies of teachers. They argue that there are five essential components to such classroom management: "recognition of one's own ethnocentrism; knowledge of students' cultural backgrounds; understanding of the broader social, economic, and political context; ability and willingness to use culturally appropriate management strategies; and commitment to building caring classrooms" (p. 25). These components largely confirm what is evident in studies that do not take a specific focus on classroom management. Noticeably missing from this list of components but evident in other studies, are elements of behaviour management—for instance Morrison et al. specifically cite "high behavioural expectations" (2008, p. 436) as a factor in culturally responsive pedagogy. However, Weinstein and her colleagues state that CRCM is "a frame of mind more than a set of strategies or practices" (p. 27) and see CRCM as "classroom management in the service of social justice" (p. 27). Morrison et al. assert that teachers must "embrace this social justice challenge of providing a democratic and equitable education" (p. 433). They predicate their list of specific

teacher actions on teachers having "a sociocultural consciousness and a deep holistic caring for students" (p. 444).

Similarly, Kaur (2012) in an essay review of contributions to the journal *Teaching and Teacher Education* includes a summary description of teaching for social justice and equity which encapsulates much of what has been written in the area. She asserts that the literature identifies teaching for social justice and equity as a "moral and political undertaking" (p. 486) that goes beyond creating rich learning opportunities for all children, to actively engaging learners in critical thinking and "noticing and challenging inequities and injustices that prevail in education and society" (p.486). This notion of social activism in teaching involves the teacher in interrogating their own positioning, beliefs and attitudes, and "role in sustaining the status quo…[and advocating for] more just and more equitable life chances for all students, to imagine and work for a more just society" (p. 486).

Culturally responsive curriculum

Like all teachers, culturally responsive teachers are charged with the responsibility to provide a curriculum for students. What is entailed in notions of curriculum varies, and the term "means different things to different people" (McGee, 1997, p. 9). Leaving aside definitions of curriculum in contexts wider than the school and notions such as the hidden curriculum, on the one hand, the school curriculum is the subjects that children " 'do' at school" (McGee, 2012, p. 76), and on the other, it is more than this, as evidenced by the Secretary of Education's foreword in the *New Zealand Curriculum* — in her terms it is "a clear statement of what we deem important in education" (Ministry of Education, 2007, p. 4), and includes a vision for young people, principles, values and competencies. Some argue that curriculum is "the totality of *experiences* of each learner" (Lunenburg, 2011, p. 1).

For the purposes of this study, both notions of curriculum are used, although in this immediate context of discussing culturally responsive curriculum, a wider notion is considered that incorporates the things that teachers consciously consider that provide "the best arrangements that we can make to give children the best chances to learn" (McGee, 1997, p. 9). This includes the content of learning as well as the contexts in which it is learned.

Phuntsog (2001) reviewed material on culturally responsive teaching in order to develop a questionnaire that would explore teachers' attitudes towards culturally responsive teaching practice, as part of the process for developing a curriculum for pre-service teacher education. From the literature, he identified five critical conditions in teachers' practice necessary for developing culturally responsive learning environments. These conditions echo the characteristics identified by both Villegas (1991) and Zeichner (1993), namely that teachers must be "culturally literate", have "respect for diversity" and must develop a "caring, trusting and inclusive classroom" (p. 54). Phuntsog also mirrors Zeichner's notion of social justice education, citing the need for a "transformative curriculum to create social change" (p. 54). A further condition, not immediately apparent in Villegas' or Zeichner's work, is the need for the teacher to be a self-reflective analyst of her or his own attitudes and beliefs. This differs somewhat from Zeichner's notion of a sense of one's own cultural and ethnic identity, as it requires the teacher not only to be aware of these identities, but also to critically examine them.

In discussing curriculum *content*, Gay identifies knowledge in the form of curriculum content, as significant in the empowerment of students. Key in this, is knowledge that is "accessible to students and connected to their lives and experiences outside of school" (Gay, 2010, p. 127). She argues that knowledge, information and skills themselves have no particular power. It is only when they are connected to the "interests, aspirations, desires, needs, and purposes of students" (p. 127) that curriculum content provides potential for student empowerment. This notion of empowerment through curriculum content in Gay's terms, assumes there is student involvement in decision-making about what is to be learned/studied.

González et al., (2009) also discuss the importance of curriculum content that draws on the knowledge that children have, emphasising the social nature of learning for children, within the home and the classroom. They argue that teachers can *learn* from what children already know, not just in terms of what might become suitable classroom curriculum content, but also to add to their own knowledge. Nieto calls this "affirming diversity" (2002, p. 277), emphasising that

it is not simply about "making a few curricular changes" (p. 277) to incorporate into the classroom special events in the cultures of students, or to use an "add-and-stir" or "heroes and holidays" (Grant & Smith, 2011, p. 185) approach to curriculum content, but that to genuinely provide equal opportunity for students to learn, students' identities and abilities must be to the forefront in curriculum content. However, as mentioned earlier, affirmation of knowledge and skills from students' cultural backgrounds is necessary and important, but insufficient. Authentic connectedness in the curriculum requires a genuine identification with students' beliefs as well as their knowledge and skills.

Culturally responsive pedagogy in the Aotearoa-New Zealand context

Culturally responsive pedagogy is important in Aotearoa-New Zealand given its bicultural nature. Discussion of what such pedagogy means and looks like has become increasingly evident in the literature about quality education for all learners.

Over the past decade, a number of New Zealand researchers have conducted research and synthesised literature on effective teaching in order to provide evidence for New Zealand education agencies, schools and teachers about what works for the diverse populations in New Zealand schools. Some of these syntheses focus in particular on effective teaching for Māori students, others, whilst having a more general focus, also identify effective teaching that is culturally responsive to the needs of Māori learners. Some of this work has been given visibility through several conferences which focussed on effective teaching, run by the New Zealand Council for Educational Research and by the teacher unions[10], and through the Ministry of Education's initiatives and publications, including its website, particularly Te Kete Ipurangi (TKI). What follows is a discussion of these studies.

Hill and Hawke (2000) undertook research for the Ministry of Education across the period 1996-99 in an initiative designed to raise the achievement of Māori and Pacific Island students in eight low decile secondary schools (known as the

---

[10]   Examples include, *Teachers make a difference: What is the research evidence?,* NZCER 2002; *Quality teachers, quality learning*, ACSA, PPTA and NZEI 2005; *What is good teaching?,* NZEI 2006; *Engaging young people in learning: What does it matter and what can we do?*, NZCER, 2009.

AIMHI Project). In the latter component of the project, they observed in classrooms for six months and constructively critiqued teachers' practice, identifying effective learning and teaching strategies used in their classrooms. Hill and Hawke's list of effective strategies, whilst incorporating notions of respectful relationships, 'power with' rather than 'power over' students, understanding the worlds of students, and using positive behaviour management processes, is also rather more specific than those in the literature discussed in the previous section of this review.

Hill and Hawke draw attention to specifics that include the effects of teacher body language and tone of voice; the importance of teacher participation with students in activities; sharing aspects of their own "lives, feelings and vulnerabilities" (p. 7); modelling risk-taking; teaching team and relationship-building skills; and dealing with behaviour issues unobtrusively and privately, in a non-confrontational manner. They also specifically describe the types of discursive teaching strategies the teachers employed, providing detail beyond notions of collaborative learning, and scaffolding links to new learning, that the earlier material notes. In this respect, their project provides some particular guidance for education agencies, teachers and schools that is not present in more general descriptions of culturally responsive teaching.

Not included in Hill and Hawke's list of strategies are notions of social justice activism that appear in other analyses, although it may be argued that such ideas are beyond the expected norm of practice for the classroom teacher. In Hill and Hawke's work, ideas of justice are confined to notions of fairness and reciprocal respect. Writers such as Morrison et al. (2008), Kaur (2012) and Gay (2010) argue for teachers and student teachers being involved in "social action to promote social justice" (Gay, 2010, p. 223) but this activism role is not immediately apparent in the New Zealand literature in the manner that it is overseas (as in the aforementioned and, for example, in Apple, 1996; Cochran-Smith, 1995; hooks, 1994).

As identified in the section above, this may be because social activism or having a political point of view is not seen in New Zealand as professionally appropriate for teachers, or that those writing about culturally responsive teaching for New

Zealand have an immediate and urgent goal of raising Māori students' achievement and can see ways of doing this without necessarily having teachers directly involved in political activism. The New Zealand Teachers Council *Registered Teacher Criteria* (2009) include reference to teacher critical inquiry and to the need for teachers to "critically examine their own beliefs, including cultural beliefs, and how they impact on their professional practice and the achievement of akonga [learners]." However, the document does not include social action or activism.

Whilst not expressly about culturally responsive pedagogy, Hattie's work is part of the body of New Zealand research on teachers making a difference to students' learning, including that of Māori students. Hattie's writing in the area of teacher effectiveness first came to prominence in 1999 and was further publicised in the 2002 NZCER conference *Teachers make a difference: What is the research evidence?* In a paper titled, *What are the attributes of excellent teachers?* he argues that teachers account for 30 percent of variance in student achievement across all factors, and that this is the "greatest source of variance that can make a difference" (p. 7). Hattie makes this claim based, somewhat controversially (*inter alia* Snook, O'Neill, Clark, O'Neill & Openshaw, 2009), on a synthesis of over 500,000 studies or 800 meta-analyses (see Hattie, 2009) of the influences on students' achievement. He differentiates between expert and experienced teachers, identifying "five major dimensions of excellent teachers" (p. 10). These dimensions concern the teacher's versatility and responsiveness in utilising high levels of integration of subject content knowledge; the ways the teacher guides learning; the use of monitoring and feedback; attention to the affective domain and relationships; and a focus on student outcomes that goes beyond curriculum achievement goals to develop students' mastery, self-efficacy, self-regulation and self-esteem as learners.

Hattie's analysis is helpful in the New Zealand context, but there are some implicit limitations, particularly in his selection of studies to synthesise. In any meta-analysis, parameters need to be set as to which studies are to be included. In this instance, the studies were quantitative only, and Hattie has "deliberately not included much about moderators of research findings based on research attributes

(quality of study, nature of design)" (2009, p. ix). Also, the studies are drawn from teaching contexts that differ considerably from the classroom situations experienced by primary teachers in New Zealand.

As noted earlier, Hattie's work does, however, sit within the context of Aotearoa-New Zealand researchers seeking to make a difference to Māori students' learning, and his dimensions of excellent teachers, with their reference to well integrated subject knowledge, setting challenging learning goals, well structured lessons, responsiveness to students, individualising instruction, monitoring, provision of feedback, freedom to make mistakes, engagement, a concentration on learning rather than behaviour, care for and commitment to learners, and showing emotionality, have much in common with those who write specifically on culturally responsive teaching, and who report qualitative studies, such as Hill and Hawke (2000), Carpenter et al. (2002), Alton-Lee (2003), Gibbs (2006), and Bishop (2008, 2010).

Although a small-scale, qualitative project, Carpenter et al.'s (2002) study of nine highly successful teachers in low decile schools (one Māori, one Cook Islands Māori and seven Pākehā) has much to contribute to our understanding of culturally responsive pedagogy in the Aotearoa-New Zealand context, particularly as it reports the pedagogy of primary classroom teachers. The study is titled *Kaiako toa*, which loosely translates as *champion teachers*, and focuses on an aspect of pedagogy that has links with the notion of rejection of deficit theorising, discussed earlier in this chapter, that is the teachers' beliefs and attitudes that underpinned their pedagogy. Interviews with the teachers, and with those who had knowledge of each teacher's practice, enabled identification of eleven key beliefs and attitudes that relate to quality, flexible planning and goal-setting; personal and public reflection on teaching and on self and relationships; reading children non-judgmentally and starting each day with a clean slate; having high expectations for academic success for every child; being strong in teaching core basic curriculum and creating safe emotional and physical classroom environments; extending the classroom into the community and drawing on the lived experiences of children; purposefully modelling positive learning and social interaction; and empowering children to solve their own problems. Two further

characteristics identified in this study, that are not as strongly evident in other literature on culturally responsive teaching, are the teachers' consistent seeking for professional development, and the demonstration of "an unconditional form of love for their students" (p. 6).

A significant contributor to evidence about what works to improve education outcomes in New Zealand, is the Ministry of Education's programme of iterative best evidence syntheses, and significant amongst these in terms of identifying effective culturally responsive teaching, is the work of Alton-Lee (2003) in the synthesis *Quality Teaching for Diverse Students in Schooling*. This work incorporates that of Nuthall, a long-time mentor and colleague of Alton-Lee, whose work included discoveries that "effective teaching for diverse learners requires not only a deep understanding of the processes of the mind but also of the ways in which culture, in its broadest sense, shapes students' experiences in the classroom" (2006, p. 619). These discoveries came about as part of a long term *Project on learning* (1974-2004) undertaken by Nuthall, Alton-Lee, and others, which focused on "how students' knowledge and thinking are progressively shaped by classroom activities, and how teachers influence this development" (Nuthall, 2004).

Nuthall and his colleagues explain why culture matters, identifying that outcomes for children include not only how much they are able to learn from the official curriculum, but also what they learn about their own identity, value and capability. The process of curriculum enactment itself is critical because children experience and learn culturally specific ways of participating that influence their learning and their well-being (Alton-Lee, Nuthall & Patrick, 1993, cited in Alton-Lee, 2006, p. 619).

Nuthall and Alton-Lee assert that differences in achievement do not result so much from differences in learning ability, but rather from the fact that "some students have to learn to live in two cultures; the culture of their home and friends, and the culture of the teacher" (Nuthall & Alton-Lee, 1997, cited in Alton-Lee, 2006, p. 619), whereas those students who share the culture of the teacher have less difficulty in succeeding in the classroom. Students who do not share the culture of the teacher struggle with the teacher's use of hidden and implied

meanings and assumptions (the cultural capital of the classroom) — they cannot understand or at best are guessing what the teacher means or wants of them. They may put in as much effort to learn as the child who is of the same culture as the teacher, but do not achieve as much. There are cumulative effects of these experiences. Accumulated prior knowledge that can be used to access new learning decreases proportionately by comparison with students who are of the same culture as the teacher, and the gap between children widens. That is, classrooms produce the gaps that are seen as differences in academic ability (Alton-Lee, 2006). Whilst it may be argued that differences in learning ability do play a role in student achievement (Hattie, 2009), the impact of cultural mismatch on learning cannot be ignored.

In her *Best Evidence Synthesis,* Alton-Lee draws on the work above, along with other classroom based research "about pedagogical practices that optimise student learning and achievement outcomes (including social outcomes)" (Alton-Lee, 2003, p. 11), and synthesises the findings to produce ten characteristics of quality teaching. These ten characteristics provide a comprehensive description of what culturally responsive pedagogy entails, when compared with what has been written in other contexts. In summary, the characteristics concern teaching that is focused on a high standard of student achievement, including social outcomes; pedagogical practices that promote "caring, inclusive and cohesive learning communities" (p. vi) for individuals, groups and whole classes; linking between school and students' other contexts, with parental involvement and schools' ways of making meaning explicitly articulated and taught, in a similar manner to Zeichner's (1993) ideas, discussed earlier in this chapter, regarding specifically teaching the culture of the school and engendering ethno-cultural pride.

Alton-Lee's synthesis draws on the wider field of work on effective teaching. By contrast, the work of Bishop et al. (2003) and of Gibbs (2006) focuses directly on the effective culturally responsive teacher. Both draw from overseas and New Zealand studies to identify understandings that are demonstrated by culturally responsive teachers. In this respect, they echo what Carpenter and her colleagues (2002) have to say about the importance of the beliefs and attitudes that underpin a teacher's pedagogy. The syntheses of both these writers bear reporting in some

detail as they are directly pertinent to the present study both because they are written by New Zealanders and because they are directly focused on the culturally responsive teacher.

Gibbs identifies ten characteristics of culturally responsive teachers. These characteristics are summarised and commented on below.

1. An understanding of their own beliefs, attitudes and actions towards cultural diversity among their students (p. 191)

He says that socio-cultural consciousness is essential if teachers are to be aware that "worldviews are not universal but are profoundly shaped by people's life experiences, and mediated by a variety of factors such as ethnicity, social class, and gender" (p. 191). He argues that teachers must ultimately aim to be cross-culturally competent.

2. An appreciation and fostering of diversity through their teaching and in the learning experiences they provide for students (p. 192)

Teachers take account of students' preferred ways of learning and create opportunities for students to work in these ways, such as independent and group work, as well as tasks that involve "making and testing hypotheses, predicting and verifying, evaluating, analysing and synthesising" (p. 192). The teaching space also needs to reflect and include the cultural diversity of students, and be such that students feel safe to experiment with new ideas, take risks and make mistakes.

3. A keenness to know more about themselves and about their students (p. 192)

Culturally responsive teachers make a point of seeking to understand their own backgrounds and how these influence the way they think and do things, and also of understanding the backgrounds of students, their "knowledge, skills, interests, and ways of living" (p. 192). Doing this makes teachers more able to modify teaching to respond to students' needs, interests and aspirations.

4. An appreciation that their students may construct and view the world differently from the way they do (p. 193)

Teachers recognise their own unique heritages and those of the learners they teach, how these make them who they are, and how this contributes to the ways they understand the world, and therefore, how they learn.

5. A knowledge of their students, and respect for their interests, understandings and resources which they bring to learning from their diverse backgrounds (p. 194)

Teachers recognise and value the knowledges that children bring to school and to the ways they learn. Doing this demonstrates respect for students, and helps establish meaningful relationships which assist in promoting learning.

6. Planning and teaching curricula that use students' interests and resources to meet their developmental needs (p. 194)

Teachers plan programmes of learning that recognise and incorporate the knowledges students bring to the classroom, making links between what children know already and what they are learning. They assess in ways that "acknowledge students' individuality and diverse backgrounds" (p. 194). Classroom space is organised "in ways that make students feel welcome and appreciated" (p. 194). Gibbs makes the point that knowledge of students' cultural strengths is insufficient on its own. Such knowledge must be "translated into effective pedagogy" (p. 194) if all students are to have equitable opportunities to achieve success in learning. Teachers must also use this knowledge to critique the teaching resources they select, the strategies they use and the ways in which they assess. They must make this critique transparent to students so that they too are aware that knowledge and teaching are value laden and culturally proscribed.

7. Positive expectations for students' success and achievement, and these are not determined by students' culture (p. 195)

Teachers have high expectations of students' success in learning and therefore work in ways that affirm and support student learning. Teachers "need to be aware and critically appraising of the expectations they have for their students, and how their practice is influenced by these beliefs" (p. 196).

8. High self-efficacy for teaching students from diverse backgrounds (p. 196)

Teachers who believe they have the capacity to have positive effects on students' lives and learning, teach in ways that are more likely to make this come about. Such teachers with high self-efficacy will persist in difficult situations and "generate more alternatives in curriculum and pedagogy" (p. 196).

9. Believe they are instrumental in bringing about an increased sense of personal agency in their students, regardless of cultural backgrounds (p. 196)

Teachers affirm students from all backgrounds that they are capable and have "interests, knowledge and experiences which are unique and worthwhile to their own learning and for others" (p. 196). Hence, teachers see 'what students bring to school' as valuable resources for teaching and learning rather than obstacles to this, and work in constructivist ways to build on 'what students bring'. Doing so encourages students to develop a strong sense of their own agency.

10. Socio-political consciousness to identify, and work individually and collectively to actively mitigate against inequitable practices in education (p. 197)

Being aware, politically and ethically, of inequalities that exist in students' learning is seen as an essential part of the teacher's responsibilities, and teachers work individually, and where appropriate, collectively, to bring about positive change. Teachers may see themselves as agents of change and see schools and society as inextricably interconnected. Such teachers see teaching as a "moral activity concerned with social justice" (p. 197).

Gibbs concludes that culturally responsive teachers "see their roles in terms of socio-political responsibility, and these views are often firmly established in their beliefs about the goals of education" (p. 197).

Bishop's work in the *Te Kōtahitanga* educational reform project is arguably the most significant contributor to New Zealand educators' understandings of culturally responsive teaching (see *inter alia*, Bishop et al.,, 2003; Bishop et al., 2007; Bishop, Berryman, Cavanagh, Teddy & O'Sullivan, 2007; Bishop, 2010; Bishop et al., 2010). In spite of some criticism (see for instance Openshaw, 2007; Gutschlag, 2007; Rata, 2008; Thrupp, 2008), there is substantial cumulative evidence that what Bishop and his colleagues are saying and doing

has had measureable impact on educational achievement of Māori students in the schools in which *Te Kōtahitanga* is operating. Bishop and Berryman began this project in 2001, which "aims at improving the educational achievement of indigenous Māori students in mainstream secondary schools" (Bishop et al., 2010, p. 13).

Using narratives from interviews with Māori students, their parents and teachers, along with analysis of the literature on effective teaching for diverse students—including previous work of Hill and Hawke (2000) and Bishop, Berryman, and Richardson (2001) — they developed an effective teaching profile predicated on two core understandings which effective teachers hold, and six sets of observable effective teaching characteristics.

The two core understandings which effective teachers of Māori students demonstrate are that:

a)   they positively and vehemently reject deficit theorising as a means of explaining Māori students' educational achievement levels...

b)   they know and understand how to bring about change in Māori students' educational achievement and are professionally committed to doing so. (Bishop et al., 2003, pp. 95-6)

The six sets of observable teaching characteristics are as follows.

Set 1: Manaakitanga: Caring for the person[11] (Bishop et al., p. 96)

Above all else, teachers care for students as "culturally located human beings". Bishop and his colleagues assert, based on their research data, that this is a "fundamental prerequisite for teachers, a base on which all other characteristics rested" (p. 96). This care is demonstrated through respect, which is reciprocal, compassion, understanding of the worlds of Māori students, humour, trust and confidentiality, giving of self, justice and fairness, friendliness and firmness, correct pronunciation of Māori names, culturally located actions, participation with students in a variety of ways, and passion for being in the classroom with students.

Set 2: Mana motuhake: Caring for performance[12] (p. 99)

---

[11]   This has been expanded to *Caring for students as Māori* in later iterations of the effective teaching profile. See, for instance, Bishop and Berryman, 2009; Bishop, 2010.

Such care is demonstrated daily through high expectations that are communicated frequently, clear teaching goals that are developed with students, commitment to students' learning— including teaching students how to learn, ongoing critical reflection on their own teaching, not accepting mediocrity from themselves and others, ongoing support and reward of students for effort and learning, taking personal and professional responsibility for student learning, making it clear to students what is expected and what learning involves, understanding why they do what they do—having a clearly articulated philosophy of teaching, passion for what they are teaching, adapting teaching to met learner needs, and ensuring homework is relevant and monitored.

Set 3:   Ngā tūranga takitahi me ngā mana wharehaere[13]: Creating a secure, well-managed learning setting (i.e. management issues) (p. 104)

In such a learning environment, the teacher has clear rules and consequences for quality behaviour and relationships that are negotiated with the students, an emphasis on respectful relationships and no 'put downs', excellent classroom management by way of non-confrontational strategies, "a clean, tidy, organised room" (p. 104), whānau involvement at many levels, awareness that their classroom is part of the whole school, and well planned and structured lessons.

Set 4:   Wānanga; Effective teaching interaction[14] (p. 107)

Bishop and his colleagues talk about "Culture (Big C)" and "culture (little c)" (pp. 108-9). By this they mean that across all interactions, there is evidence of culturally appropriate contexts for learning (Big C), such as knowledge and understanding of tikanga Māori and correct pronunciation; and a teaching and learning context that is responsive to the culture of the learner (little c). Teaching interactions that are responsive to the culture of the learner include drawing on the 'funds of knowledge' that students bring with them to school (González, Moll, & Amanti, 2009), co-constructing the curriculum with students where the teacher is a learner alongside them, providing appropriately framed feed-forward and feedback both academic and on behaviour, drawing on and making links to learners' prior learning, effectively monitoring so that students

---

[12]   Expanded to *Caring for the performance of Māori students* in later iterations.
[13]   This set has been called *Ngā whakapiringatanga* in later iterations. The term *setting* has been changed to *environment*.
[14]   Called *Engaging in effective learning interactions with Māori students* in later iterations.

understand what it is they should be learning and doing, and actively instructing where appropriate.

Set 5: Ako: Strategies[15] (p. 112)

Bishop and his colleagues advocate particular teaching strategies that assist in creating "culturally appropriate and responsive contexts for learning" (p. 112). The first of these is a narrative pedagogy that creates in the minds of the participants in the pedagogic process "an image of relationships that are committed, connected and participatory. Such images generate principles of an active, learner-centred education, where learning is problem-based and integrated, and where an holistic approach to curriculum is fundamental to the practices developed" (p. 113). The other strategies are co-operative learning where students work together to achieve academic and co-operative goals and skills; the use of formative assessment by teacher, self and peers, against clear and shared learning intentions, using the language of the classroom; student-generated questioning where students initiate the discourse drawing on their own cultural discourses and sense-making processes; oral language and literacy across the curriculum in an oral-rich environment that gives students the "tools they need to process their own learning"; integrated curricula that are co-constructed by teacher and students drawing on the questions and interests that are significant to the students, and that make links across learning areas that help students make sense of their learning and helps them become life-long learners; critical reflection on the part of the teacher about what guides their practice, about the practice itself and the images and metaphors they use to conceptualise it, that provides models for students to do the same; ako, or reciprocity of learning and teaching, where the teacher is the learner and the learner is the teacher; and differentiated learning where strategies and materials are matched to abilities and learning styles are taken into consideration.

Set 6: Te Kōtahitanga: Outcomes[16] (p. 114)

Bishop and his colleagues identify six outcomes that may be used to "identify whether learning is happening and achievement is improving (p. 114)". The

---

[15]   Called *Using a range of teaching strategies* in later iterations.
[16]   The term *outcomes* has been replaced by the phrase *Using student progress to inform future teaching practices* in later iterations.

first of these concerns student aspirations and goals, and whether what students say they want to achieve at school is being achieved. The second concerns student attendance and retention— whether truancy is declining, students are staying on at school and suspension figures are lower. Linked to this is the third outcome, academic engagement—students are not just attending school, they are also engaged in learning. Fourthly, Bishop et al. posit in-class/across form level [class or grade level] achievement as an outcome (this relates directly to the fact that the project initially involved secondary schools), wherein comparisons across classes show that Māori students are achieving equally with others. The fifth outcome is also couched in terms of secondary schools and refers to in-school progress from year eight baselines. This outcome is translatable into primary school contexts and concerns gathering of baseline data on entry to school (on academic and social aspects) and using these data to monitor student progress each school term. Sixthly, Bishop and his colleagues identify literacy testing as an outcome. This refers to timed-writing and cloze activity assessment that was used as a source of data as part of the *Kōtahitanga* project. In relation to this set, Bishop and Berryman (2009) identify as notable, students' desires to "know how well they were learning and their desire to be let in on the secret; that is learning in such a way that they can monitor their own progress" (p. 31).

Bishop and his colleagues have termed the operationalising of this effective teaching profile a *culturally responsive pedagogy of relations* (Bishop, et al., 2007).

Both Bishop and his colleagues, and Gibbs identify the importance of teachers understanding who they are as people and the impact their attitudes and beliefs can have on learners, and of understanding that learners may construct and view their worlds differently to the teacher and to each other. They also both identify the importance of teachers knowing their students and respecting and valuing the knowledges that students bring to the classroom and using these knowledges in classroom programmes. Both discuss the importance of the affective domain, of high expectations of success for learners, and of family and whānau involvement in young people's education. They also both see socio-political consciousness

as important in teachers identifying how to act in the best interests of students, and both argue that teachers can bring about a sense of personal agency in their students. In addition, Gibbs places particular emphasis on "teacher self-efficacy for teaching students from diverse backgrounds" (p. 196).

2.3   Summary

This chapter examines pertinent literature relating to the focus of this thesis, that focus being to identify characteristics of the inner lives and teaching practices of Pākehā primary teachers who are known to be effective in working with Māori students. The topic is important—as Penetito comments, in posing the question, *What's Māori about Māori education?*

> Learning what it means to be Māori is highly vulnerable to stereotyping and propagandising, yet can there be little doubt that schools in France, America or Japan expect their children to graduate as young people who identify as French, American or Japanese, as well as being literate, numerate and contributing members of their respective societies? (2010, pp. 267-268)

The three theoretical perspectives outlined in this chapter are predicated on teachers' beliefs and attitudes. Deficit theories held by teachers cause them to blame student academic failure on students' circumstances and cultural backgrounds. Likewise, the beliefs and attitudes that teachers have about students and their capabilities influence teachers' expectations and thereby influence subsequent student achievement. Teachers' cultural efficacy theory posits that the beliefs teachers have about their own capabilities as teachers within cultural contexts are instrumental in how they come to work with students, and how students succeed. These perspectives suggest that changing teachers' actions alone will be insufficient—for a deeper understanding of what it means to be culturally responsive we need to understand and appreciate the mediational role that teachers' beliefs play in shaping how teachers teach, and students learn.

Common themes emerge from the studies examined in this chapter, which build a picture of what culturally responsive teachers and teaching are like. These are:

a.   The importance of relationships and knowing, respecting and caring for the child as the person she or he is, and understanding that the child may view the world differently to the way the teacher does;

b.   Expecting that every child will learn and achieve academically;

c.   A learning environment in which it is safe for the child to be who she or he is and in which it is safe to make mistakes;

d.   Curriculum content and ways of teaching that value and build on the 'funds of knowledge' each child brings to school, and wherein each child 'has a say' about what it is they want to learn, where links are made explicitly between curriculum areas and with what children already know;

e.   Varied organisation for learning that takes into account children's preferred ways of learning as well as extending their repertoires. This may take the form of individual, group, whole class work depending on the situation;

f.   Recognition that teachers are learners and learners are teachers, that is, the child contributes her/his knowledge to the classroom programme and this contribution is valued;

g.   Teachers critically reflect on their teaching and take responsibility for each child's learning;

h.   The child's wider family is involved in the classroom programmes, and the class is involved it its community;

i.   There is sensitive monitoring, feedback and feed forward on academic work and on behaviour;

j.   Teachers are self-efficacious about their ability to make a difference for each child;

k.   Teachers are critical examiners of their worlds and teach children these skills as well, enabling children to be agentic; and

l.   Teachers see teaching as a calling in which principles of social justice are important.

These twelve themes are encapsulated in the *Kōtahitanga* effective teacher profile which is situated in the Aotearoa-New Zealand context; however, that profile was

developed in a secondary teaching situation. There is little evidence in the literature relating directly to effective Pākehā primary teachers of Māori children.

Finally, it is important to note that one emerging theme in the review of literature is that to appreciate the complexity of what it means to be a culturally responsive teacher inevitably draws our attention on who the teacher is, their personhood as a teacher. It is an interplay between that which teachers bring to their teaching—their "cultural scripts, self-efficacy beliefs, emotions, and personal histories" (Elawar et al., 2007, p. 568)—in short, their identities as teachers.

2.4 Research Questions

The preceding review of literature led the researcher to pose the following question:

What characterises effective Pākehā primary teachers of Māori students?

More specifically, the research asks:

- In what ways are the *Kōtahitanga* effective teaching profile sets evident in case study examples of effective Pākehā primary teachers of Māori students?

- What insights may be gleaned about culturally responsive teachers and teaching from effective Pākehā primary teachers of Māori students?

CHAPTER 3
METHODOLOGY

3.0 Introduction

This research delves into the professional lives of four Pākehā primary school teachers in Aotearoa-New Zealand who are considered to be highly effective culturally responsive teachers of Māori students. As interpretive social justice research, it is concerned with "critical enquiry aimed at informing educational judgments in order to improve educational action" (Bassey, 1999, p.39). The study is intimately connected with social justice and equity and it is anticipated that the findings may help with educational decisions in order to improve the educational outcomes of Māori children.

The chapter begins by briefly outlining the focus, research questions and overview of the research, and discusses the positioning of the study including epistemological considerations, suitability of qualitative methodology, case study research, and the researcher's subjective relationships. It considers the underlying guidelines that governed decisions relating to the design and implementation of the research, describes the research design, methods and analyses, and finally provides a summary of the overall methodology for the study.

3.1 Focus and Overview of the Research

Research questions

This study poses the question:

    What characterises effective Pākehā primary teachers of Māori students?
More specifically, the research asks:

- In what ways are the Kōtahitanga effective teaching profile sets evident in case study examples of effective Pākehā primary teachers of Māori students?

- What insights may be gleaned about culturally responsive teachers and teaching from effective Pākehā primary teachers of Māori students?

Overview of the research

Research concerned with appreciating the professional lives of effective teachers is assisted by understanding their personal practical knowledge. Connelly and Clandinin (1988) describe teachers and their personal practical knowledge:

> Personal practical knowledge is a term designed to capture the idea of experience in a way that allows us to talk about teachers as knowledgeable and knowing persons. (p. 25)

Personal, practical knowledge, they say, is in "the person's past experience, in the person's present mind and body, and in the person's future plans and actions" (p. 25). That is, such knowledge is not only in the person's mind but also in the body, and may be observed in the person's practices. The individual's personal practical knowledge is "a particular way of reconstructing the past and the intentions of the future to deal with the exigencies of a present situation" (p. 25). In describing teachers this way, Connolly and Clandinin seek to honour teachers' complex individuality.

In the same manner, wishing to honour teachers as knowing and knowledgeable, contributing and involved persons, this study focuses on four Pākehā primary school teachers in Aotearoa-New Zealand who are considered to be highly effective in being culturally responsive with Māori students. Using an interpretive qualitative paradigm, the research seeks to "understand, explain, and demystify social reality through the eyes of different participants" (Cohen, Manion, & Morrison, 2011, p. 15). Evidence and insights are gathered about these teachers' beliefs, perceptions and practices, captured through naturalistic observations, semi-structured interviews, and from analyses of teaching artefacts and personal-professional documentation. In addition, the reflections of students, their families and whānau provide evidence from which I draw situated conclusions about effective culturally responsive Pākehā primary teachers of Māori students.

3.2 Situating the Research

Positioning the study epistemologically

Denzin and Lincoln, writing of interpretive paradigms, suggest that methodology may be simply defined as "how do we know the world, or gain knowledge of it?" (2011, p. 12). The methodology of this study is qualitative in nature, and as such, it "privileges no single methodological practice over another" (p. 6). Alvesson and Skōldberg (2009) argue that:

> there is no reason to make a particular point of justifying the existence of qualitative methods, which are now well established in most social science disciplines, and even predominant in some (*cf.* Denzin & Lincoln, 2005, 2011; Silverman, 2006). (p. 7)

However, for this study, the point may be made that qualitative methodology is particularly suitable, given that it locates the researcher/observer "in the world" (Denzin & Lincoln, 2011, p. 2), uses a "set of interpretive, material practices that make the world visible" (p. 2) and has the potential to "transform the world" (p. 2).

This study is also situated in the natural settings of teachers—referred to by Tuckman (1999) and others as *naturalism* —and without intentionally manipulating these settings. In this sense, naturalism is viewed as that which "respects the differences between people and the objects of natural sciences and therefore requires the social scientist to grasp the subjective meaning of social action" (Bryman 1995, cited in Grix, 2004, p. 64). It is therefore "often aligned with the interpretive" (Wellington, 2000, p.19). This means that the researcher enters the process with a belief that there is not just one reality but, as Merriam says, realising that reality is "multi-dimensional and ever changing" (1998, p. 202).

Qualitative researchers acknowledge the "socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry" (Denzin & Lincoln, 2011, p.8). For a qualitative researcher, the aim is to "study things in their natural settings, attempting to make sense of or to interpret phenomena in terms of the meanings people bring to them" (p. 3)—in other words, to reveal "implicit meaning in a

particular situation from one or more perspectives" (Anderson & Arsenault, 1998, p. 90). Such meanings are inevitably shaped by people's cultures as well as their experiences.

Therefore, the design and implementation of this study is grounded on the assumption that:

> While it is evident that reality exists and is what it is, independently of our knowledge of it, it is also evident that the kind of knowledge that is produced depends on what problems we have and what questions we ask in relation to the world around us. (Danermark, Ekström, Jakobsen, & Karrlson, 2002, p. 26)

Suitability of qualitative methodology

Kleining and Witt (2001) suggest that:

> For psychological, social and cultural exploration *qualitative* data, in general, are *particularly suitable* as they reproduce complex relations and communicate meaning. This is also why they are so successful in everyday communication. [*original emphases*] (p. 20)

These writers also acknowledge two possible criticisms of qualitative methods. The first concern is with regard to limited sample size in case studies and focussed ethnographic situations, although this may make such studies more practical both in terms of timing and expense. The second reservation is that qualitative studies may produce, at best, what might be termed suggestive findings, which require more objective verification.

Both criticisms, they contend, are not of moment. In the first instance, sample size may be increased, and sampling procedures may be more theoretically derived, without weakening the veracity of qualitative methodology. With regard to the second criticism, these writers suggest that there is no need for further objective verification inasmuch as qualitative procedures aim to transform subjective findings into intersubjective findings (i.e., where participants agree on shared meanings), and they do this by using a range of established confirmatory techniques.

Case study research

Stake (1995) describes case study as "the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances"

(p. xi). However, case study is not seen as a research method by those writing in this field (for example, Stake, 2005; Flyvbjerg, 2011; Hesse-Biber & Leavy, 2011), but rather is described as a choice of what is to be studied, and that which is studied may be studied in a number of ways, qualitatively and quantitatively (Flyvbjerg, 2011). Although case studies are frequently used in qualitative research, Stake (2005) asserts that they are not new, but have come to greater prominence as research paradigms have shifted to what are seen as more humane or humanistic approaches.

Case research lends itself to collecting data via multiple methods, such as interview, careful observation and from documents (Merriam, 1998). This is seen as one of its strengths in that "[i]t gains credibility by thoroughly triangulating the descriptions and interpretations, not just in a single step but continuously throughout the period of the study" (Stake, 2005, pp. 443-4).

Flyvbjerg (2006, 2011) identifies what he terms five misunderstandings that have become orthodoxy concerning case study. These misunderstandings have erroneously, in his view, claimed that case studies cannot provide reliable information beyond the studies themselves and may only be useful in the early stages of investigation to provide hypotheses that must be tested using a larger number of cases (Flyvbjerg, 2011). Flyvbjerg argues that it is wrong to see case study as a pilot and that "[m]uch of what we know about the empirical world has been produced by case study research" (p. 302).

Cohen et al. (2011) describe the strength of case study as providing:

> … a unique example of real people in real situations, enabling readers to understand ideas more clearly than simply by presenting them with abstract theories or principles... Case studies can penetrate situations in ways that are not always susceptible to numerical analysis. (p. 289)

In this regard, Patton says "[a] case study should be sufficiently detailed and comprehensive to illuminate the focus of inquiry without becoming boring and laden with trivia. A skilfully crafted case study reads like a fine weaving" (2002, p. 450). In the present study, attention is given to honouring the ecological contexts in which these case studies are situated.

Researcher's subjective relationships

Research that engages teachers is inevitably relational in nature. Clandinin and Connelly (1998) comment that:

> Each participant in the landscape, in the parade, has a particular place and a particular set of stories being lived out at any particular time. Our influence in the landscape, in the parade, is uncertain. We cannot easily anticipate how our presence, our innovations, our stories, will influence other stories. The parade proceeds whether we wish it to or not. (p. 161)

Inevitably, in qualitative studies, there is a tension between subjectivity and objectivity. Essentially, this relates to the nature of the relationship between the researcher and participants, and on a second level with the evidence which is presented. The nature of relationship concerns the degree of distance between researcher, participants and evidence, and in qualitative research this involves objectivity as well as subjectivity. Penetito (2004), citing Skutnabb-Kangas (1981, p. xiii) says "the only kind of objectivity one can aim for is to attempt to describe as openly as possible one's own position and the criteria one has adopted, instead of being neutral" (p. 180). He adds:

> I would go further and say that only those with an intellectual commitment to a discipline and no responsibility beyond the university can afford to espouse a value neutral position on research. Of course this does not mean such researchers are neutral; what they do is claim that they are objective and again, by another feat of magic, suppose that objectivity is to be preferred to subjectivity. The crucial method for achieving objectivity is distance, but social science is about people; how does one become objective without being detached? Detachment is the problem; not objectivity or subjectivity. (p. 180)

Scrivener (2000) suggests that the researcher needs to violate:

> … the canon of the controlled experiment, which calls for objectivity and distance. The [researcher's] relation to the situation is transactional. The situation is shaped, but in conversation with it, so that his [*sic*] own models and appreciations are also shaped by it. (para. 22)

In doing this, qualitative research becomes transactional inasmuch as change brings change, and is ever-changing—as information is revealed by participants, for instance, this influences that which has already been communicated as well as that which is yet to be revealed. In other words, the process becomes dynamic rather than static and controlled; is relational and "characterised by a concern for

the individual... to understand the subjective world of human experience" (Cohen et al., 2011, p. 17). Such situational transactionality means, as Denzin and Lincoln (2011) comment, that "the colonial concept of the subject (the object of the observer's gaze) is no longer appropriate [but that] observers now function as collaborative participants" (p. 416).

Kleining and Witt (2001, pp. 9-10) suggest four operational rules which have applicability in this study.

Rule One: "The researcher should be *open to new concepts* and change his/her preconceptions if the data are not in agreement with them."

Rule Two: "The *topic* of research is preliminary and *may change* during the research process." It is only known after being successfully explored.

Rule Three: "Data should be collected under the paradigm of *maximum structural variation of perspectives*". There should be a multitude of *different* points of view, as different as possible: methods, respondents, data, time, situation, researchers etc.

Rule Four: "The analysis directs itself toward discovery of *similarities*". It looks for correspondence similarities, accordance, analogies or homologies within these most varied sets of data and ends up discovering its pattern or structure. Completeness of analysis is required. (*italics in original*)

Culturally specific guidelines underpinning the study

There is much advice in the literature as to the principles and underpinning guidelines which ought to be reflected in qualitative research (see, for instance, Bullough & Pinnegar, 2001; Patton, 2002). Relevant to this study, Smith (2003) identifies what she refers to as "culturally specific ideas" (p. 119) which, although "not prescribed in codes of conduct for researchers... tend to be prescribed for Māori researchers in cultural terms" (pp. 119-120). In developing and implementing this study, I, although not Māori but as someone working with Māori students and parents, used these seven culturally specific ideas to guide this study. Methodologically I wanted to demonstrate "respect for and protections of the 'rights, interests and sensitivities' of the people being studied" (p. 119). Each of Smith's ideas is discussed in turn in the following sections.

"1.   Aroha ki te tangata (a respect for people)" (p. 120)

The principle behind this guideline concerning respect is that methodologically I sought a means of allowing others to speak about the meanings they construct in a way that is self-determining. In the context of this study, respect for people entailed a number of things, the first of these being a search for the positive. The research questions, when translated into interview questions, are couched to elicit responses about the good things that the teachers do, and in the information sheets for participants I included the statement, "The purpose of the study is to find out the strengths of the teachers and the positive things that they do in their classrooms. No questions will be asked that could elicit negative comments about the teachers". This may be likened to the approach taken by appreciative inquiry (AI), that "emphasizes building on an organization's assets rather than focusing on problems" (Patton, 2002, p. 181). Michael (2005) describes it, in part, as 'discovering the best'. Indeed, Cram mounts a case for this approach involving Māori, given that much previous research has focussed on the negative, or what is 'wrong'. She says:

> Rather than focusing on what is wrong, AI practitioners ask affirming questions and encourage participants to focus on what works. The aim of the... AI Cycle is transformational change, sourced from collaborative inquiry with participants. AI is compatible with Kaupapa Māori concerns that whānau strengths be recognised and built upon in order to facilitate whānau ora (wellness). (2010, p. 1)

In this study, respect for people also involved being aware that I was coming in to other people's spaces, whether it was their classrooms, homes or workplaces, that I was asking for their time and information, and for the teachers in particular, asking them to open up their practice to scrutiny.

"2.   Kanohi kitea (the seen face, that is present yourself to people face to face)." (p. 120)

This guideline concerns the researcher fronting up to those involved in the research rather than only communicating by letter, email or telephone. In contexts where aspects of research, such as interviews, might be undertaken by research assistants, it requires the leaders of the research to present themselves to the people involved. In my case, I made initial contact by telephone but followed this up soon after with visits in person to the teachers and their principals. I had also made provision to attend board of trustees meetings and to meet with the schools'

kaumātua, but in all cases the principals undertook the communication with their boards and kaumātua. I kept in regular contact with the principals during my visits to the schools during the observation period by calling in to their offices while I was there. Because I spent time in the schools' staffrooms at break times, and was in the playground with the teachers when they were on playground duty, I also talked with principals then.

"3. Titiro, whakarongo... korero (look, listen... speak)." (p. 120) Waiting to speak, ask a question, or offer an opinion is the basis of this advice. This applies to all aspects of the research process—interviews, observations, and analysis of artefacts. During the interviews with all participants, I was conscious of keeping my voice to the minimum and letting the participants speak uninterrupted. In many cases, in the transcripts of the interviews with the teachers and parents, there are very brief questions or comments from me followed by as much as two pages of talk by the participant. It was only after significant silence during interviews with the children that I prompted or re-worded a question to elicit a response. During observation periods, I would make verbatim notes of things said or actions observed, and make a note in the right hand column of my notebook about what this might be an example of, but would wait until I had observed for a significant period of time before I asked the teacher if this was indeed what the example was. Sometimes I erased these comments once I had had longer observation time. In other instances, I put an asterisk by a comment as an indicator that I needed to come back to this note later on once I had listened and watched some more. By doing this, I was trying to ensure that I did not make hasty judgements about teachers' practice and that I was co-constructing knowledge with them.

"4. Manaaki ki te tangata (share and host people, be generous)." (p. 120) In traditional Western research paradigms, this practice may be controversial. An ethical principle of research in such contexts is that the researcher should not be seen to be offering gifts or favours to participants as this may be seen as inducing them to participate for gain. In the Māori context, as part of respecting people (guideline one) and not trampling on their mana (guideline six) being generous to people by providing food, help and care/manaakitanga is the norm. I discussed

with each teacher whether I should take food to share when I went to interview parents, and where the interviews took place at school, I provided food and drinks. I also took food to share for lunch most days I went to classrooms to observe. I was also mindful of the notion of reciprocity (discussed elsewhere) and when the teachers asked for help or advice, I provided it. This took the form of information about teacher scholarships for university study, acting as a referee for job and scholarship applications, lending books and articles, and in one case proof reading the teacher's Masters thesis. In one instance, with a parent who had been supporting a child at home with school work, I photocopied and posted to her some material about ways parents can help their children with literacy. Another parent had a son who had broken his leg and was finding it difficult to have a shower without getting the plaster wet. I had at home, a waterproof shield that was designed for this purpose and I gave it to the woman for her son to use.

"5. Kia tupato (be cautious)." (p. 120)

This guideline links with guideline three, and concerns not making hasty judgements nor coming to conclusions without reflection. This guideline of exercising caution reminds the researcher not to construct hasty meanings which may preclude cultural considerations. It also involves seeking advice when the researcher is uncertain or is moving into unfamiliar territory. I have described above the kinds of caution I practised, and as well, I sought the advice of each teacher about the best ways to contact, visit with and talk with the parents and children whom they selected for me to interview. The teachers knew these people well and could provide sound advice.

"6. Kaua e takahia te mana o te tangata (do not trample over the mana of people)." (p. 120).

Guidelines six and seven have elements in common. Every individual has mana, and someone conducting research, although they may have specific kinds of knowledge that participants do not have, must recognise that participants have knowledge and wisdom of their own equal to, or of greater significance than, that of the researcher. People must be valued, as per guideline one, and the researcher must be careful not to devalue or belittle participants. I was careful during all contacts, to maintain the mana of participants, whether it was a significant koroua, such as Ernest, or a six-year-old child. This I did by speaking with them

respectfully, listening to them carefully and valuing what they had to say. In the context of the classroom, I was careful to maintain the mana of the teachers as the prime adult in each setting, and tried to make sure I did not say or do anything that went against the established practices of the classroom—whether it be 'shoes off', where to sit, how to access equipment, or how to let a child know that they were not doing what they were supposed to be doing.

"7. Kaua e mahaki (don't flaunt your knowledge)." (p. 120).

This guideline concerns power relationships in research and also knowing that it is appropriate to keep your mouth shut at times. Haig-Brown (2003) has a similar caution concerning 'respectful research', which involves "taking power relations between study participants and academics seriously" and recognising that the researcher should not assume they have a role as 'expert' (p. 416). As discussed above, researchers may have certain specialised knowledge, but this does not mean they know more than participants. It is considered to be showing off if one makes one's knowledge or qualifications known inappropriately. In many Māori contexts, Pākehā knowledge and qualifications are not considered to be as important as humility, relationships between people, and respect for appropriate practices. Although the information provided for participants identified that this research was for a thesis, as is required by the University, I made a point of talking about it with people as research to find out what it was about the teachers that made them effective in teaching Māori children.

In summary, and consistent with Bishop's (2011) notions of teacher involvement in interviews as stimulus-recall and co-construction conversations (p. 9), this study's qualitative, interpretivist methodological approach afforded participants the opportunity to co-construct meaning about their experiences when providing culturally responsive learning opportunities for Māori students. In doing so it honours the guidelines provided by Smith (2003).

3.3 Research Design, Methods, and Analyses

Selection of participants

Teacher participants

Following the granting of ethical approval by the School of Education Ethics Committee, participants were selected using purposive sampling, which "involves

making choices about cases or settings according to some initial prespecified criteria" (Hardy & Bryman, 2009, p. 635). The prespecified criteria were that the teachers were Pākehā and were recognised as effective teachers of Māori children.

At my request, potential teacher participants were identified by School of Education staff (particularly Māori lecturers and school advisers) who had encountered teachers who met this description. Using the model developed in *Te Toi Huarewa* (Bishop et al., 2001), a triangulation process, involving the University staff member and the school's principal, confirmed that the teachers were effective teachers of Māori children. This process is derived from Ladson-Billings' (1994) work with successful teachers of African American children. A further consideration in selection was the participants' proximity to the University, given that regular and frequent visits to the teachers' classrooms were to be part of the study.

Seven teachers were identified, four of whom were teaching in Hamilton City. These four teachers represented a mix of age and experience as teachers, and as well, they were teaching at different levels of the primary school. In discussion with my Chief Supervisor and in cognisance of these criteria, it was decided that four teacher participants would be sufficient for the study, and that I should approach these four teachers about participating, given that having participants who worked relatively close to the University would enable me more readily to fit visits to their classrooms around my other university work. All four were known to me. I had known both Liz and Michelle when they were on the staff at the University of Waikato and had met Jan and Damien when they were student teachers. All four had on occasion returned to the University to be guest speakers at lectures in Professional Practice and other papers in the primary teacher education programmes.

Next, I contacted the teachers' principals to confirm that they were indeed effective teachers of Māori children. With two whom I knew personally, I did this by telephone, and with the third, I discussed the matter during a visit to the school made in relation to a practicum[17] matter. Because two of the teachers were in the same school, only three contacts were necessary. All three principals assured me

---

[17]   Practicum refers to supervised student teacher placement in schools.

that the teachers were effective teachers of Māori children, all three were aware of some of the work in the *Te Kōtahitanga* project, and two were interested in ongoing conversations about this work.

Initial contact with the potential participants was made by telephone call to their schools, to sound them out about their interest in the project. Because I already knew the teachers, I felt the informality of a telephone call was appropriate. I had also had telephone conversations with each of them in my role as coordinator of primary practicum placements for the University, so a telephone call from me was not unexpected. This was 2004, a time when teachers did not yet have laptop computers or ready access to email at school. The calls were made at times of the day when I anticipated the teachers might have time to talk—that is at lunch break or after school. I was careful to make it clear that they should not feel under any obligation to participate, and that they could say 'no' if they were anticipating busy times ahead in their schools.

All four expressed interest in the project and I followed up the telephone conversations with an information letter which described the project and the research question, identified what it was they would be letting themselves in for, confidentiality and the use of information collected, outcomes of the research and their rights within the study, including the right to withdraw. I made it clear that the purpose of the study was to find out the strengths of the teachers and the positive things they did in their classrooms, especially as they relate to teaching Māori students, and that no questions would be asked that could elicit negative comments about them.

Bearing in mind the concept, described in Chapter 1, that there can be no intimacy without reciprocity (Oakley, 1990, p. 49), I prefaced the formal information part of the letter with a little about my own background and teaching career. I included a yellow Consent to Participate form and a blue form to gather initial data about the teachers' current class level, role in the school, age, years of teaching experience and the schools at which they had previously taught, ethnic identity and contact details. The form also sought the teachers' preferences for when and where they would like the initial interview to take place and their preferred address for correspondence relating to the project.

Along with this material, I included copies of the initial interview schedule which contained the questions to which I hoped to elicit responses, and an indication that the questions might not be asked in the order they were printed and that, in fact, some might not be asked directly, depending on the nature of responses to earlier questions. Such a process allows for the interviewer to be "as traveler, which follows from a postmodern perspective on knowledge construction, the interview is a conversation in which the knowledge is constructed in and through an interpersonal relationship, co-authored and co-produced by interviewer and interviewee" (Kvale & Brinkmann, 2009, p. 173), while at the same time seeking to "guard against simply producing the texts [the interviewer] had expected" (Polkinghorne, 2007, p. 12). Furthermore, as identified by Oakley (1982), Shopes (2011) reminds us, "sometimes, meaning can be construed from what is not said, from silences in an interview" (p. 458).

Parents and children

In the material mailed to teachers, I had included a draft newsletter to parents that explained the project, which the teachers could adapt for their own use in informing parents as to who the extra person would be in the classroom over the period of the study, and the list of potential interview questions for parents and for children. A stamped, addressed envelope was included for return of the forms. Parent and student participants were identified by each teacher and the teachers made initial contact to describe the project and to seek an indication of willingness to participate. This was done informally when the parents were in the school delivering or collecting their children, and in some cases via telephone. I followed this up with information letters designed for parents, and initial data and consent forms, and assured them that their anonymity would be protected by the use of pseudonyms. I felt it was important for all children, not just the older ones, to give their consent, as well as have their parents consent to their participation, so I prepared separate consent forms for children. In some cases, these were filled out by the parents but, for the most part, the children completed them. I wanted to avoid the criticism made by Christensen and James that "[w]hile researchers generally seek parental and school consent for children to participate in classroom-based studies, the children themselves are still relatively passive in decisions" (2008, p. 31). Gollop speaks more specifically about consent forms,

advising that even very young children can tick a 'yes box' on a consent form once they have had the contents of the form explained to them, and that this "gives the children a sense of being actively involved in the research process" (2000, p. 25).

Kaumātua and Boards of Trustees

My initial proposal included provision for attendance at board of trustees meetings to describe the project and answer questions, and the alternative of an information sheet for boards, similar to that for teachers. Also, provision was made for separate meetings and ongoing communication with the schools' kaumātua (for those schools that had kaumātua), along with information for the wider staff of the schools via means considered most appropriate by the principals. In all three schools my attendance at meetings was not considered necessary, and the principals informed boards and staff through their usual mechanisms.

Evidence collection timeline

Data gathering took place across the period October 2004 to August 2006, fitted around my roles as academic leader and teacher at the University. Initial interviews with three of the teachers (Jan, Damien and Michelle) were conducted in the latter part of term four of 2004, but Liz's workload that term meant that she was not interviewed until term one of 2005. Classroom visits and observations began in term four of 2004 in Michelle's class. Michelle and her principal were keen for me to capture the nature of that particular class, which had jelled particularly well, bringing together as an effective community of learners, some students who had initially demonstrated very challenging behaviour. I focussed on visits to Michelle's classroom, and interviewed students and parents during that term, leaving the start of visits with the three other teachers to early 2005.

I made some further visits with Michelle and her new, 2005 class, beginning with attendance at her meet the teacher evening, and visited until June. I had gathered a substantial amount of rich data about Michelle's practice as a teacher from the 2004 visits, so we felt that large numbers of visits were not necessary in 2005. Michelle took leave from teaching in the latter part of the year, to care for a family member, and in 2006 moved to a new school a considerable distance from

Hamilton. I visited with her there for two days, observed in the classroom and interviewed her about her assessment practices and about evidence that children in her class were learning.

During term one of 2005, Damien won a deputy principal position at a school outside Hamilton, and he began teaching there in term two. He was willing to continue his participation in the research at his new school, and I wrote to the principal of that school requesting permission to do this. He telephoned me to let me know that he was happy for this to happen, that the research sounded "very worthwhile" and that the interviews with parents and children could take place once Damien had settled in to his new role.

Classroom visits ceased in August 2006 when the evidence appeared to be sufficiently consistent and dependable (Polkinghorne, 2007). I had spent between ten and twelve full days observing in each teacher's classroom, and, had made visits to the schools and to parents' homes or workplaces to conduct interviews with teachers, parents and children. I had attended other events in schools, such as meet the teacher evenings and farewells to staff who were leaving. I had observed each teacher work with two different classes of children, and in Michelle and Damien's cases, with three. Each teacher was interviewed twice in a formally arranged manner, and in Jan's case three times[18]. The first interview is described above, the second concerned the teachers' assessment practices and evidence of children's learning, and was an open-ended conversation that simply began with the statement 'Tell me about your assessment practices—the ones that are school-wide and the ones you use in your class', and developed further into discussion of the specific data gathered about the children from the class whom I had interviewed.

In Jan's case, I interviewed five children and five parents/caregivers; in Michelle's, five students and three parents. In Liz and Damien's situations four and three children respectively were interviewed, but in both cases, despite efforts by the teachers in contacting parents and attempts at setting up interviews, only one parent was interviewed from each school.

---

[18]   Jan had indicated she was resigning from teaching, so I interviewed her about the progress of the children in her class at the point where she had tendered her resignation, and interviewed her again after she had completed that term.

Methods

Semi-structured interviews

Kvale and Brinkman say that:

> The qualitative research interview attempts to understand the world from the subjects' point of view, to unfold the meaning of their experiences, to uncover their lived world. (2009, p. 1)

Because such an interview invites communication, expression, and explanation, it is essentially dependent on relationships. Moustakas (1995, cited in Patton, 2002, p. 8) suggests that such a relationship involves three processes: being-in, being-for and being-with.

Being-In. This positions the researcher in another's world, resisting selecting, interpreting, advising or instructing, but allowing the voice of the other to be heard in the fullness of its expression.

Being-For. This involves the researcher not just identifying with and appreciating the views of the other but also being able to advocate for them when others may misrepresent or misinterpret what they are expressing, feeling, or intending.

Being-With. This includes identifying with and appreciating the views, feelings and actions of others, but also allows the researcher to express their views, feelings and actions. Sometimes these may not harmonise with the other's, but the nature of the relationship of *Being-With* means that there is a sense of joint commitment to work with these ideas, feelings and actions.

In this study, such relationships were significant. As noted earlier, I knew all four teacher participants prior to commencing the research. Two had been colleagues and the other two were student teachers whom I had known reasonably well when they were at university. I knew their worlds theoretically and to a certain extent, practically, from my own life as a primary teacher and teacher educator, and as the study progressed, I became more familiar with their day-to-day teaching worlds, and my relationship with each one grew closer. Being-in their worlds meant I did not do much talking during the interviews. The interview transcripts show evidence of a short comment or question from me followed, in some instances, by pages of talk from them.

The interviews and my visit time conversations with the teachers also involved me in being-for the teacher participants. Active advocacy on behalf of the teachers came in the form of acting as a referee when applying for other positions or for scholarships for university study. In a more passive sense, I provided information that enabled the teachers to advocate for themselves, such as seeking support for more direct Masters thesis supervision, and ways to word tricky conversations they needed to have with senior staff. Each of the teachers, on different occasions, asked me for advice or for information, for instance about enrolling in University papers, for information about the *Te Kōtahitanga* project, or for things to read in relation to their work or university study. I also found myself being-with the participants in the interviews and conversations, empathising in times of stress, sharing my own experiences that were similar to theirs and identifying with their feelings. These notions of being-in, 'being-for, and being-with are also linked to the notion of reciprocity—sharing or giving of oneself to the participants.

Rubin and Rubin (2012), in their book *Qualitative Interviewing: The Art of Hearing Data*, discuss interviews as conversations, describing the responsive interview as an extended conversation (p. 95). The interviews with these teachers, with the parents, and in some cases with the children, were extended conversations roaming over the starter questions (see Appendix A) as well as other related and not so related topics.

In all cases, the teachers elected to have the interviews in their classrooms after school, although Damien initially selected a small interview room in the school's administration block. It soon became apparent that being in his classroom would make it easier for him to illustrate aspects of his practice, by referring to the things that were on the classroom walls and to the furniture and physical layout of the room, so we moved to the classroom part way through the interview.

Michelle's first interview was interrupted by the cleaner coming in and using the vacuum cleaner. This meant that some of the voice recording was difficult to hear, and I had to ask Michelle to fill in what was said, when I returned the transcript to her. Michelle's second interview was conducted in a resource room at the school where she was by that time deputy principal—the teacher with

whom she job-shared the classroom teaching was taking the class, which freed her up to talk during school time.

Interviews were recorded on a digital voice recorder and transcribed in full by a professional transcriber. I read through each one carefully, whilst listening to the recording, and made amendments where necessary, such as to the spelling of names and to the phrasing and placement of punctuation, then mailed copies to the participants (teachers, parents and students) for checking and correcting.

Observations

Angrosino and Rosenberg (2011) make the point that:

> Observation-based research can certainly play a role in the pursuit of an agenda of human rights-oriented social justice, if only by producing vivid, evocative descriptive analyses of situations… that can serve a consciousness-raising function. (p. 474)

In critiquing the relevance of observational practices in current and future research, these writers suggest that:

> … the observation-based researcher will be able to provide a rounded account of the lives of particular people, focusing on the lived experience of specific people and their ever-changing relationships. (2011, p. 476)

As noted above, I spent between ten and twelve full school days with each teacher, being part of the classroom programme, taking groups for reading, writing, mathematics, games outside the classroom, and joining in with all the usual class activities. Although not intended as a participant observation study of the kind described by Alvesson and Skōldberg (2009), over time I became a participant in the four classrooms. In all, each teacher was observed in their teaching context for around 100 hours.

At the same time, I always had my spiral bound observation notebook with me, even when helping with sports and physical education outside the classroom. The pages of the notebook were ruled in two columns, the left hand one for notes about what I saw and verbatim recording of teacher and child statements, the right hand for my annotations and comments. I had in the back of my mind the headings of the six sets of teacher characteristics in the *Kōtahitanga Effective Teaching Profile* (KETP), but did not want to adhere solely to these. Whilst some annotations in the right hand columns of the notebook said things such as 'feed

forward behaviour' (a specific from the KETP set concerned with teaching interactions), others concerned things such as 'use of humour,' 'teachers are fallible', 'discursive classrooms', 'is specific about reasons for doing' (in relation to the content of reports to parents), 'co-construction', 'ako', 'chn know their cultures are valued', and 'Jan doesn't say "you're wrong', or "no"'(in relation to children's responses to questions).

Once I had made several observation visits with each teacher, I became aware of similarities between the teachers' practice, and began to note these in the right hand column as well, from small things such as 'uses white board as reminder pad', and 'uses electronic timer for activities', to more sophisticated practices such as 'use of complex language', 'referring to class written rules regularly (all teachers)'. Later, when I was searching the observation notes for examples to include in the case studies in Chapter 4, I made further annotations in this column, such as FFB (feed forward behaviour), 'self-assessment', 'chn how to lrn' (teaching the children how to learn) (see Figure 3.1).
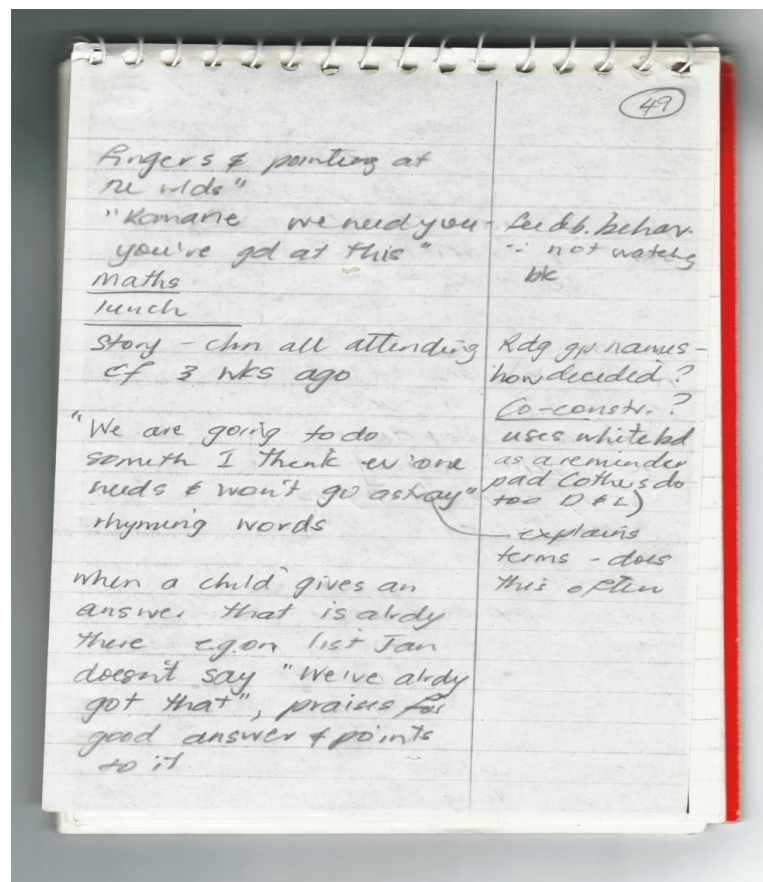
Figure 3.1: Sample page from observation note pad

I also had with me during each visit, a hardback exercise book which I used as a form of process diary and for notes such as which children or parents I might interview, and their contact details, and events happening at school that might impact on opportunities to observe. On some occasions, this book was open when something occurred that I wanted to note down, such as interactions between teacher and child, and they were recorded here rather than in the spiral note pad. The spiral note pads each contained 40 pages (80 sides), and I used both sides of each page for my notes. I had one book for each teacher and all of them were full, or almost full, by the end of the observation period.

Artefacts and document analyses

Patton (1990) notes that document analysis provides valuable information about decisions, and informs the researcher as to what might be important aspects to probe during interviewing. Whilst artefacts and documents analysed for this study were few in number, some of them were significant, in particular, the philosophy statements and co-generated class rules that all teachers had displayed in some manner in their classrooms, and the assessment books or other record systems that were used as the basis for discussion in the second interviews, which focussed on evidence that children in the teachers' classes were learning. I made notes in my observation book about the philosophies and rules displayed in the classrooms and talked with the teachers about these. We looked at the assessment records together during the interviews.

Pilot testing

The literature says that "[p]ilot or vanguard studies provide a good opportunity to assess feasibility of large full scale studies" (Thabane et al., 2010, p. 10), and this is no less important for qualitative research (Denzin & Lincoln, 2011), and specifically when conducting observations (Angrosino & Rosenberg, 2011), interviews (Silverman, 2001, 2006), and case study research (Yin, 2003).

A pilot test of the documents for teachers, parents and children was undertaken prior to the study proper (information sheets, consent forms and interview questions). The purpose of this was to develop wording that would be readily understood by the participants. Georgina, a colleague with whom I had taught previously, who was recognised as an effective Pākehā teacher of Māori children,

agreed to help me with this. Georgina was working as a specialist teacher, part-time, with small groups of children, so was not someone I could include as a participant in the study itself, because I wished to focus on teachers who taught their own class full time, in the manner that is typical in New Zealand primary schools.

I drafted documents, using as a guide those that were used in the *Kōtahitanga* interviews (Bishop et al., 2003) with year nine and ten students and their parents, and discussed these with my supervisors, along with the questions to be asked of teachers. I met with Georgina in her classroom after school and sought her views. She suggested simplifying the documents significantly, particularly the information sheets. With her amendments, these became the documents that were used in the pilot study and in the study itself.

Analyses of evidence

Analyses

Deciding on a framework for analysis of the data that had been collected took some time. From the start, my preference was to present the data about each teacher separately from the discussion of that data, in the form of narrative case studies. This involved, as Rice and Ezzy (1999, p. 258) comment, "careful reading and rereading of the data [to identify] form[s] of pattern recognition within the data, where emerging themes become the categories for analysis" (Fereday & Muir-Cochrane, 2006, p. 82). I wrote an initial case study about Michelle, where I attempted to triangulate her description by writing about what she had said about herself and what I had observed, and what children and parents had said about her. I used the following sub-headings, although I did not complete the writing:

> Michelle's background;
> Michelle's sense of social justice;
> Michelle's advocacy for children;
> Michelle's teaching approach;
> Michelle's reflection on her practice;
> Touch and overt expressions of love in Michelle's relationships;
> Michelle's preference to teach alongside another adult;

What students say about Michelle; and

What parents say about Michelle.

The first five of these developed as a result of my reading of the literature on effective teachers and on culturally responsive teachers (see Chapter 2). At the time, these headings seemed to encapsulate the significant characteristics of effective teachers, and under each heading I attempted to include examples of practice that identified Michelle as a teacher who had actively rejected deficit thinking about Māori learners and their families, and who demonstrated her knowledge and inclusion of things Māori in her personal and teaching interactions; her classroom environment; and professional practices such as assessment and reflection.

The sixth sub-heading, touch and overt expressions of love in Michelle's relationships, had become evident to me as I read and re-read the interview transcripts and observation notes about each teacher, well prior to beginning writing. Data about hugs and expressions of love began to leap out of the pages of these documents. At the same time, it became obvious that working on a relatively full time basis with another adult was something that all four teachers had commented on in terms of their own feelings of effectiveness as teachers. That is, they all indicated that they felt they were more effective as teachers when they had someone else with whom they shared aspects of the teaching of their classes. These latter themes did not seem immediately evident in the literature, and I added them as features of my data analysis.

Eventually it became apparent that these headings were not serving my purpose. I felt I was repeating, in several sections, some aspects of what the literature had to say about culturally responsive teaching, but still not painting a full picture of Michelle as a culturally responsive teacher. I re-read the material I had written and repeatedly compared it with the KETP, to check that what I was writing was describing a culturally responsive teacher. It was then that I realised my framework was staring me in the face. In developing the *Kōtahitanga effective teaching profile*, Bishop and his colleagues (2003) had analysed the literature on effective teaching and culturally responsive teaching. I could use the profile, even though it was developed with secondary school teachers in mind, and add to it my

findings about touch and love, and about working with a colleague. This gave me nine sub-headings for the case studies: the teacher's background, the six KETP sets of characteristics, plus my two themes. Thus began another in depth analysis and coding of the data.

Coding

Coding the data was a lengthy exercise in spite of there being many examples of classifying and coding frameworks for qualitative data (see, for instance, Bernard, 2000; Strauss & Corbin, 1998; Miles & Huberman, 1994). The process was characterised by what has been referred to as "qualitative data 'wrestling'" wherein the process of:

> …constant comparison, originally developed by Glaser and Strauss (1967)… begins with reasonable codes, categories, and themes—an emerging theory—suggested by the first instance of narrative text (or any observation). The next instance is evaluated—or compared—with reference to the emerging theory. It may or may not fit, and revisions may be necessary. The next instance (source of data) is similarly compared to the tentative theory. (Suter, 2012, pp. 351-352)

Given this, I allocated a different colour to each of the nine themes and proceeded to trawl through the first teacher's interview transcripts (teacher, parents, children), observation notes, and documents such as her philosophy statement, for evidence of each theme. I did this one by one, firstly highlighting in blue all examples that described the teacher's background and then wrote that section of the case study. I followed this with yellow for the teacher's care for people, and wrote that sub-section, and so on. By the time I had finished writing the case study, I had read each of the documents at least nine times. Many elements of the documents were highlighted in several colours as they provided examples of more than one theme. This process was repeated for each case study.

Validity and reliability

Patton (2002) asserts that there are "[n]o straightforward tests [which] can be applied for reliability and validity" (p. 433) in qualitative research. Validity and reliability are fundamentally dependent on research rigour. "Rigor is described as demonstrating integrity and competence within a study" (Fereday & Muir-

Cochrane, 2006, p. 82). The notions of validity and reliability are contested within qualitative paradigms, leading many writers to use "more appropriate terms, such as, quality, rigor and trustworthiness (Davies & Dodd, 2002; Lincoln & Guba, 1985; Mishler, 2000; Seale, 1999; Stenbacka, 2001)" (Golafshani, 2003, p. 602).

While this study focussed primarily, though not exclusively, on four participants, Patton (2002) argues that "(t)he validity, meaningfulness, and insights generated from qualitative inquiry have more to do with the information richness of the cases selected and the observational/analytical capabilities of the researcher than with sample size" (p. 245). The sample size for this study allowed for the gathering of rich information which, when coupled with the processes of triangulation of methods, sources, analyses and theoretical perspectives (Patton, 2002), ensured that the veracity was enhanced.

Kazdin (2003) distinguishes between five types of validity in qualitative research. These are descriptive validity (which refers to the factual accuracy of a researcher's account), interpretive validity (the meaning of that which is described is accurately conveyed), theoretical validity (the extent to which the explanation of phenomena or experiences harmonise with the evidence), internal validity (the extent to which the findings may be attributed to the evidence alone and not other confounding variables), and external validity (the extent to which the findings may be generalised to other teachers and settings). Each of these was addressed in the research rigour at the design stage, implementation, and writing and reporting stages. Furthermore, the research integrity and robustness was strengthened by the underpinning, culturally specific guidelines (Smith, 2003).

Rigour during design phase
Because the focus of this research concerns teachers of Māori children, and the data gathering phase included interviews with Māori children and their parents/caregivers, during the design phase of the project I investigated the literature on kaupapa Māori research and research in Māori settings (*inter alia*, Bishop, 2008; Bishop & Glynn, 1999a, 1999b; Glynn, 1997; Smith, 2003). I was cognisant of the need to honour Māori ways of doing things in the manner that the research was conducted, but I was also aware that the contexts in which the

teachers were working varied considerably, and that there would be variations in their practices because of school-wide policies and expectations. As discussed earlier, provision was made for ongoing consultation with the schools' kaumātua, should this be considered desirable by principals and boards of trustees.

I was also conscious of what the literature says about reciprocity, and about the ecology of the classroom (see, for example, Bronfenbrenner, 1979; Ellison, Boykin, Towns, & Stokes, 2000), and was aware that I should not disaggregate the components of classroom life and teacher practices, but rather attempt to observe and record aspects of these as wholes (Clandinin, 2007; Denzin & Lincoln, 2011). I was aware from my own life as a primary school teacher that it would not be possible to be an impartial observer in the classrooms and schools. Children notice new adults who come into their places and spaces (Christensen & James, 2008). "Children are curious about the presence of the researcher. Even when the researcher does not approach them, children sometimes approach the researcher" (Bamba & Haight, 2011, p. 165).

I was aware too, that for teachers, having another adult in the classroom can be seen as a bonus and that I would likely be called upon to assist with aspects of the classroom programmes, and that I should be prepared to do this. Aubrey, David, Godfrey, and Thompson (2000), for example, suggest that in ethnographic research, "researchers… can contribute to the ongoing life of the setting as 'an extra pair of hands'" (p. 117).

A further consideration was the need for flexibility in the timing of visits to the classrooms. I was aware, again from my own experience as a teacher, that the best laid plans for a school day can change for a variety of reasons and that I would need to be prepared to re-book visit times if circumstances changed, and that this might even happen once I had arrived at a school for a visit. This is an example of Smith's (2003) guideline one, described earlier.

Rigour during research implementation phase
As indicated in the previous section, a number of potential situations had been identified wherein the need for flexibility was inherent, and this contingency for flexibility did prove necessary. In one instance, attempts to find time to interview the teacher during term time proved elusive, and the interview was conducted in

the teacher's classroom during one of her preparation days in the school holidays. In another instance, I arrived at one of the schools for an observation visit, to be met by the teacher, who told me that day was not going to be a good day for me to be at school because things had arisen that she had to attend to, and another date was arranged.

Patton (2002) talks about the researcher being mindful of the need for flexibility, and being prepared to change emphasis or focus to ensure that participants are able to give the best evidence they can. If, for instance, participants have time constraints, such as the pressure of writing reports to parents, it is preferable to avoid data gathering during such periods, to enable them to have the time to give considered responses to questions.

Another area in which flexibility proved necessary, also discussed earlier, concerned the number of parents/caregivers who were available to be interviewed. In two of the teachers' cases, although attempts were made to organise interviews with several parents, only one interview each eventuated.

Rigour in analysis and writing phase
Informed consent is a necessary part of research with human participants. As well as active consent prior to the research process beginning, participants should be involved in checking for accuracy any documents relating to their participation. This includes interview transcripts, observation notes, and descriptions of themselves and their practice developed by the researcher. It is also desirable to provide participants with at least a summary of any final written documents about the study.

Traditional techniques of observation have been strongly criticised for their tendency to impose the researcher's interpretations and assumptions on the behaviour and reasons for it on the subjects. It is argued that the researcher cannot properly interpret the perspectives of others without their help. Bassey (1999) describes the work of the interpretive researcher thus:

> The interpretive researcher cannot accept the idea of there being a reality 'out there' which exists irrespective of people, for reality is seen as a construct of the human mind. People perceive and so construe the world in ways which are often similar but not necessarily always the same… The

interpretive researcher considers that the rationality of one observer may not be the same as the rationality of another. (p. 43)

To this end, I returned for comment and correction to each of the participants, the transcripts of their interviews. I also returned to the teacher participants for the same purposes, photocopies of my observation notebook entries about them, and their own case study description. Each teacher noted some changes they wished to have made to their story, which I incorporated. I wanted to co-construct the stories in this manner, drawing on their significant expertise, as well as my own experience and expertise as a primary teacher of Māori children and as a classroom observer and researcher.

The initial consent form documents for all adult participants and for parents of children who were interviewed but who were not interviewed themselves, contained a section where they could indicate whether they wished to receive a summary of the research, when completed. The majority of participants indicated an interest, and this was done where current addresses could be obtained.

In addition, two conference papers and a journal article that were written during the research process, were sent to the teacher participants for their comment and correction before they were presented/submitted for publication. Bishop (2005b) posits that "where attempts at developing symmetrical dialogue move beyond efforts to gather 'data' and move towards mutual, symmetrical, dialogic construction of meaning… the voice of the research participants is heard, and their agency is facilitated" (p. 124). Kushner and Norris (1980-81), in discussing the contribution collaborative research design can make to education, say "it may only be through sharing meaning-production that we develop significant understandings of schooling and education" (p. 35).

In this thesis, I have been meticulous in noting the dates and page numbers from the interview transcripts and observation notes wherever I have cited examples or included quotations. A criticism that may be made of qualitative research is that it can focus in on attention grabbing or rich sounding quotations that may be taken out of context (Haig-Brown, 2010). Quotations and citations are situated in wider and more complex sets of circumstances embodying their ecological complexity, and in the thesis I have attempted to convey those settings and circumstances.

I have also deliberately used the teachers' real names. I had raised the possibility of doing this with each of the four early in the study. I wished to honour them because they had been identified as effective teachers, and because the study took a form of appreciative inquiry where I was seeking to uncover and report the positive about them and their practices (Cram, 2010; Michael, 2005; Patton, 2002), I felt this was appropriate. There was no hesitancy on the part of any of them, and two were a little surprised, as Grinyer (2002) found, that the University would expect pseudonyms to be used. The fact that this was in part a "reflexive, participatory research process, through which respondents take a more active role in analysis and the representation of findings" (Guenther, 2009, p. 417), meant that the teachers, through reading and giving feedback on transcripts, field notes and draft case studies, were identifying things they wished to have included and excluded. I checked with each of them during the writing-up phase and each responded in writing that they were comfortable to have their real names used.

A variety of factors has meant that this thesis was not written immediately following the data gathering phase. However, throughout the intervening period, I have contemplated on and dwelled in the data and the surrounding literature, making notes to myself about possible interpretations of the data and about similarities and, in some instances, differences between the stories of the four teachers. Whilst this cannot be deemed a deliberate phenomenological process (Gadamer, 1975; Giles, 2008; Heidegger, 1927/1992; van Manen , 2002) there are elements of this practice in the process for this thesis.

3.4 Summary

This chapter overviewed the methodology used to inquire into the professional lives of four Pākehā primary school teachers in Aotearoa-New Zealand who are considered to be highly effective, culturally responsive teachers of Māori students. As interpretative social justice research, the study aimed to glean insights into the characteristics of effective Pākehā teachers of Māori students. Interpretive social justice qualitative research allows participants to articulate their own constructions of meaning.

The study was predicated on seven culturally specific guidelines (Smith, 2003) and involved semi-structured interviews, observations, and artefact and document analyses.

Evidence was drawn from the case study teachers themselves (who were attested to by their principals), their students and the students' parents/caregivers. The evidence gathered from these sources was analysed, and confirmed by the case study participants. The findings arising from this process are reported in the following chapter.

CHAPTER 4
FINDINGS

4.0 Introduction

This chapter presents the case studies of the four effective Pākehā primary teachers of Māori children. I do not interpret or discuss these findings in this chapter, rather I present them as four separate stories about these teachers, their teaching and their personhood. In Chapter 5, I discuss these case studies in the light of the literature and my theorising about culturally responsive teachers and teaching.

Each case study is presented with a description of the teacher's background and then under the following sub-headings:

Care for people;
Care for student performance;
Classroom learning environment;
Teaching interactions;
Teaching strategies;
Student outcomes;
Touch and overt expressions of love in relationships; and
Preference to teach alongside another adult.

The rationale for these categories was explained in Chapter 3.

The first seven of these headings correspond with the sets of understandings contained within the *Kōtahitanga Effective Teaching Profile*. The latter two headings describe the two themes that emerged from my analysis of the data that I had collected. The process of deciding upon these headings is described in the preceding chapter.

4.1 Liz's Story

Liz's background

Liz is in her late fifties and has over 30 years of teaching experience. She completed a Diploma of Teaching in the late 1960s and has taught in a range of urban and rural schools, including a short period of teacher exchange time in

Melbourne, Australia. She is currently a senior teacher at a large urban, mixed population school, working with a class of seven and eight-year-olds. Earlier, Liz had been seconded to the School of Education at the University of Waikato as a lecturer in physical education, where she had taught Damien in his Graduate Diploma of Teaching. She has recently completed her Master of Education thesis. Liz grew up in a North Island farming community in a family where:

> Mum and Dad had gone through the Depression. We were probably very poor. Rich in some ways—poor in money to spend. We had food. You had hand-me-down clothes, you had hand-me-down shoes. And everybody did. There would have been one or two rich farming families in the district, and the rest were all the same as us. They had basic food. You didn't go without, you didn't have much but you were happy. You didn't go for trips, you didn't go for holidays, but I don't think I wanted to. I just lived for the farm. I would have liked to have been a boy. (LI, 20.4.05, p. 11)

Liz talked about regular childhood interactions at school and outside, with children from the local marae, that later, as an adult, led to her interest in things Māori and in learning te reo Māori. Her reference, above, to families in her community being the same as her own family, includes Māori families. Liz also talked about her father being largely brought up by a Māori family, in that he boarded with a Māori family so that he could attend school. Liz's father's stories about his life and what he had learned through this upbringing also influenced her interest in tikanga and reo.

Liz met her husband, who is also Pākehā, as a teenager, travelling on the school bus from their rural district to secondary school in the nearest city. After secondary school she went to teachers college, where she was involved in kapahaka. Once married, Liz taught in Hamilton for a year, and then she and her husband moved to Taranaki for work. They were both involved in kapahaka and learned te reo at night classes. During this period, they spent time staying at Parihaka, which further deepened Liz's understanding of things Māori.

Liz told me about her strong interest in history, saying, "I'm the historian. I do all the family trees, that's my interest" (LI, 20.4.05, p. 9). She has a considerable library of New Zealand history books, particularly Māori history, and has written a book about her local cemetery. She also delights in helping others find their

forebears' graves and family trees. Michael King's 1985 *Being Pākehā* is a book she identifies as having had particular influence on her understanding about herself in relation to Māori. Liz also collects and enjoys books of poetry and short stories, and referred in one conversation to the short story *Butterflies* by Patricia Grace, which she recognises has influenced her thinking as a teacher. The story is about a Pākehā teacher who tells a Māori child that it is wrong to kill beautiful creatures like butterflies. The girl had written a story about her grandparents killing white butterflies in the vegetable garden so they did not end up with caterpillars eating their cabbages. The teacher had not known the child well enough to understand the context for the story.

In the conversation cited above about her rural childhood, Liz identifies that she would have liked to have been a boy. Her childhood and later experiences have made her acutely aware of the need for gender equity. She said "I was brought up in a very traditional farming family where the farm goes to the male" (LI, 20.4.05, p. 10). She said that her parents scrimped and saved so that her brother could go away to boarding school because he was to take over the family farm, even though she also worked hard on the farm. She was aware that her own mother had worked hard on their farm while her brother was away at the war, but the farm had gone to the brother with nothing for Liz's mother. Liz asserts that these experiences have significantly influenced the way she has brought up her own children, where she has tried to be very fair and not to differentiate along gender lines. Liz and her husband now live back in the rural district where they grew up, and have a farm. Liz says this time, she is very definitely the farmer. She talked about being drawn back to her extended family and her roots, and about the mountain that marks home for her. She said "It's a spiritual connection to that mountain so I know what Māori people feel about their mountain because that's my mountain" (LI, 20.4.05, p. 7). When Liz and her husband returned to live near enough to the University of Waikato to attend lectures, Liz began her Bachelors degree, and included in it te reo papers to level three. Liz is known as 'Mrs A' by the children she teaches.

Liz's care for people

Given her background, it is not surprising that Liz is a reflective practitioner as she clearly reflected critically on her own life experiences. Nor is it surprising that she cares for her students as culturally located human beings and treats students and their whānau with respect. During our initial interview, she talked about her own experiences of education and contrasted the effect of a teacher who "made you feel valued" with one who ridiculed her in front of the class (LI, 20.4.05, p. 3). The way Liz speaks about children and their parents is respectful, even if it may be that she is aware that a parent is not caring for their child in positive ways. She is aware of not demanding too much of parents, recognising they have busy lives. She said:

> I think I'm very aware, perhaps being middle class as such, so you try and compensate and put yourself in their shoes and the parents' shoes. And I'm also very aware of demanding [too much] of perhaps home situations. You don't want to say 'You will do this' or whatever. I am fully aware that some of their parents won't read with them at night and it's no good getting upset about it. It's not going to be worth it, whereas I know when I first went teaching, before I had children myself, I couldn't believe that parents couldn't sit for ten minutes and find time to read with their children. I had this kind of false belief, but I do realise that some parents don't—don't have time or don't want to. I'm far more understanding now. (LI, 20.4.05, p. 3)

Visitors to the classroom are made welcome and the reasons for their visits are explained to the children the first time someone visits. During later visits, visitors simply slip in and do what they have come to do, such as parents bringing a lunch or an item of clothing, or the RTLB[19] coming in to work with a child. Liz always acknowledges their presence with a smile, nod or hand gesture, but does not interrupt the learning setting if it is not necessary. When she does need to stop the class, the following is typical of how she does it: "Sorry to disturb you room 23. I just want you to stop and have a look here" (LON, 17.6.06, p. 4).

During our conversations, Liz regularly spoke about children needing to be seen as individuals, saying things like "just focus on them and make them feel good about themselves... making the child valued, where they are and what they're at,

---

[19] Resource teacher: Learning and behaviour.

and what they could achieve" (LI, 20.4.05, p. 2) and "...every child's an individual" (p. 22).

I interviewed Shona, the grandmother of one of the Māori students in Liz's class, and she had this to say:

> I feel quite that it's a whānau, whānau school, I'm quite comfortable walking in there and the staff are just lovely. You know, 'Good morning!' I always get a hullo. I remember being at school, that never happened... you know they sort of, they come down, they meet you half way. If you can't quite reach up there, they'll come and help you. (PI.S, 11.10.06, p. 1)

Shona also talked about Liz and her relationship with the children in her class, saying, "Yeah, it's the trust and respect and you know, Mrs A respects them, so the respect will come back" (PI.S, 11.10.06, p. 8). Shona drives her granddaughter across town from where she lives, to enable her to attend the school.

Liz is compassionate. In talking about the way she teaches she said, "I also like to bring in the caring aspects. I treat them as children, not things to be taught" (LI, 20.4.05, p. 12). She talked about an experience she had at high school where a Māori student was picked on, sent to the principal and asked to leave the school. She recognises that this experience has influenced her beliefs about how children should be treated (LI, 20.4.05, p. 10). Her own experience of being ridiculed (described above) has also influenced this. Liz's care for the children is evident in the way she greets them when she calls the roll, for instance, "[It's] so nice to have you back. We've missed you" to a child who had been absent (LON, 9.3.06, p. 6).

Liz's classroom is a safe emotional and physical environment for children. She said of one Māori student in her class "...perhaps school is his only secure, safe place. You know sometimes we've got to make those places for those kids, don't we?" (LI,2.11.06,. p. 6). During a discussion about the assessment practices she uses, she recounted stories about two Māori students, which illustrate that children feel safe enough to use humour at the teacher's expense. She showed me a story that Peter had written that went 'Once upon a time there lived a big ugly wolf who liked eating people and pigs, and his name was called Max, but mostly they called him Mrs A' (p. 3), and she said of Watara, who at the beginning of the school year

was very shy, "Watara's got confident enough that he can be a bit cheeky and naughty now, he just bounces back [with a response to a teacher remark] in that lovely way" (p.3.).

In our discussion about assessment and student progress, Liz talked about Peter as "... a child who last year, and even the beginning of this year, cried and didn't want to come to school, to now doesn't want to stay at home" (LI, 2.11.06, p. 5). Peter also talked about this when I interviewed him. I did not raise the topic. The following is a conversation between Maddy and Peter, who were interviewed together. I had asked them "What else can you tell me about Mrs A?'" following on from my question "Tell me about Mrs A, why is she such a good teacher?"

> Peter: She's good than other teachers... When I was in another class, when I was in a different class the teachers…
>
> Maddy: …were all mean eh.
>
> Peter: And when I started this class I felt scared, but I wasn't.
>
> Maddy: I wasn't scared cos then we realised that Mrs A was a real nice teacher, eh?
>
> Peter: And she was kind. (SI.P&M, 30.8.06, p.4)

The children talked in several places in the interview, about Liz "caring for everyone" and being "really kind to us". I interviewed two other Māori students together, Samuel and Watara, and they said similar things – "she's nice" and "she cares for other people". Maddy talked about Liz crying in class (SI.P&M, p. 6) as an instance of her really caring about children. When I interviewed Shona, Maddy's grandmother, she raised this too, without prompting, using it as an example of the care the children have for Liz because of her care for them, saying "Mrs A got upset in class, anyway she was crying... the whole class was quite upset... they really care for her, they really genuinely – you know – well children do eh? They're genuine about their feelings" (PI.S, 11.10.06, p. 4).

Towards the end of my interview with Peter and Maddy I asked them "Do you think that's it?" that is, had they finished telling me about Liz. Maddy said "No, Mrs A's sensitive" and when I asked what the word meant she said "Sensitive is like being real kind" (SI.P&M, 30.8.06, p. 6).

Shona, the grandmother, talked about the feel of Liz's classroom. She said:

> ...when you walk in there, you—I don't know how to—I know what to say, she's just comfortable to be around. She's just comfortable to be around, and relaxed and you—it's easy to talk to her. She's easy to talk to. She doesn't make herself higher than [others]. (PI.S, 11.10.06, p. 3)

Liz's care can also be tough love. She growls at the children when necessary. Peter and Maddy talked about this. Maddy said "...but wait 'til you get grumpy at her" and Peter responded "if you get grumpy at her she'll go growling at you" (SI.P&M, 30.8.06, p. 6). Both children recognised that it was fair for Liz to growl under such circumstances.

Liz understands the worlds of her students who are Māori—she understands their lives as Māori and as children. She identified that several of the children are middle children in large families with busy parents working long hours to support them. She talked about Watara who "... doesn't often get the chance to shine" because of his place in the family and the need for her to make opportunities for him to shine. She talked about Samuel taking responsibility to care for his little sister and settle her in to school when she started. She recognises that busy parents do not necessarily have time to hear their children read at home and that some children come from homes where taking a book home can be the cause of friction and anger on the part of a stressed parent. Maddy had realised that Liz differentiates about homework because of individual families' circumstances. She said "And she sometimes, well she never sends things home because she knows that [child's name] hardly ever takes them home" (SI.P&M, 30.8.06, p. 8).

Liz talked about Peter having kaumātua qualities already, at the age of eight, saying, "I think that's what he will be. I don't think he will be an orator. He'll be the person in the background. He's got that gift and talent, you know—smoothing, listening, absorbing, helping—you know. It's just beautiful" (LI, 2.11.06, p. 7).

Shona commented on Liz's understanding of things Māori. Her observations of and interactions with Liz led her to say, "Well it's obvious that she's been brought up around Māori" (PI.S, 11.10.06, p. 4).

Humour is a part of Liz's classroom. She said to me early on, "I've got a dreadful [quirky/eccentric] sense of humour" (LI, 20.4.05, p. 3) and identified that this sense of humour is something that has kept her going in trying circumstances. She said that she cannot stop herself visualising things related to what someone is talking about, that are not necessarily the focus of the talk. Liz uses humour to be self-deprecating. I observed an instance where the children were playing a 'guess the animal' game and one said "What am I? I am a fish and I am orange". The answer was goldfish, but Liz said, "Do you know what I was going to say? Orange roughy. I thought that was pretty good for me! [orange roughy is a species of fish]" (LON, 24.5.06, p. 32). She also uses humour when she has to reprimand a child, as a way of keeping their dignity intact whilst getting a message across. Here is an example: "Tracy could you please speak to your leg and ask it not to hook round that chair because it's making a noise" (p. 34). The children recognise Liz's humour. Peter told me about it. He said, "When Mrs A gets grumpy she goes 'whoom!' She picks something up like this piece of paper... and like 'boom!'" (SI.P&M, 3.8.06, p. 5). Peter was describing the highly over acted, stagey way that Liz uses at times to make a point, where she pretends to explode. I have observed this in practice—the tension is broken as the children have a good laugh and the message gets across. Liz recognises and values the humour that children use in the classroom—witness the instance of children feeling safe to use humour at her expense.

Liz is a confidante. The children trust her with their secrets and worries and she keeps her word. Shona told me that "Maddy knows that she can go to Mrs A with anything and it's okay for her to do that" (Shona, interview 11.10.06, p. 3). We talked about teachers needing to understand the home life of the children they teach, and Shona said of Liz:

> ... it's just getting to know, if something's going on, if you can see it. If a teacher can see that there's something wrong, have the trust of that child, so they are able to talk and get it out of them. And I think that's what happens with Mrs A. They trust her and they can talk to her. (PI.S, 11.10.06, p. 5)

Shona had shared with Liz a significant happening in the wider family, which had the potential to impact on Maddy's behaviour and progress at school.

Liz keeps her word with regard to promises and in disciplinary matters. She is consistent. In my observation notes, I have recorded several instances where she told students that if they did not complete their work they would have to do so at another time. She kept to this. If she had promised a game or a particular story, she kept her word.

The students in Liz's class do not just know her as a teacher, they know her as a person. Liz talks about her family with the class, for instance about the antics of her grandson, who lives with her and who, at the time, was shortly to start school. On one occasion when I was in the classroom, after Jess had started school, he came in to show Liz some work he had done in his own class—all the children knew him (LON, 30.8.06, p. 39). The children know about what Liz does in the evenings and at the weekends and what she enjoys. Peter told me, "She loves singing and she loves the piano" (SI.P&M, 30.8.06, p. 2). Maddy said, in the same interview, "Mrs A always talks to us about her family and Mr A. And in her farm she has cows and they always poop on the ground but then when she goes out she says that the cow poop helps the ground to grow" (p. 8). Liz gives of herself –she shares her feelings with the class when appropriate, and gives of her time to support children and their work. I asked Liz if she makes home visits and she said that she likes to but it is not encouraged in the school. She said "As far as I can [I make visits]. I'm not meant to but I like to. I ring them up or I go and see them" (LI, 20.4.05, p. 22). She talked about the situation in a school she had taught in much earlier in her career:

> The marae, they were supportive. They would ring you up and say, 'Any problems, just ring me up and I'll be down!' You had total support and it's a wonderful idea. I know one of the poor children got expelled from [another school]. When he came there he had some very unsavoury habits but I just hopped on the bus and went home with him to see his Dad and then came back on the bus and went home. And you knew you had the support and you probably don't get that quite so much now. (LI, 20.4.05, p. 6)

Parents and family members are welcome in the classroom at any time.

Liz is fair and just in her interactions with children, such as when she has to reprimand. She shows her disappointment at what the child has done and lets them know that it saddens her. Here are some typical phrases. "Two boys are being rather silly, and that's disappointing" (LON, 9.3.06, p. 7). "I'm very

disappointed in my room. I had three girls who did not want to do fitness" (LON, 15.4.06, p. 13). She gives children choices about behaviour and explains why she is insisting on particular behaviour, for instance, to a child who was playing with cards he should not have had with him on the mat, "You can sit on them or you can give them to me to look after because they are distracting you" (LON, 10.5.06, p. 24). She points out to children that they have made choices that have consequences. Here is an example of the way she puts it. "You have chosen not to take part in our class, so you will not be able to have play time. You can choose if you get to have lunch time by doing your work properly all morning" (LON, 3.5.06, pp. 19-20). Liz combines this approach to behaviour management with caring. She told one boy, "Eamon, you are disappointing me. You are still not sitting with your fluency box." Once he had done what he was supposed to, Liz put her arm around him and said, "Now do you understand why I am cross?" (LON, 24.5.06, p. 33). She uses opportunities to get children to empathise with others, for instance a child who frequently wriggles and distracts others when someone is speaking, is asked, when it is his turn to be 'up the front' speaking to the class, "When you're up here and you see people wriggling, how does it make you feel?" (LON, 24.5.06, p. 32). Liz emphasises turn taking, whilst recognising that several children will have a response to contribute. During a class discussion, one child gave the answer to a question and another said, "I was going to say that." Liz's response was, "I know you were but even though you're so clever I have to let other people have a turn" (LON, 31.5.06, pp. 36-7).

Liz is friendly and firm in her interactions, and sets boundaries for the students so that they do not go too far. During one incident I observed, a very difficult child, who had been placed in Liz's class because she is skilled in helping such children, was calling out loudly across the classroom. Liz remained calm and polite saying, "Excuse me Cal, I'm speaking" (LON,. 17.6.05, p. 5). On another, similar occasion when a child was about to do something silly, she said, "Eamon, is this going to be something I will like to have inside the classroom?" (LON, 10.5.06, p. 25).

Liz's actions are culturally located and it is evident that she has theorised about the importance of culture in the classroom. Māori names and other words are

pronounced correctly. Liz's classroom is not ostentatiously decorated with things Māori—what is there in the way of labels and charts is referred to regularly in her teaching, it is not there purely for show. Liz includes te reo Māori naturally in her instructions, using phrases such as haere mai, e noho, huri mai, ka pai, turituri with the children. Children also use these phrases. Liz told me that reading Sylvia Ashton-Warner's (1963) book *Teacher* when she was at teachers college "... made me think more than anything to value difference, not to put it down. I don't want any child to feel how I'd felt [when I was ridiculed by a teacher]. I felt gosh if I put one child down, what can it do to them now?... I thought 'Put yourself in a young child's shoes'" (LI, 20.4.05, p. 4). Earlier in the same conversation, she had said to me "This is my philosophy, it's not just the Māori children, I like every child to feel they're special" (p. 2). Liz talked about the kawa of her classroom thus:

> It's being aware of what you're teaching and respecting them. We're very strict about no one sitting on desks. Things like that... Definitely, no shoes allowed. Hats off, shoes off, no one sits on tables. Just things like that and they're just part of your rules. (p. 3)

Shona talked about this aspect of Liz's practice too. She said, in reference to what the children would be thinking:

> 'Oh, here's this Pākehā lady that knows our Māori stuff', you know? And they'd respect her for that. They would respect her. 'Cool!', you know, they'd be thinking 'Cool!' (PI.S, 11.10.06, p. 6)

Liz participates in activities with the children in a variety of ways. When she takes fitness with the class she always does the activities herself, with the children. At some stage during most lunch breaks, she is out in the playground running sports activities for children from across the school. She works with the children in the classroom—if they are writing poetry she will be too. If the children are reading for pleasure Liz will read her own book. The students appreciate this. Maddy and Peter raised Liz's active participation and encouragement with me in their interview.

> Peter: Mrs A's kind because she looks after heaps of people.
>
> Maddy: And she's like a principal of a class because she mostly sets everything up for a cross country or something eh.
>
> Peter: Whenever she does cross country she…

Maddy: … she always has to set it up eh? And no teachers help.

Peter: And she has to say 'Go, go everyone'. And if you're last she still claps.

Maddy: And claps hard out. (SI.P&M, 30.8.06, p. 4)

Liz is passionately committed to the students she teaches. She said to me early on in our first interview:

I'd rather be out with the children than in the staffroom. They come and talk to you in the playground, you touch base with the ones you had last year and the year before. You talk to them when you walk through the playground and you see them, and they come up to you. (LI, 20.4.05, p. 4)

Peter and Maddy's comments below are evidence of this involvement with children and their activities:

Maddy: Mrs A is very important to us too 'cos she [pause] is very important to us.

Catherine: Can you think why she's very important to you?

Peter: Because she likes doing heaps of stuff with us.

Maddy: And she likes doing activities with us. She is important to us because she's so nice to us and we like her. (SI.P&M, 30.8.06, p. 7)

Earlier I had asked these two what was important to Mrs A. Here is the conversation.

Catherine: And what things are important to Mrs A?

Maddy: The kids.

Peter: People.

Maddy: The kids because if the kids get hurt she really cares about them and she starts crying.

Maddy: Teaching is important to her and following instructions is important to her. And it's important to Mrs A to keep teaching no matter what she does.

Peter: Or what they do. (SI.P&M, p. 6)

Liz's care for student performance

Liz has high expectations that the children in her class will succeed in their learning and has a strong commitment to developing their learning, understanding and growth. When I first interviewed, her she said, in response to my question about the knowledge she had before she went to teachers college about Māori children's achievement in school (question 6 on interview schedule) "[I] probably picked up that they did not think they could achieve as well [as non Māori]" (LI, 20.4.05, p. 10). In the previous section, describing Liz's care for people, I note her comment about making children feel valued and letting them know what they could achieve. This expectation that all will achieve is evident in her classroom interactions and in comments that children made to me during their interviews. An example is Liz's belief that everyone can learn and that every child has a gift or talent of some sort. She talked about taking on the role of DOLT (being the Director of Learning Theory) for the school's staff, because she wanted to move beyond programmes for giftedness that withdrew children from their classrooms one day a week for special activities— "... the children were only being gifted on Monday, but it wasn't flowing back in their classrooms... It's kind of like that quote 'Raise the tide and all ships will go up'" (p. 20). An example of 'raising the tide' is Liz's use of complex language with the children, to extend their vocabularies. She does not dumb down her language simply because these are seven and eight-year-old learners. Some examples I observed are "These frogs have got quite an agitated look about them" (LON, 24.5.06, p. 34); a fisherman who was "prising open the fish's jaws" (LON, 5.5.06, p. 16) and "... she made a very good choice in choosing Stacy. His behaviour has been impeccable" (LON, 18.5.06, p. 29). During their interview, Peter and Maddy told me that Liz had identified their strengths in art and music respectively, and that she had said they should become an artist and a singer (SI.P&M, 30.8.06, p. 5). Samuel talked about doing easy maths examples first and Liz then getting him to do harder ones—she was extending him, expecting him to succeed (SI.W&S, 13.9.06, p. 3).

Liz makes teaching goals clear to the children and works with them to help identify next steps. She regularly refers back to learning intentions and success criteria. She has A4 size laminated learning intention sheets on which she writes goals with a whiteboard marker, so they can be amended and erased when met.

The sheets have two sentence starters on them: 'We are learning to...' and 'We'll know when we've achieved this...'. I observed her working with one of these sheets with a student in relation to use of capital letters, full stops and interesting describing words in her writing, saying at the end of the discussion "So that's going to be your goal" (LON,5.4.06, p. 13). She returned to this sheet at a later date ["We are learning to use descriptive words in our writing. We'll know we've achieved this when our work sounds exciting to the reader"] saying, "Yesterday we worked on exciting sentences—that's our focus that we're learning about, how to make our sentences" (LON, 3.5.06, p. 20). Reference to goals is a natural part of conversations with individual children. Here is an extract from a conversation with a child about her story writing: "I'll read your story tomorrow because you have got a fabulous goal for tomorrow and I think you're going to get your goal" (LON, 24.5.06, pp. 33-4). She talked with me about her practice of keeping the children's writing books and going back to them with individuals to show them how they've progressed (LI, 2.11.06, p. 1).

Part of Liz's goal setting with children involves making the purposes of assessment transparent to them. The following is from a conversation with the class about their unit study work: "I'm going to do a pre-test for the next unit so I can find out how much you know" (LON, 30.8.06, p. 38). Not only are the goals made clear to children, Liz also clearly identifies what is expected of students and what learning actually involves. I observed numerous examples of Liz articulating and modelling what quality work looks or sounds like, and the processes she expects children to use to produce such work. The following are just some of these.

> I liked the way when Shiree went back to her story she looked up some words and found out how to spell them and correct them. (LON, 10.5.06, p. 26)

> Did you see Peter's exclamation marks? It's wonderful he's using exclamation marks to emphasise. (LON, 24.5.06, p. 32)

> I'm pleased with Shirley. She went back five times and checked what she had missed off. (LON, p. 34)

> Stacy and Henry, that was outstanding what you did yesterday going over each other's work. (LON, 31.5.06, p. 37)

Liz frequently asks children to articulate what it is they have learned, for example a group discussion that followed children's experimentation with paint mixing techniques, where she asked "What have you learned?" (LON, 17.6.05, p. 5) and "How did you know how to spell 'yesterday'?" of Peter when he showed her his writing (LON, 3.5.06, p. 21). When I interviewed Shona, Maddy's grandmother, she told me that Maddy had let her know that Mrs A was happy with her printing now because she was "doing it little", that is, Maddy knew what was expected and had been given feedback for doing it/achieving the goal (PI.S,11.10.06, p. 2).

When I talked with Watara and Samuel, they could identify things that they were not good at earlier on in the year that they could now do (SI.W&S, 13.9.06, p. 4). Watara could also tell me how he learned to proof read his story writing and to put a line under words where he was unsure of the spelling. He could also articulate that the reason for this was so Mrs A knows what he can do, and the implication was that she would then help him with the next step (SI.W&S, 13.9.06, p. 1).

As well as making learning intentions clear and revisiting them regularly, Liz also teaches students how to learn. During our first conversation, she showed me materials that she uses with children so that they can identify for themselves what kind of wise they are, in reference to Gardner's multiple intelligences (LI, 20.4.05, pp. 16 & 18) and she often made comment during my times in the classroom about individual children having a kinaesthetic or other inclination that she would work with as a foundation and then help them develop other wises. She linked this to her own experience as a learner, saying "Probably *my* learning style wasn't understood and I didn't fit the mould, so I'm very aware of children who don't fit the mould" (p. 17).

Liz uses a variety of means of supporting and rewarding effort and learning by students. She described some of her practices, saying:

> It might even be at written language, you'd say, 'Gosh I like the way you managed to use capital letters' to boost them up. To make them feel, each child, feel they're good at something. It might be just something as simple as, I look at one of my little darlings, and we have a focus just with this nice smile. But it is to make them feel good about themselves. Each child comes in feeling they *can* succeed; they *can* do something, even if it's little steps like in their written language focussing just on a capital letter, 'Gosh you've got three words down today.' You start making them feel [good] from the

beginning, and that is our focus from the start. We do lots of little certificates, 'wow chart' and they all start feeling, 'Gosh, I can achieve'. (LI, 24.4.05, p. 2)

As the reference to the smile indicates, a great deal of Liz's supporting and rewarding is unspoken—gesture, facial expression, a wink, a tilt of the head or a gentle touch. I observed her unobtrusively make a small certificate for Samuel, and give it to him without alerting the rest of the class. Samuel's face glowed and he proudly showed other children. Following this, she mentioned quietly to several children that Samuel had 'got it', that is, he had achieved his learning goal (LON, 17.3.06, p. 9b).

As is also evident from the above, Liz expects high standards of the children she teaches, and she also sets high standards for herself. She is constantly critically reflecting on her teaching and on children's learning. I asked her about her reflective processes, and whether she found written reflection a useful tool. Here is what she said:

> I'm constantly changing my teaching as I'm teaching. I can write it [lesson/unit plan] and think about where I am going in a lesson, but I'll go different ways depending on what's happening with the child or the group of students. You change as you go. I do not believe that you do a lesson that way because that's how I planned it—you are constantly changing. And I do a lot of reflection whether it's just in my mind as I'm walking around or on [playground] duty, and then I've started writing stuff down, which has been good for me to write that down and make me really think. (LI, p. 16)

This demonstrates that Liz adapts her teaching to meet the needs of the learners, and it is also evidence that she takes personal and professional responsibility for student learning. Further evidence of this responsibility for children's learning is recorded in my observation notes. At the end of one school day near the end of term one, Liz confided in me that she was concerned that she was "not getting anywhere" with some children (LON, 5.4.06, p. 18). I was able to reassure her that she was—I had been able to observe children's development from one visit to the next in both mathematics and writing.

Identifying children's giftedness and promoting involvement in sport and physical activity are two of Liz's teaching passions. This comes through repeatedly in interview and observation data. Liz's excitement at children's progress, no matter what the curriculum area, is infectious, and children catch it. Watara told me that

he thought Mrs A was a great teacher because "She lets us do heaps of story writing" (SI.W&S, 13.9.06, p. 1) and that he was now on to his sixth exercise book for story writing for that year. Peter wanted to be inside at interval and lunch time doing work and loved to show his work to others (LI, 2.11.06, p. 5). He told me that "My favourite is doing heaps of stuff what the teacher does" (SI.P&M, 30.8.06, p. 1). Maddy mentioned liking to have work to take home (p. 3) although, as identified earlier, Liz does not send homework home with all children—it depends on their home circumstances.

Liz's care for student performance arises from her clear philosophy of teaching and her understanding of why she uses the teaching strategies that she does. As noted earlier, early in my initial interview with her she identified that she likes every child to feel that they are special. The way she takes account of individual differences is part of making children feel special. Underpinning this philosophy is a clear rejection of deficit theorising about children and their backgrounds. Liz said to me, when discussing assessment data, "It would be quite easy to label these children. I mean you could have given up on [some of them]" (LI, 2.11.06, p.6). She said this in a context that demonstrated that no matter what a child's background is, Liz expects her or him to have success at school. Within the same conversation, she told me of a quote she had heard; 'No-one can tell when looking at a caterpillar that it's going to be a butterfly'. She went on to say "I think these are my caterpillars and I hope they get to butterflies" (p.6).

Liz's classroom learning environment

Liz teaches in a double classroom that was designed to be part of the 'open plan' architecture of the school. During the first year I visited with her, she co-taught with another teacher, but latterly she has had the whole space to herself. It is not a large space—larger than a single cell classroom but not double the normal classroom size. Above the door as you enter the classroom is a chart that says "I'm special, I'm OK" (LON, 12.5.05, p. 1). This notion is typical of Liz's approach to the children she teaches.

Liz's classroom is a secure, well managed learning environment. Evidence for this claim includes clear rules and consequences for quality behaviour and relationships. The rules are set with the children near the beginning of the school

year and are modified as the year progresses if this is needed. Because Liz is recognised by her principal as a teacher who can manage children with challenging behaviours, each year she has a number of such children placed with her. Liz enjoys working with these children although she does find it stressful at times. She said to me at one point, after I had been coming in to the classroom regularly for some time, "You can see why I like this challenging class. They're demanding but they're rewarding" (LON, 30.8.06, p. 38).

During our first conversation, Liz told me "I am quite—not strict strict, but I stick by my routines and rules. So they know the boundaries, and I think some children need the boundaries. So they are very aware of my boundary" (LI, 20.4.05, p. 12). This was followed immediately by her statement, cited earlier in the section on Liz's care for people, "But I also like to bring in the caring aspects. I treat them as children, not things to be taught" (p.12). Later in the same conversation, she said "I try to follow routines for children who need routines but I also try and have difference for children who need difference" (p. 23). Liz is adept at deciding what type and level of intervention or reprimand is appropriate for each individual child and for each circumstance. I recorded many instances of the ways she does this—naming the child or not naming them directly, such as "Kayla that was not a good place to do your writing. Make a good choice please" (LON, 3.5.06, p. 21) as opposed to "Somebody is not making very sensible choices about appropriate behaviour for sitting on the mat [carpeted area]. They're making outside choices" (i.e. behaviour that may be appropriate when sitting outside) (LON, 10.5.06, p. 24). Making appropriate choices is an important message that Liz conveys regularly as she works towards routines becoming bedded in for the year. She is a strong advocate for children taking responsibility for their own behaviour, for 'managing self', as this notion is now identified in the key competencies in *The New Zealand Curriculum*[20] (Ministry of Education, 2007).

When someone has had to be reminded about appropriate choices and behaviour, Liz is quick to find the first suitable opportunity to positively reinforce amended behaviour. Jaden had been calling out, disrupting a class discussion, when the

---

[20] Since the data were gathered for this study, New Zealand has adopted a new national curriculum, which includes "capabilities for living and lifelong learning" (Ministry of Education, 2007, p. 12) that are termed key competencies.

rule is that children put their hand up if they wish to contribute. As soon as Jaden did what was expected, Liz reinforced it—"Jaden's got his hand up. Thank you Jaden. What would you like to say?" (LON, 24.5.06, p. 35). Liz names the appropriate behaviour that was demonstrated by the child to ensure the child knows what it is that they have done correctly. Another example is "Not only have you done wonderful reading today, you just came and sat straight away" (LON, 9.3.06, p. 8). Liz is also skilled at reminding children about rules in a way that keeps their dignity intact and that also recognises what they have been doing well. I recorded many examples of this—the following is typical. Liz was working with a small group of children during maths time while another group played Bingo. She said to them "I loved the way you were doing it and it was excellent how you worked yourselves out, but you need to keep your voices low" (LON, 10.5.06, p. 26).

Humour is another of Liz's tools for reprimanding while, at the same time, keeping dignity intact; witness the incident described earlier when she asked Tracy to speak to his leg when it was hooked around a chair. She also uses 'I' statements and statements about how she feels (as opposed to what the child has done or is) to manage behaviour. Three boys were talking amongst each other as Max talked about his news, leading Liz to say "I find that very sad that you chose to talk about your work you were finishing and you didn't listen to Max. I find that rude" (LON, 3.5.06, p. 19). She did not say 'You are rude' or 'What you did was rude' she said 'I find that rude'. Conveying her disappointment, as described earlier, is a similar technique.

Evidence that the children are aware of the rules is provided in their interview transcripts. Watara and Samuel told me this example of a rule, among others:

    Samuel: When a teacher's talking to someone...

    Watara: ... if she talks to another teacher you just wait until after they talk. (SI.W&S, 13.9.06, p. 2)

Peter and Maddy told me about strategies they learned from Mrs A to extricate themselves from potentially tricky situations, such as when somebody is annoying them. Peter said "You have to move tables" (SI.P&M, 30.8.06, p. 2) and Maddy said "We say 'Stop it [child's name]'" (SI.P&M, 30.8.06, p. 7).

Modelling respectful relationships and using non-confrontational strategies are significant elements of Liz's processes for creating a positive classroom learning environment that is responsive to the cultures of its learners. I have already described the way she interrupts the class in the earlier section about her care for people ("Sorry to disturb you..."). In a conversation during one of my visits to the classroom, Liz told me about the principal recognising that she can get children to do what they should without "going head on"—the principal had been into the room the day before (LON, 18.5.06, p. 28). Later that same morning, I observed her reinforce the need for respect, at the same time being respectful to the children. She said to them "I have had to be firm because people have been disrupting other people's learning" (p. 29). Shona said she valued in Liz the way that she makes the children feel safe. She said of her "If a teacher can get a child to [know] that it's okay to say that they don't know, it'll be okay, they can get that help" (PI.S, 11.10.06, p. 5).

Staff members at Liz's school have the choice of being called by their first name, honorific plus surname, or alternatives such as whāea or matua. Liz said to me:

> I still like them to call me Mrs A. I'm not one who says 'Call me Liz'. I still think the children like the respect bit... all the children just call me Mrs A. For some of those children it might be the only time they learn that perhaps, what's acceptable things to use when they are out in society... I think they need to know them; they might not get them anywhere else. I think as a school perhaps we should provide that... Yes, you can choose. I've chosen not to go with the Christian name. (LI, 20.4.05, p. 19)

Liz speculated that the informality of calling teachers by their first names may lead to children not respecting them and to behaviour management difficulties for those teachers.

The majority of Liz's correction and reprimand is done quietly and privately, so that only the child being spoken with is aware that it is happening. This is another instance of Liz keeping dignity intact and being respectful of the child. Examples of this are a whispered "That's not acceptable behaviour" to two children who were not moving out to the cloak bay appropriately (LON, 17.6.05, p. 4) and "Just once more and you're in [another teacher's] room" to Amanda, who had been deliberately testing Liz by taking the whiteboard markers from the ledge of the board when the class was gathered on the mat (LON, 5.5.06, p. 16). The

consequence was clear (not just in this instance—being removed to the new entrant classroom was a known consequence for all children) and in this case was applied because Amanda did do it once more. The following are other quiet examples. I saw Liz use a wink to let Jordan know that he was doing exactly what he should be doing, following an incident when he had not been (LON, 24.5.06, p. 32) and often saw her use a very discreet, beckoning hand gesture to get a child to move to a different place on the mat (*inter alia* ON, 17.6.05, p. 4). The exception to this quiet, subtle approach is the stagey, over-acted incidents that Liz uses to make a point, that the children told me about and which are described in the earlier section about Liz's care for people.

I was present during an episode of extreme negative behaviour by Cal, one of the children who had been identified with behaviour difficulties and who had been deliberately placed in Liz's class. This was during the lesson on experimenting with the mixing of paint colours. Cal covered his hands with paint. Liz deliberately ignored him—my notes say "Liz remains calm" (LON, 17.6.05, p. 4). She continued to discuss what the children had learned about paint mixing techniques, all the time being aware of Cal moving to other tables and mixing all the colours up together, and of other children asking him to stop (an example of the strategies Liz has taught them for dealing with 'tricky' situations). Liz remained calm, quietly she asked the teacher aide to remove Cal to the assistant principal's office—my notes say "L manages to remain calm and interact normally with other children" (p. 5).

Shona, who was parenting Maddy, a Māori girl in Liz's class, told me that Liz respects the children and they respect her. She talked about how Liz manages difficult behaviour in a non-confrontational manner:

> ... it's the way Mrs A says it, you know. She doesn't like yell at them, 'Get in the corner!' or 'Get outside!' or—you know, she doesn't deal with things like that. I wish we'd have been dealt with how she deals with them... (PI.S, 11.10.06, p. 2)

> ... when they see a teacher being like that… you know really… like this [*thumping sound*], that's when you get them rebelling. But if like, Mrs A'd be the type of teacher that if she had to, she'd sit down on the floor with them. She'd get down on the floor with them, I think she just about is, she sometimes when I see her, she's on one of those little chairs. But she's not

just a teacher, she's their friend. She can talk to them, they know they can go to her. (p. 3)

When I talked with Peter and Maddy, they said similar things. Maddy said "She always bes nice even when she's grumpy" and that when she needs to tell the children to do something she "... tells us in a nice way" (SI.P&M, 30.8.06, p. 7 & 8).

Much of what Liz does to establish the rules and the resulting positive environment in the classroom is pre-emptive. Particularly during the establishment phase at the beginning of the school year, and again at the beginning of each school term, she regularly reminds the children about rules. This is naturally woven into her teaching interactions, for instance, "I'd like to thank the people who remembered to come back in to finish their work. That was good remembering" (LON, 9.3.06, p. 8); and "Thank you for stopping. Thank you Taylor for putting your pen down and listening. Thank you Kayla for stopping and looking at me" (LON, 3.5.06, p. 21). Also, she anticipates potential trouble and identifies expectations in advance. The class was about to go outside for fitness activities and Liz had noted two people who were not on task the day before. She said, as the children were about to move out of the classroom, "I can see Watara's going to be excellent and Kayla's going to be absolutely perfect" (LON, 5.4.06, p. 12).

Part of the pre-emptive aspect of managing her classroom is Liz's well planned, well structured, learning programme and the well organised classroom space. I have described Liz's planning and reflection process earlier. She has a weekly programme that she described to me in detail and which is displayed on the whiteboard (LI, 20.4.05, pp. 1-2) which she feels provides a stable structure for the children —they know what will be happening when.

The newcomer to Liz's classroom might perceive it to be rather messy if they were to arrive during a teaching session, but this is a working environment and there is a place for everything, the layout has been seriously considered by Liz, and tidying up happens at the end of each teaching session or at the end of the day. Part of the reasoning behind the layout is democratising the classroom—

making things (and people) accessible to the children and enabling children to have choices. Liz described her preferred set up this way.

> I like areas where children like to work alone, if they want to work in pairs they can, if they want to work in a group. Because one of the things I always do at the beginning of the year, in their profiles I always get them to state how they like to do their work... And it tells me there are some who like to do it different ways, so I make sure I provide for that. If they like to work in a group, by their self, with a friend, sitting in a group, we provide places where two can sit in. We have twos, we have fours, we have ones. I have big groups. I like it where they can all have a big area for our meeting, gathering, come together at the beginning, and that is how we end the day too... That's like our library area; then we have a maths area where things are stored. Easy flow, easy access, access for the children. (p.14)

Liz said she likes the children to be able to access equipment without having to come and ask her and to be able to access her if needed. She said:

> It makes them independent. We're trying to get them independent. We are finding the children are coming [to school] less and less independent... I really like it that if they need to see us, we can access, they can access us, and also they know we can see them all. You can give them a look from the main teaching station. And then if I'm doing my reading, I'm there and Sally [the teacher with whom she was paired during the first year of data gathering for this project] is down there. When we do our withdrawal reading groups I take ones that need to be in this corner where they're not distracted. Because I do get given quite a few of the interesting characters. (p. 15)

Involving whānau in a variety of ways is another of the elements that contribute to Liz's secure, well managed classroom. I have already described the way parents and whānau feel comfortable coming in to the room as they need to (see 'Liz's care for people'). Shona talked about a number of instances where she had sought Liz's advice about Maddy's schooling and also about Liz asking if she could use a resource about te reo Māori that Shona had let Maddy take to school. She appreciated Liz's willingness to listen and help (including with a very serious family matter), and was delighted that Liz had wanted to use the resource. Shona also said:

> ...if there's an issue, if you have an issue they get onto it pretty much straight away – straight away. If they're absent from school and you don't ring, they ring to find out where they are. So, you know, just things like that, keeping the children safe as well" (PI.S, date, p. 1).

> If Maddy has any problems, and issues or anything, I always ring the school and just let them know, because I don't want her schooling to get affected. (p. 5)

Liz also spoke with me about telephoning parents and several of the times she had needed to do this occurred during the period in which I was regularly visiting the classroom. She said:

> I do not hesitate to ring the parents up. They would rather hear it from me than someone else. If the parents come in and say 'So and so said Damon was naughty in class' and I say 'If I feel he's bad enough, I will ring you, so I wouldn't listen to another child.' (LI, 20.4.05, p. 22)

The quote above is also evidence that parents feel comfortable telephoning Liz.

The children talked about phone calls too. Maddy told me about phone calls home to class members' parents if you had done 'bad things' as well as saying "...she [Liz] rings them up and says that sometimes they're doing wonderful work and sometimes they're doing just not so good work" (SI.P&M, 30.8.06, p. 8).

Liz's teaching interactions

The data reported in this section shows that Liz's classroom is a culturally appropriate context for Māori learners. There is evidence of what Bishop and his colleagues call 'Culture (Big C)' and 'culture (little c)' (Bishop et al., 2003) in Liz's background, which have influenced who she is, and the way she interacts in the classroom. The section earlier, that describes Liz's background and the subsequent section about her care for people, includes examples of Culture (Big C). Some of these are her father's and her own upbringing alongside Māori, and learning te reo and using it, pronounced correctly, in her classroom. Other examples include her awareness of tikanga such as women not being permitted to engage in making piupiu when they are menstruating (LI, 20.4.05, p. 8), and having rules for the classroom such as shoes off and no sitting on tables. Liz's spiritual connection to the mountain near her home, and the books she reads, provide further evidence that she has a background in things Māori that has influenced the ways that culture 'little c' is evident in her classroom interactions. Shona's comment in the section above, about Liz's care for people— "Oh, here's this Pākehā lady that knows our Māori stuff" (PI.S, 11.10.06, p. 6) —attests to this as well.

Examples of Culture (Big C), are evident in the transcripts of interviews with Liz and notes from observation in her classroom. I noted earlier that Liz's classroom environment is not ostentatiously Māori—she has not decorated her room with Māori artefacts, pictures or labels. What is there are resources used regularly as part of her day to day teaching. The first page of my observation notes record "... poster with parts of tree, ngā wāhanga o te rākau; parts of the body chart... National Anthem in both languages" (LON, 12.5.05, p. 1). I noted Liz using te reo in her instructions to children— "Terehia, e noho" for instance during the first few minutes of this first observation session, and consistently thereafter. Counting down from ten in Māori for 'Jump Jam' warm down (LON, 17.6.05, p. 3) and a child acting in the teacher role at class news time (a regular feature of Liz's programme) saying to another "Barry, haere mai, e noho" (p. 3) are typical of the regular, naturally occurring uses of the language. Liz has created a classroom context that is responsive to the cultures of the children she teaches – for instance, the roll is called in a variety of languages and children respond in a variety. Liz would have liked to have karakia before the children ate (they have karakia before shared lunches and in the bilingual class in the school) but said she would have to get special approval for that to be a regular part of her classroom day (LI, 20.4.05, p. 14).

The interview transcripts and observation notes also provide evidence of culture (little c) in Liz's practice. She is aware of and takes into account, the varied early childhood experiences of the children in the class (LI, 20.4.05, p. 3) and differentiates her programme accordingly. She said the following in response to question four in our first interview (Are there things that you have consciously thought about (and maybe read about), related to Māori children's achievement in school, that have influenced the way you teach and manage your classroom?).

> Probably for [question] number four, the thing that most influenced me was the fact that some of them learn differently. The different background, how they bring that different cultural background, the spiritual background and be very aware of that on school trips or - also making sure you bring that aspect in when you're teaching. You make sure you try and cover all cultures, well not all cultures, mainly Māori... If I can, I can often bring that in. It's being aware of what you're teaching and respecting them. (p. 3)

I asked Liz whether she tried to be bicultural in the content of all the centre of interest topics that are part of the class programme and she said:

> Yes there's always some kind of aspect and we link it through... We'll make sure there's always the Māori link in there. Whether we're going to see the zoo or the animals, you might just bring in the Māori words. Just wherever we can, we link it back in. We did the bush last term, so we did the native plants and the Māori names. And the uses of one or two of them—what the Māori would have used them for and identifying them. And share how I used to slide on the nikau palms and the Māori children did too, so you link it back in. Whatever you can, you try and put in or perhaps get books about something you have read or get one of their parents to talk. (p. 13)

Liz's involvement of parents as experts, identified in this quote, is part of her recognition that Māori children and their parents have much of value to contribute to the classroom programme. Shona also talked about this (see earlier) when she told me about a reo Māori resource that Maddy had taken to school that Liz asked if she could borrow and use in planning a unit of work. Shona said "She took an interest and I think kids seeing Mrs A's doing that too, Māori kids [will appreciate it]" (PI.S,11.10.06, p.4).

During one of my visits, we had a discussion about preparing student teachers for teaching Māori children, and about how student teachers sometimes say 'I'd love to be able to teach Māori children in a culturally responsive way, but I don't speak the language'. Liz said "But you don't need to [be able to speak te reo Māori]" (LI, 20.4.05, p. 13).

A feature of Liz's teaching interaction is the co-construction, where possible, of the learning programme with the children. The example above, of Liz working as a learner alongside learners, using Maddy's reo Māori resource, is one instance. When I talked with her about how she decides what the learning programme will be, she said:

> Curriculum content. It's basically decided for us and the units are basically decided, but how it is taught is from class to class. If you look at our curriculum documents, [*shows documents*] these are level one things that I have to teach this year. It is basically decided but how we do those topics, we can decide ourselves... Basically we can look at the needs of our children and can link it in into their interests and needs, but the curriculum titles are definitely set down, so they're all covered. So these [details in the document] ensure that we cover everything but we can put our own interest in it. (p. 12)

Despite these constraints, on several occasions I observed Liz talking with the class about what they would like to learn about, or getting them to develop questions they wished to ask about a topic. She said that she felt there was pressure on teachers from the Education Review Office (ERO)[21], to assess and demonstrate that 'things had been covered', to the detriment of children following something they were passionately interested in. She described her feelings thus:

> It has taken the joy out of teaching to a certain extent. You can no longer have something and run with the day, I still do but you can't do it as frequently as you used to be able to do. If there's something exciting happening, you think blow that programme, let's go with a week of this instead, or let's just do maths all day.

> ...When you're a country school, you can have a neat day and go off [on a topic that the children identify]. [Now] [y]ou're timetabled and you feel this pressure to get…

> ...ERO tick off, assess, tick off, assess, cover all of these objectives. There's that now that we didn't have. They've taken out some of that joy out of teaching. Get through this; show you've met all these objectives. You're covering them, all the curriculum areas and that is where the focus has become a bit; how can you show assessment? How do you show difference? That's what they're asking? So I said to them, 'How can you show I have made a child more creative?' I said, 'You can't really have a test for that.' (p. 12)

Liz said to me she was hopeful that the new curriculum would mean that teachers can focus on what children are interested in (LON, 18.5.06, p. 28).

The various forms of feedback and feed forward (on academic work and on behaviour), as well as drawing on children's prior knowledge, are regular aspects of Liz's classroom interaction and provide evidence that she is culturally responsive in her teaching. Many examples of these have been included in the earlier sections that describe Liz's care for people and her classroom learning environment. Further examples of feedback academic include the following. Liz uses specific language to describe what the child has done.

> I like the way some people if they don't know [how to spell] the word, are putting a line. (LON, 5.4.06, p.1 3)

---

[21]   Education Review Office - The Government department which reports publicly on the quality of education in all New Zealand schools and early childhood centres, including private schools.

> We've got some lovely work done by Shiree. She's done a picture of the troll and glued it in her language book. She's also written a sentence about it. (LON, 10.5.06, p. 27)

> I like the way you're being so careful with your colouring on your picture so you don't go over the edges [this was a child's own drawing, not a colouring in worksheet]. (LON, 9.3.06, p. 9b)

> I love the way you used some information that was used over here Kess [in relation to a word Kevin had used during a discussion that Kess had incorporated into her sentence]. (LON, 18.5.06, p. 31)

Liz checks that students understand what is expected before they move off to work independently. She is also a keen monitor and observer of the children as they work and moves alongside those who appear to be having difficulty, to see whether they need help.

Earlier, I described Liz's care for student performance and her expectation that everyone will do their best. She is not afraid to let children know when their work is not up to standard, using feed forward statements like the following to convey her message—again, the language is specific about what needs to happen next. "Barry has already given that answer so you need to listen to the speakers to make sure you don't give the same answer" (p. 30).

Liz's feedback and feed forward on behaviour are similarly specific and I included a number of examples in earlier sections of this case study. Here is an example of feed forward: "I love the way Kayla is quietly walking to help Tracy and carrying the scissors. Next time you carry them, I hope you remember to hold them by the blades" (LON, 3.5.06, p. 22). In this example, Liz finds a way to praise Kayla first and keep her dignity intact, and then specifies what needs to be done next. This is rather different to saying "Kayla hold the scissors by the blades when you carry them", which might be a typical instruction in this situation. Another example of keeping dignity intact and at the same time clearly feeding back about what is unacceptable, and conveying what is expected, is the following: "I am finding it hard to hear Ted and Max and Robbie's responses because your voices are too loud. If you were outside your voices might be acceptable but not inside at reading group time" (LON, 10.5.06, p. 27). Liz has

indicated that in some circumstances this level is acceptable, but not inside the classroom.

Active teaching, or instruction, is a significant aspect of Liz's work as a teacher. I describe above her feelings about having to follow a set topic when she might prefer to go with something that has piqued the children's interest. However, this does not mean that she believes in leaving children to explore a topic on their own. Liz recognises that it is her responsibility that children learn and that she must plan lessons and units so that learning occurs. This is evident from the descriptions of Liz's care for student performance, and also in the descriptions later in this case study, regarding student outcomes.

Liz's teaching strategies

Liz employs a range of teaching strategies, one of which, co-construction of the curriculum, is described in the preceding section. Power is shared with the children in the class and with their parents and caregivers. Shona, the grandparent, talked about Liz's relationship with the children and the way she makes things clear for parents. She said:

> [s]he explains herself properly. She explains herself really well. In her interviews you've only got five or ten minutes, but everything, Mrs A just - she's so accurate, onto it, with everything... it's just that she comes down to the children's level, she's with them all the way. (PI.S, 11.10.06, p. 3)

Ako is part of power sharing—this concept means that the learner can be the teacher and the teacher can be the learner. The example of Liz asking if she could use Maddy's book about te reo is an instance of this.

Liz's classroom programme is learner-centred and she changes the programme as she goes along to best meet the needs of the learners. During a conversation about children's preferred learning styles, Liz said, of her planning and teaching, that she would change it depending on the way the children went with the lesson. The quote describing this is included in the section on Liz's care for student performance.

As identified earlier, Liz uses individual goal setting so that children can manage their own learning. The classroom programme is differentiated to meet their needs as well (see also the section above on teaching interactions). Earlier, I

described her discussion of Gardner's intelligences as a tool she uses to identify children's preferred ways of working and to subsequently move them towards other ways, and also the way that she sets up the physical classroom space so that children have a choice about where they work. During a conversation, Liz speculated that perhaps those who were selected for initial teacher education tended to be the "... more verbal, linguistic, mathematical ones" (LI, 20.4.05 p. 17) and that this may disadvantage children who were more physically or musically inclined. For Liz, part of keeping the classroom alive for all children involves "... having a little bit of something exciting happening every day" (p. 23). Student-generated questioning is a part of Liz's learner-centred approach, and I describe a conversation about this in the section above on Liz's teaching interactions.

In this same conversation, Liz talked about opportunities to integrate curriculum—something that is part of her repertoire of preferred teaching strategies. She lamented the constraints that she felt she was under that prevented her from doing this easily. She attributed these constraints to a perception in schools that the Education Review Office required more formally recorded assessment than teachers might previously have been involved in, and to the set 'centre of interest' topics teachers in the junior school were required to cover. This meant that the kind of spontaneity she had previously enjoyed teaching in smaller rural schools was not easily accommodated now. Having said this, Liz still finds ways to integrate the learning areas of the curriculum. She described a unit she had taught, on healthy food—a topic all the junior classes had studied—and told me about the ways she had been able to shape the unit to meet varied learning needs and strengths.

> It had all the different ways, like if you were musical, they could write a jingle to this thing on this health topic, and the maths ones analysed healthy food, like on the back of the breakfast cereal contents there. They wrote a report about healthy food. I went through and did a chart on them, worked out what they were body-wise and then got them to the unit on their learning style. They were so excited. They just loved it. It really worked, that convinced me to make sure in all my planning I had something for everyone. (p. 17)

Co-operative learning is another teaching strategy evident in Liz's classroom. Children work in pairs and groups and Liz is careful to teach them the skills to co-operate and to reinforce these throughout the term. For example, "I love the way Peter and Stacy are just looking at the speaker and waiting for him to speak" (LON, 10.5.06, p. 25) and "Jaden's got his hand up. Thank you Jaden, what would you like to say?" (LON, 24.5.06, p. 35). Jaden had not been remembering to do this in discussions and the very first time Liz caught him doing this, following a reminder to the group, she gave him feedback.

Across all the teaching strategies that Liz employs, formative assessment, both planned and interactive, is integral to the way she operates. Liz knows the children intimately and knows where they are at in terms of progress across the curriculum. I talked with Liz part way through the period I spent interacting with her and her class, and asked her about the progress of the Māori children in the class. Here is a small part of what she told me about the planned assessment, which is used formatively.

> Probably the two things that show, that make the most difference, is the reading data, which we just do running records for the reading, and for the writing we are based on basically on exemplars, we analyse their work four to five times a year, so that's what I've used for their writing and like for running records I do them twice a term.

> ... and that tells me how basically they're doing and I use the GLoSS[22] test in maths. So that's probably done as I feel they've gone up a level, two or three times a year... But I just plot how they're going based on the levels in English and I'll analyse their work and plot it on their graphs. So you can see if they've made a difference. Like for this child [showing me the written notes] I'll put on here where they've gone for the year. See? And it can show progress. And you've got … 'cos that's the latest running record… and I have their writing samples, which I keep, and that tells me how they've come along… and their hand-writing samples… if they've made a difference. That's the basics [of assessment]. (LI, 20.11.06, p. 1)

As indicated earlier, in the example where Liz explained to the children that they would have a pre and a post-test, Liz's planned assessment is up fronted with the children. Another example of this is an observation I made where Liz told the

---

[22] Global Strategy Stage Assessment. A mathematics assessment tool.

children that there was to be a spelling test in a few days time (LON, 5.4.06, p. 13).

Liz showed me detailed data on individual children and, as she talked, her knowledge of individuals and the pride and enjoyment she felt in their successes was evident. She talked to me about Watara, for instance, and said:

> So to me that's how I judge his progress, just the topics he's writing on. The fact that he's now going through—see I look back in this one which was June. No correcting himself, no editing of his work. He'd get it finished, he'd bring it up and that was that. Now he's doing the next step and when he's looking at some of these words. Here's the sixth one [exercise book of writing], and some of the words he was looking at was quite neat. He's underlined, [where] he's known they're wrong. You can actually see 'sat down', see? And look at the language he's using. (p. 2)

When she talked about Peter she said:

> See he couldn't even get a sentence [back then]. And when I look at this - and his story—he's getting so—oh! Look at this, he put speech marks in, look! And question marks! That was quite exciting. And he's even feeling confident enough to write about—he's including myself in the stories. (p. 3)

Liz keeps the children's writing books at school all year, rather than sending them home as they are filled up, and uses them on an ongoing basis for showing children how much they have learned, that is, to provide feedback and feed forward. She said "I quite often will go back and share with the children and [I say] 'Well, look at what you did at the beginning'" (p. 1).

The following is an example of interactive formative assessment that I observed in the classroom. She said, "I just want you to stop and have a look here. You can see how she's got the hair texture coming through" (LON, 17.6.05, p. 4). This is a example where Liz reminded the children of the learning intention for a drawing lesson.

Formative assessment, in Liz's classroom, includes self and peer assessment. Here she talks with Peter about an aspect of his writing, saying "How did you know how to spell 'yesterday'? Where did you find that?" (LON, 3.5.06, p. 21).

The children have been taught to identify and articulate what it is they have done or learned. Earlier, (in the section on Liz's care for student performance) I

described my conversation with Watara and Samuel and how they could identify things that they could now do that they hadn't been able to do at the start of the year. The examples of children setting goals, that are described above (in 'Liz's care for people') are also part of this process of self assessment. Shona, Maddy's grandmother, told me that Maddy had come home from school and told her "Mrs A's happy with my printing because I'm doing it little now" (PI.S, 11.10.06, p. 2). Maddy's written work had been somewhat slap dash and Shona had discussed this with Liz during a visit to the classroom. I heard Barry say to Liz "My mum thinks it's great I'm on green books now" (LON, 5.4.06, p. 12). Both these examples are evidence that Liz's communication with parents, about assessment, is done in a manner that they can understand, and that they are kept well informed about their children's progress.

Across all of the teaching strategies above sits Liz's practice of ongoing critical reflection, as described earlier in the section on care for student performance.

Liz's student outcomes

In the preceding sections on Liz's care for student performance and the description of her use of formative assessment (as one of her key teaching strategies), I describe parts of my interview with her when I asked about the assessment tools she uses and the evidence she has that shows her that the children are learning (LI, 2.11.06). Liz talked me through her written records of assessment data, alongside examples of the children's work. The transcript of this interview is full of joy and excitement at what the children have achieved. Phrases such as "You can actually see..." and "... look at the language he's using" (p. 2), pepper her conversation.

Liz uses these same documents during parent interviews to show parents the progress their children have made. Shona referred to how Liz made the data easy to understand, despite the limited time parents had for their interviews.

Liz said to me "I feel I've made a difference to these children... And I'm very happy, I'm feeling good inside myself" (p. 4) —this despite her comment to me earlier on in the year when she expressed her concern that she was "not getting

anywhere with some children" (reported earlier in the section on Liz's care for student performance).

The children are keen to come to school. Kayla was a child who had been a reluctant attender and who had had some significant run ins with Liz, but by the middle of May, after a term and a half in Liz's class, Kayla had had a turn around and wanted to come to school even when she was sick (LON, 18.5.06, p. 30). Another example is the following:

> Peter probably has made the most progress from a child who last year, and even the beginning of this year, cried and didn't want to come to school… to now doesn't want to stay at home… and now wants to stay inside all lunchtime and playtime and work... he comes up at playtime and says, 'But I don't want to go outside. I want to keep writing. I want to keep reading'. And I got him the… what was it… The Three Little Pigs. He's started on orange books. Well he sat and read it all playtime. (LI, 2.11.06, p. 5)

The children's academic engagement is at high levels, as evidenced in the interviews with them. Peter told me "My favourite bit is when I do heaps of writing... My favourite is doing heaps of stuff what the teacher does" (SI.P&M, 30.8.06, p. 1) and he made similar comments, as recorded earlier. Watara's comment "She lets us do heaps of story writing", also recorded earlier, is another example, as is Samuel's "At maths I did easy ones first and she said I could do some other [harder] ones" (SI.W&S, 13.9.06, p. 3).

Liz's preference to teach alongside another adult

In the description earlier of Liz's classroom learning environment, I mention she had team taught with another teacher, Sally, during the first part of the time I was regularly visiting. Liz had valued having a colleague with her in the open plan double room, with whom she could share the day to day highs and lows of classroom life. The following year she was in the classroom on her own but had a teacher aide, Luann, who fulfilled a buddy or support person role. Luann's employment was not continued through the whole year and Liz felt this loss.

Liz commented to me how much she enjoyed my visits and that she missed me when I had not been in to the class for a while (e.g., LON, 30.8.06, p. 39). She talked with me about the benefits of having someone to talk with as things happened during the school day, and to be another pair of eyes watching out for

children's needs and successes. She later said, "Put it down in what you write, that you have become that person" (LON, 30.5.06, p. 39). I had become another adult observer and supporter in Liz's classroom, but this was very much on a part time basis. Liz said that she felt she was a more effective teacher when she had another adult to share with her the observation of and support for the children.

Touch and overt expressions of love in Liz's relationships

A notable feature of Liz's interactions with the children is the affection she has for them and they for her. The very first note I made during my first observation session in the classroom reads as follows: "Story after lunch. Calls children darling. One child close at front holding her hand. No pause—very small gesture to get child to sit. Another child leaning against [Liz's] knees and stroking her hand" (LON, 12.5.05, p. 1). Physical contact and using terms of endearment are common on the part of both Liz and the children.

Eamon, a boy who did not always find it easy to stay on task with his school work, had asked Liz to marry him. Eamon had asked Liz if she liked him, she had said yes, and so he said 'Then would you marry me?' (LON, 5.4.06, p. 17). When children from Liz's class the previous year came in to visit and help, Liz said to them "I'm going to capture you and keep you". The response was "You can capture me any time" (LON, 9.3.06, p. 9).

The following is a conversation between Maddy, Peter and myself about Liz:

> Catherine: But how do you know that she likes you?
>
> Maddy: Because she's nice. Because she loves all of us and I can see in her eyes.
>
> Catherine: So that's one way you can tell that she loves all of you.
>
> Maddy: She told me.
>
> Peter: She told all of us.
>
> Maddy: She said 'I love you, brilliant class'.
>
> Peter: And 'You're a beautiful class'. (SI.P&M, 30.8.06, p. 5).

Liz raised the matter of touch in our first interview. She also made comment about it being difficult for male teachers to show love for children. The following excerpt demonstrates her ease regarding physical touch between child and teacher:

> … it doesn't worry me if children come in and they just rub your legs.
> … I've got one little girl who just sits there rubbing my legs [and says] 'you need to shave your legs'. [*laughs*]
>
> ... It doesn't worry me, there's children who need to do that. If they feel good or comforted, one of the little girls at the moment is sitting close and then you'll find her home life's not good. And if they need that touching, that's fine. She's getting that comfort and that might be the only comfort she gets at the moment.
>
> ... They just come up and you know when they need it. A hug or something. And that's another thing I don't mind, it's probably easier being a female, that they can come and give you a hug and you can give them a hug, whereas for a male teacher it's very hard and it's so sad that is has got that hard. ... We've got so PC, so scared of it.
>
> ... the children just come up and—my darling Cal, who you'll get to know, said, 'Shall I just massage your back for you?' (LI, 20.4.05, pp. 18-19).

Throughout my observation notes, there are frequent examples noted that illustrate Liz's love for the children and her love for them.

4.2 Michelle's story

Michelle's background

Michelle is 49. She began teaching in the late 1970s and has had several periods when she has worked in occupations outside of education. She has also worked for a time as a lecturer in professional studies in the School of Education at the University of Waikato. Michelle has spent the majority of her teaching career in low socio-economic schools, teaching a range of age levels, but more recently eleven to thirteen-year-olds. After the second year of this project, Michelle moved from a large urban intermediate school (eleven to thirteen year-old students) to a deputy principal position in a school in a low socio-economic, small coastal town. For most of her time at this school, she taught part time and the rest of her time was taken up with the deputy principal role. Currently, Michelle is not teaching. She is helping run her family's business and has worked part-time as a facilitator in a Ministry of Education contract on education for enterprise, and as a teacher educator with a Māori teacher education provider.

Michelle was born in New Zealand and brought up in a working class family in Rotorua's Ford Block. Her father was from London's East End, and instilled in Michelle a sense of fairness and social justice. He left school at age eleven, and was self-taught in many areas, including learning to read. He also instilled in Michelle a love of learning, which has carried on throughout her whole life. She recalls him saying to her "You know there's stuff out there to get, knowledge, there's opportunities out there, there's experiences, just do it!" (MI, 28.10.04, pp. 9-10). This notion of taking opportunities is something that has characterised Michelle's own life and is something she has fostered in the children she has taught.

Michelle talked about being brought up amongst Māori people, saying:

> My father was invited to that many functions at maraes for various birthdays or tangis or whatever—we just went… He used to drink in the Palace Bar in Rotorua there, in the public bar. My father was the only white man in the building. So I suppose that must have an influence. My father taught me whether they've got a brown skin or a white skin it makes no difference. People are people and generally your relationship with them is how you make it. (MI, 28.10.04, p. 10)

My dad trained [as a boxer]—he won a gold medal in 1950 for New Zealand. I spent my entire youth in a gymnasium with boys and most of them Māori boys. I lived in Rotorua in Ford Block, the worst suburb in town. My friends were Māori. My best friend [friend's name] walked past my gate when we were five. We walked to school every day over the years, all our primary schooling and all our intermediate schooling ... and at Girls High. (MI, 28.10.04, p. 10)

She talked about her family almost adopting one of the Māori boys from the gym and how she still regards that boy as a brother.

Michelle's husband is Māori and she joked about how he thought she was trying to impress him when they were courting. She said, "When I met Dave, I think he thought I was really hell bent, hormonally charged, to impress him, that I would eat boil up and go to hangis, but I'd done that before I knew Dave" (MI, 28.10.04, p. 10). She reflected, "I suppose I've always lived in a very bicultural environment so I suppose it has influenced me [as a teacher]" (MI, 28.10.04, p. 10).

Initially, Michelle taught in Rotorua, but later she moved to a small rural school. She told me of her realisation about the mix of children in her new class:

When I first went from Rotorua to [the new] School, Dave said, 'How's your school hon?' I said, 'Yes, it's good.' After a couple of weeks, I said, 'I'm not sure, something's not right.' It took me that long to realise there were two Māoris in the school and they were both in my room. It took me that many weeks to work it out. I suppose that must have an influence. (MI, 28.10.04, p. 10)

A strong sense of social justice permeates Michelle's background story. This exhibited itself during her high school years when she stood up for a classmate who fell pregnant and was going to be barred from sitting Sixth Form Certificate examinations. An altercation had arisen out in the school grounds between the girl and some others who were keen on her boyfriend. Michelle got into an argument with the girls who were attacking her classmate, and the argument became physical. At assembly shortly afterwards, the school's principal talked about girls fighting out on the back field, and after assembly Michelle went to the principal's office and owned up that it was she who had been involved in the fight and put forward her point of view that the pregnant girl should be permitted to sit

the exams. Michelle told me "My mother was aghast that I would fight another girl. My father said 'Good on you!'" (MI, 28.10.04, p. 10).

Michelle met her husband, Dave, because of her habit of looking after and including people. When she was a student teacher, teachers college began a week earlier than the university which was on the same campus. She had moved into the teachers college hostel and had seen a male student on his own with no-one to sit with at meal times—he was a university student who had come to the campus a week earlier than he needed to. She told me:

> I saw this person sitting by himself every day, and I thought 'God that must be awful!'… I said to these people that I had met, 'Oh, that guy, that poor guy at varsity'. He was sitting outside at dinner time, so I went over and I said 'Hi, would you like to come and have dinner with me?' (MI, 28.10.04, p. 10

Michelle's care for people

Michelle's care for people is based on respect. This is summed up by Tiare, whose son was in Michelle's class, and whom I interviewed with two other Māori parents, Ernest and Rachel. Tiare said, "That's the thing with Michelle, she has the utmost respect for them" [the children] (PI.TE&R, 13.12.04). The children talked about respect as well. They were telling me that this had been a good year for them at school and I asked them to tell me why this was. Here is what they said:

Eden: Because we've like got a teacher that respects us.

Hemi: And we respect her.

Sherill: Some teachers say that "if you respect me then I'll respect you" but they never ever do.

Aranga: So that's why people misbehave.

Hemi: She's a kind-hearted lady

Eden: Like always helps you when you need the help or when you're feeling down you can go to her and talk about it.

Sherill: Yeah. And talk about it. (SI.AES&H, 9.12.04, p. 25)

The parents also talked about their aspirations for their children being in harmony with what Michelle was doing with them.

Ernest: She's just done so much with our kids

Tiare: She does things within our kids and reinforcing what we want. We've all got to be on the same case.

Ernest: What you do at home, you've got to be prepared to do the same thing here [at school]. (PI.TE&R, 13.12.04, p. 1)

Later in the same conversation, Ernest talked about Michelle's willingness to maintain contact with the children once they had moved on to secondary school. He said:

This is one of the things about Michelle—and her comment was 'You play up, I'll be over there', 'I've left my door open for you, I've given you my phone number, if you get stuck out there, I'm prepared to help you. I'll be there, you know where I am during the day, if you need me during the day for advice or guidance in your work, don't hesitate just give me a ring,' and you know she's prepared go that extra mile to see her students succeed up there [at high school] or wherever it may be. (PI.TE&R, 13.12.04, p. 9)

Michelle told me about Eden's parents' reaction to the reference she had written for him when he applied for an out of zone place at secondary school:

They said, 'We read it and thought, 'Hey, is that our son?'' and I said, 'Don't lie, you know it is'. And they—yeah—they just cried and said, 'Michelle you've just captured who we believe he is, and who we know he will be'. (MI, 7.6.06, p. 5)

The mutual respect between Michelle, the parents and the children in her class was evident at the meet the teacher evening I attended at the school, which was early in the year, before she had had the opportunity to get to know any of them well. She emphasised in her talk, and the handout she had prepared for the parents, that she and they were a team in the education of the children, and that the door was open for them, and the telephone number available for them, to talk with her at any time. I noted on my copy of the handout, her saying to them, "You're the expert [about your child], need you here communicating". Michelle's practice of putting a note on each student's desk ready for the first time they enter the classroom, saying "Welcome, I'm looking forward to working with you this year", is evidence of her care and respect for the children (MI, 28.10.04, p. 12).

When talking about parents who do not appear to be supporting their children adequately, Michelle does not criticise. Instead, she will say things such as this of

a very difficult girl she had had to work with, "...her support people have lived a life of crisis so long, they don't really care about how they get beyond that" (MI, 28.10.04, p. 5).

Michelle pronounces te reo Māori correctly and her actions are culturally located. During our first interview, she told me about being asked to help when there had been some miscommunication with some Māori parents. She was perturbed at being thought an expert in things Māori. Here is what she told me:

> So I said to [the deputy principal] that we need to speak with our kaumātua and we need to get our whānau together and say we don't know [what to do]. She said, 'You know, your house is Māori.' I said, 'Just because my house is Māori, it doesn't mean I know.' But I do know that when I don't know I need to ask someone who does. I said, 'Let's get our whānau together, let's get our kaumātua in here and ask them what do we do.' What is their advice for us to do? How do we deal with it? (MI, 28.10.04, p. 5)

Tiare and Ernest appreciated Michelle's ngākau Māori. Here is part of our conversation:

> Ernest: It's one of her great sayings, you know, is these are our children, these are *our*—she even came round home, she classes them as 'her babies' in this class.
>
> Tiare: She's always said, she's said it to me, I know with my kids she says, 'These are our babies, it's not my baby, our babies' you see...
>
> Tiare: ... I suppose that's her awhi, her manaaki, her tautoko of her class. (PI.TE&R, 13.12.04, p. 6)

Michelle understands and knows the worlds of her students. Because the majority of her teaching experience has been in low decile schools, finding money for things such as class trips has had the potential to be problematic. However, she says "I've never had not enough parents [to assist with class trips] and I've never had any kid who hasn't paid" (MI, 7.6.06, p. 7). She regaled me with stories of standing outside the local dairy before school in the morning, so that when students came in to spend money on pies and chippies she could intercept them and ask them for their money so that it could go into their individual school camp funds. Back in the classroom, she provided an alternative breakfast of donated or sponsored toast and Weetbix. When challenged by the dairy owner, she said to him "Hey, I'm on a mission here. I need a hundred and thirty bucks per kid. When

it's done they can come back and buy the pies. You've got a whole year, I only need a few weeks" (p. 8). On another occasion, she went to the local hall on behalf of one of the boys who despaired he would never have enough money for a trip. Michelle knew the boy's mother would be at the hall playing housie. What follows is Michelle's account of the exchange between herself and the mother.

> I went down there and I said, 'Oh, hello honey, how are you? I bet you he didn't give you that note. Bet you it's in the bottom of his bag'. 'Oh yeah Michelle, you know what he's like—screwed up with his sandwiches and God knows what'. I said, 'He needed to put twenty bucks in for his trip'. She gave me twenty bucks, yeah. And the next day I said [to the boy], 'Oh Mum saw me, darling. She gave me twenty bucks. Good boy, drop it into the office sweetheart'. (MI, 7.6.06, p. 8).

Michelle has done the same sort of thing on other occasions, such as going in to the local pub to collect money for raffle tickets that should have been returned to the school. She has also been what she terms a 'fairy godmother' to students when it was time for the school dance. Aware that some of the students did not have good clothes to wear to the dance, she and Belinda, the teacher aide, would sew tops and dresses for girls and find shirts and trousers for boys to wear. One girl turned up early for the dance because she wanted to talk to Michelle about not having a dress to wear, but Michelle was organising some of the catering and was not there. The girl left and went home. On hearing this, Michelle quickly arranged to borrow a dress from another student, got in her car, went to the girl's home and picked her up, got her changed into the dress at school and got her to the dance suitably attired to fit in with the crowd.

Michelle has found ways of getting financial support for counselling for students who have needed it but were ineligible for free support, and she talked about her awareness of greater stress on families in winter because of higher heating and food bills, and the need for her to take this into account in terms of the classroom programme and the cost of materials used. One day when I was in the classroom, Michelle explained to students a way they could wash and dry their school uniforms during the week if they only had one set of school clothes.

Michelle remains a compassionate advocate for the underdog and for people who she feels are not being treated justly. I observed many instances of her advocating for students, and teaching students how to advocate for themselves. Students

know that Michelle can be trusted to keep confidences and that she will act on their behalf if they need assistance. Eden's statement, recorded earlier, about being able to go to her and talk if you're feeling down, is testament to this.

The children she teaches, and their families, know about Michelle's life. She talked to me about the way she deliberately shares things from her family life:

> I use my family a lot to humanise me and to remind them that I'm no different and that the experiences that they have are not unfamiliar to me. That, being a mum—they all have mums—they all have brothers and sisters —and so I use my family and my girls again lots of times to—as a vehicle to make a connection with them. (p. 5)

Michelle also makes a point of getting to know the parents of the children she teaches by visiting them at home or inviting them to the classroom. A unique feature of her interactions and relationships with students and their parents is her come for coffee approach. This is part of her initial contact with each student's parents or caregivers at the beginning of the school year. She describes it as:

> I say to [the students] on the first day we meet… that I would need all their phone numbers because I was going to ring home, and they said, 'But we haven't done anything.' And I said, 'So?' and they said 'But Mrs T why are you ringing our homes when we haven't done anything?' I said 'Because I'm polite and when I meet people for the first time, I'm going to ring up and say 'Hi Mary, it's Michelle Tamepo speaking. I will be working with your baby today and for the rest of the year and I would really like to get us together, and I'd like to invite you for a coffee and some cake next week and just talk about what you think is important.' And they went, 'Oh you're going to ring all our houses?' And I said 'Don't you say who you are when you first meet people?' And they said 'Ye-eah' and I said 'So the problem is?' They said 'No problem'.
>
> …I didn't get everyone the first night, you know for various reasons people aren't home, and everyone came and asked each other, 'Did she ring your house, did she ring your house? Did she ring your house?' Then they said, 'Mrs T, you didn't ring us' and I said, 'Well I did, honey, but there was no one answering, I rang at this time—did you have something on?' 'Oh yeah, I go to such and such.' I said 'Oh, did you check your answer phone, because you had an answer phone and I left a message.' They obviously must have gone home and checked it, and so that was cool.
>
> And then we had coffee and cake and the kids made the cakes ready for that night and we talked about things. So the parents knew when the kids went home talking about the language that I was talking about on the blackboard,

they knew where it was coming from. So it was interesting that they were all aghast that I was going to ring their homes, because the only time you ring home is when crap happens.

So I've rung home probably four times. I rang the first day or the second day, I rang three weeks after, yeah about week three or four and said, 'Hi, how's it going? The establishment phase is past. We should be settling down. Are there any screaming issues we need to get on top of?' We'd had the coffee time and the eats. I rang again at the start of term two and said, 'Remember, at the end of term this was the biggest thing that was worrying me in terms of the learning, what's worrying you? What do we need to do? Ring me any time you want.'

But, at the same time I say to the kids that if there is an ongoing issue and it's not going well I say 'I think I'm going to come to your house for coffee.' And they go 'No, Mrs T, I'm sure we won't need coffee.' And I'm saying 'Yeah, I think I'm needing coffee and cake – have you got cake at your house?' 'Mrs T, I don't think…' 'Are you saying I can't come to your house for coffee and cake?' 'Mrs T you might not be needing to', and that is the harshest thing I could say to them, that I'm coming for coffee and cake because that means we need a team meeting, because things aren't going well, and we need the other members of the team to come in and help us out. And they just think it's a crack-up and they just laugh. They've said to other kids beyond our class, 'Ooh, Mrs T'll come over for coffee!' And the kids are thinking 'What's such a big deal about that?', but they know that it's something else. It's quite funny. While it's humorous, it has the required impact. (MI, 28.10.04, p. 6)

One of Michelle's genuine concerns is that parents feel comfortable enough to contact her about their children, and that she and they are on the same page regarding what happens at school. She said:

It doesn't take much to make people feel comfortable and you know I don't think parents necessarily feel comfortable [in a school setting]... If people want to meet at their house, that's fine or if they want to meet here, that's fine. I think probably the kids feel good about that because they also don't think it's in isolation. It's not them and me, it's them and their families… The kids know their parents can just ring me whenever… Some of the parents are scared that what they want for their kids matches up with what I want. The things they value seem to match up with the things I'm doing and so that must be easier. Then there's no confusing messages. The kids aren't having to try and guess what's wanted. The thing between home and school –well this [the classroom environment] could be the living room, couldn't it? So I suppose that's why they maybe feel comfortable. (MI, 28.10.04, p. 9)

Michelle makes every effort to meet parents personally, and follows up on those she does not meet at the parents meeting by making home visits and approaching people in the school grounds or in the supermarket and street. She said:

> I've chased my parents across the field and [said] 'Oh hi, how are you?' and people have said 'Oh Michelle!' you know. One dad said, 'Are you ever going to stop chasing me?' and I said, 'No.' And he said, 'What do you want?' and I said, 'How are you? Just touching base'. (MI, 28.10.04, p. 9)

Michelle's sense of humour comes though in the way she talks about her life as a teacher—some of this is evident in the quotations above. She uses humour to discover truth and to make students more comfortable admitting to things, such as not completing work. She had asked a student if he had finished his worksheet and his response was that he had lost it. Michelle's comment, suspecting that it might have been lost deliberately and with a wry smile directed at the student, was "What am I thinking in my wickedest, wickedest mind?" (MON, 12.5.05, p. 15). The student's reply indicated he knew he had been caught out and without fuss he asked for another copy of the sheet and worked to complete it. Another example is when someone had not been doing what they ought and Michelle said, "You're going to make me want to get my Nanny jandal out!" (p.15). The class had previously been talking about punishments their parents and grandparents had experienced. One of these was being slapped on the calf with a jandal. Michelle can also take a joke at her own expense and the students feel comfortable enough to make such jokes (p. 22).

The students told me how Michelle uses humour to help them remember things, and about why she does this. They said:

> Eden: Like I didn't know how to do it and then she came and showed me. And then when she told us about Dave's undies and that, and we all started cracking up and whenever we go there, we always think of Dave's undies.
>
> Hemi: Whenever we come to like, what is it?
>
> Sherill: Because she remembers that she had a teacher once and her teacher always taught her stuff but it was really funny, and when it came to a test she remembered all the funny things that her teacher had taught her and that got her through. (SI.EM&S, 9.12.04, p. 9)

Michelle is also firm with the students when she needs to be, but maintains a friendly manner at the same time. I noted a number of instances in my observation book. The following are two examples.

> Atarata, I'd rather you didn't call out love. I'm talking to Campbell. (MON, 25.5.05, p. 23)

> Michelle: Excuse me. Why am I saying excuse me?

> Child: Because we're talking.

> Michelle: Because you're stealing our learning time. If you want to sit and grow quietly that's OK, but don't steal our learning time" (p. 26).

Michelle's care for her students and their families is also evident in the way she greets them as she calls the roll in the morning. Here are some examples from my observation book.

> I've missed you. I've hardly seen you since I've been at the hospital with Nan. We'll have to catch up today.

> Good morning [child's name], are you better?

> Good morning Terry, it's nice to have you back. (MON, 12.5.05, p. 11)

Michelle loves teaching and gives it her heart and soul. She organises and joins in a significant range of activities with the students, such as the ball described earlier, home visits, and standing on the sidelines at sports matches in the weekends. Rachel, Hemi's mother, was very much aware of Michelle's passion for teaching, saying, "She enjoys being with the kids, in amongst the kids, not just telling them to do it, and working with them" (PI.R, 13.12.04, p. 14). Because she puts so much energy into her teaching, Michelle finds she has to take a break from it from time to time, and work in another field.

Michelle's care for student performance

I observed Michelle articulate her care for student performance during the meet the teacher evening. At the meeting, Michelle introduced herself and told the parents a little about who she is and about coming for coffee. She had prepared a booklet for parents, with headings under which they could write notes. The booklet explains what takes place during the establishment phase at the beginning of the year, the class philosophy, routines (including that students do not put their hands up when they want to say or ask something, they learn the skills of

contribution to discussion instead), and what learning means, including literacy and the need for students to leave intermediate school reading at their chronological age or better; numeracy in real world contexts; and essential skills that she develops in the students (time management, work and study skills, self-management, and cooperation). Michelle uses the booklet to explain to parents some of the terminology she and the students will be using during the year, such as metacognition, differentiated learning, and gifted and talented enrichment for all. She talks about the support that she can provide for parents and what support they might provide her with. As well, she explains the acronyms she uses to help students.   These include TEAM—together each achieves more—which includes parents, teacher and students as part of the team; COOLAS—cooperative, optimistic learners achieve success—which includes cooperation amongst team members on learning challenges; and HOT—higher order thinking—which includes Michelle's focus on developing the students' metacognitive skills and understanding of how they learn (tools such as Bloom's taxonomy are displayed in the classroom and regularly referred to by Michelle and the students).   She also provides advice for supervising homework, the process for notification of absences from school, and details of how to contact her. Michelle talks about her focus on preparing students for secondary school, in terms of self-management, independent study skills, how to analyse assignment topics, and how to sit tests. A significant focus is on interpersonal skills with a goal that "everyone will respect us, no-one will mock us, we are all different" (MON, 16.2.05, p. 8). She ended the evening letting the parents know that they were the experts on their own children and that she as the teacher, once school-wide activities were deducted from the equation, had around three minutes to spend individually with children each day, and so parent cooperation is important.

Quite early on in my first interview with Michelle, she spoke about her high expectations of students and her commitment to developing their learning, understanding and growth:

> My expectations of the kids are that they will be responsible for their learning and that they will learn, and they know that. And they're okay about that because the expectation might be high but not without support strategies and mechanisms in place. (MI, 28.10.04, p. 3)

She gave me several examples of students whose level of effort she described as minimal and whom she had pushed to succeed, and I observed her remind students about the need for effort, saying things such as "You've got me thinking your effort wasn't with it" (MON, 16.2.05, p. 9). Michelle has actively rejected deficit thinking about children she teaches and articulated this in a lecture she gave to second year student teachers at the University of Waikato. She told them:

> Don't let the negative in, don't entertain the bad stuff. Students must know why they are learning and 'how it's going to work for me'. I'm paid to make the future better for students. Work out how they learn. Teach them how they think. (Michelle, lecture, Professional Practice and Inquiry 2, 2007)

Part of Michelle's commitment to making the future better for her students is to open up opportunities for them to experience things they might do in the future. One such opportunity was to take groups of students to the University to sit in on lectures and see the facilities. She described Te Hinewai's love of learning:

> She was onto it and she got the hunger for learning and you just couldn't keep her back. You could not feed her enough in a day. She was just going for it, and we took a photo of her at the Law School when we went up to the University for that day, and I said to her, 'And I want you to promise me that the day you graduate and have a photograph, you find me and you send it to me and Belinda'. And she said, 'Yeah, I will'. And she was a great example of - she knew who she was, she was really strong in her own being. (MI, 7.6.06, p. 5)

Te Hinewai admitted that she had had her expectations lifted. She told me "I didn't realise that she [Michelle] was going to work us, like, hard as, we thought we were going to lay back and have a holiday, but no" (SI.TH, 16.12.04, p. 1).

To help students achieve goals and succeed in learning, Michelle makes learning intentions and success criteria clear to the students. The day's programme is on the whiteboard and she goes though it with the class first thing in the morning. Lesson goals are also written on the board or are communicated to the students via Michelle's planning, which the students get to see because they sit at a round table with her when she is working with small groups. I noted her explanation to the students about goal setting and success; "You have one goal, you get it and you feel successful, so you change the goal and you feel good and that leads to more success" (MON, 16.2.05, p. 10). She asked a boy to tell the class again what he had achieved. His response was, "I passed two years of reading, that's all" (p.

12), that is, the student was aware of the amount of progress he had made in reading.

The following example from my observation notes, illustrates Michelle's practice of recapping on the previous lesson. These are her questions, to which the students responded.

What are we learning to do?

Two things caused us problems yesterday – what were they?

Why are we using that tool?

What I noticed yesterday was that people did [x] which meant they ended up [y].

Is there any other problem people had yesterday that I didn't notice, so I can help with it today? (p. 14)

Michelle sets learning goals that will assist with real world success for the students. Sherill told me that she enjoyed mathematics. She said, "Maths, learning maths—everyone says it's dumb and stuff, but maths is, like it comes in your life later on, always" (SI,S, 9.12.04, p. 3).

The students know what it is they are learning and why, and that learning time is important, as witnessed in the use of the term 'stealing our learning time', cited earlier. The students used this phrase when I interviewed them (p. 7) and Michelle made the comment during one of my visits to the classroom, "They're starting to use the language of learning" (MON, 12.5.05, p. 18). Learning is important to these young people. This was typified by Te Hinewai, who had sought Michelle out to ask her to intervene with her mother about the secondary school she was to attend the following year. Michelle recounted the conversation; "[Te Hinewai said] I don't want to go there because I want to learn. And she had worked out for herself that her expectation of learning might not match up with that environment [at the school]" (MI, 7.6.06, p. 6).

Michelle is very clear that she is teaching her students to understand how they learn and have learned. Here is her description of this from our first interview:

We just had a conversation yesterday about reading... I said put your hand up to indicate to us if you know that you've always been a successful reader, an effective reader, and four people put their hands up.

I said, 'How did you know that?' And they said, 'Oh well, you know, the teacher said I was a good reader. I was in the top reading group.' And I said, 'Oh, great, and how did that make you feel?' 'Oh, really good, and I did good projects and that sort of thing.' 'Oh, that's great.' 'So, put your hand up then if you feel you haven't been an effective reader, a good reader?' The rest of them put their hands up. 'How do you know?' 'Oh, because I was in the bottom group.' And I said, 'So, tell me how did you learn to read? Can you remember back that far? Tell me how you learned to read?'

She went on to describe the process of young children learning to read, and indicated that the students could now say,

'Oh, I'm a good reader now Mrs T.' ... because each time I have learnt to strategise, I know why I'm reading. I bring all my knowledge to the text. I don't think now that the book has just got the knowledge, I remember I have got all the knowledge to bring to it.' (MI, 28.10.04, pp.1-2)

As part of her preparation of the students for secondary school, she teaches them strategies for sitting tests and for working things out when they encounter something new. She talks to them in this way:

'What are you doing in your mind? Are you activating the prior knowledge? What will you do when you get to a word you don't know?'...

I made them the other day, our sort of 'thinking card'. ...and I said you know 'You need to start talking to yourself - what's that?' and Chloe said, 'Oh, that's our metacognitive ability, eh Miss?' So, I said, 'Initially we'll have this card and we'll look and every time you're doing things, check it.' Now, 'Can I try this, could I tell someone else this? What am I thinking? Do I need to visualise this? What am I doing? ... until it becomes like breathing' and I said, 'This is what thinking people do'. They have self-talk in their head that helps them work through the new and unknown, and helps them to tell what they know really well. (MI, 7.6.06, p. 3)

Michelle also told me about Eden having a sudden revelation about something that he was trying to learn:

I remember him saying one day, it was this earth-shattering realisation, 'Well, why didn't someone tell me?' And it was obviously a strategy we were using to unlock this secret stuff, and he said, 'Well, why hasn't someone told me?' And Belinda and I talked often over a coffee about the fact that our kids always say, 'Well, how come people didn't tell us? How come people didn't show us?' Because it's not that they can't do it, they've not been told or shown. (p. 5)

A note in my observation book says of Michelle, "Uses cues to help remember things and reuses frequently to ensure students remember" (MON, 26.5.05, p. 24).

I talked with Michelle about reflecting on teaching. The following extract from our conversation, where she describes how she goes about reflecting, illustrates further that she takes personal and professional responsibility for student learning, sets high standards for herself and adapts her teaching to meet the needs of learners:

> The kids, definitely. They're the best things that help me to get it [reflection] happening. Because like Joe will say, 'Mrs T we don't want to do that.' Loren's saying, 'What did you say? Because if you want me to learn that then you better talk to me.' [Laughs] I said, 'Sorry, which words did I throw you out?' 'All of them!' 'Thank you very much, Loren. Did you hear a sigh of relief that you were brave enough to say, when everyone else is sitting there saying 'Oh my God, I don't know what the hell she's talking about'' And they just went 'Yeah.' And so, they all know the brave person asks and the others wait for a magic fairy. And I say 'How many magic fairies have you had at your house lately?' So the kids do usually [let me know], good and bad, effective and non-effective. When I get it wrong, they let me know. When I get it right, they let me know. So, probably, them firstly and probably the parents next, because if it doesn't go well, then someone rings me or someone pops in or someone writes me a note. So, somehow I hear that this hasn't gone well or this isn't going well or whatever. Then probably I try and do it to myself, in that on a Friday when I balance my roll up, - this is something I started in my first year - I sit there and as I ...hit each name, I think in my own mind, 'What did we do together this week?' And if I can't pick up something that comes to my mind immediately about a conversation we've had or what I've noticed about them, then I think, 'Hell, where were you? How come I haven't seen you? Why am I missing you?' And then Monday morning, I usually find time to say, 'You and me haven't been talking much. Where have you been? Where have I been? So come and talk to me about where we're at. What do I need to be doing for you?' So, that's probably the next way that I check on myself. And then probably in my planning, I sort of think 'Ooh, that'd be cool, so and so will like that, I'll put that in there because so and so will like that, ooh yeah, she did really well at that so that will be a chance to cement that'. So probably that's how I do most of it. And I use the students [student teachers], because that's a big benefit and Belinda, because you can't watch yourself. Whenever a student comes, I say, 'Whatever you get from me, it won't be anything as much as I will get from you.' ... Because their relationships with the kids [may be different to mine] - they might say something to the child. They might deliver something I like and I think 'Hello, that's a really good way to do it.' Or, 'Why is that kid

responding like that? What are they doing?' If it's a really good interaction and a great connection then I want to carry that on in the way I can, I can't be them. If it's a connection that's really successful, we can analyse it and see what is it they were doing so that kid has gone up a whole new level in terms of their own confidence. We can always learn from each other, can't we? And I think that's the other thing that I do in terms of perfecting my own practice, sometimes I just say to myself, 'I don't know everything.' (MI, 28.10.04, p. 14)

Michelle's philosophy of teaching is summed up in the following statement, "I'm really a bit of a holistic creature" (p. 15). She attends to the children's needs for food, shelter, sleep, warmth and comfort as well as their learning needs. The acronyms described earlier in relation to the meet the teacher evening are an indication of her philosophy, as are the sayings and quotes that she has on posters on the classroom walls. One of these is "Don't make excuses, make improvements" (MON, 6.6.06, p. 31). She understands what she is doing and why. She also sees her work as a calling. In the lecture she gave to the student teachers, one of the first things she said was "It's a privilege to work with children" (Michelle, lecture, Professional Practice and Inquiry 2, 2007).

Michelle's classroom learning environment

The physical layout of the classroom reflects Michelle's view that school needs to be as much like home as possible. She said:

> In the back we've got food so that it's not like a regular learning environment. So we just do what they feel comfortable doing. We often eat. People just go to the toilet when they want and get a drink. It's more like at home—I don't see why it should be very different at school. Yeah, I suppose those sorts of things help them to think that this is a safe place, a natural place to be. I think, maybe there's a naturalness to it that maybe it almost dissolves a bit of the transition from home to school, so that that's a smoother run. They don't actually go into school mode and home mode. (MI, 28.12.04, p. 7).

The room is a small relocatable classroom and some of the students are quite big at year eight. As well as their desks and a bank of computers, there needs to be space for art activities, food, library books and other resources, and comfortable blob out places for reading. Each student has their own desk and there are two sofas for reading and conversation. Unlike many classrooms there is no floor space for gathering together. Whole class work is done with students seated at

their desks and students are withdrawn for group work at a round table. Despite the lack of space, the room is homely and inviting. Sitting at the round table for group work is rather like sitting around the dining table at home, where many of a family's more important conversations take place. In many respects, these arrangements suit these young adults better than gathering on the floor. The arrangements are not fixed, and Michelle says:

> Depending on the task I have to do, the room really reflects that. Learners don't always learn best sitting at their desk. I know that myself, so I try and have variety so that they can do it. We change the desks around. We change furniture around. (MI, 28.12.04, p. 12)

The students valued Michelle's attempt to make the classroom more like home and understood why she did this. The following exchange between Eden and Aranga illustrates this:

> Eden : Some teachers don't like you eating in class. Like you're hungry as.
>
> Aranga: Mrs T says if you're hungry, just eat.
>
> Eden: Or else you don't have any energy.
>
> Aranga: Because then your brain will shut down, and you won't think at all. (SI.E&A, 9.12.04, p. 8)

Michelle says she likes having things around her at home and at school and tolerates mess, but despite teaching and learning materials being spread throughout the room on all surfaces, it is always tidied at the end of the day.

As well as a physical environment that is like home, Michelle manages the classroom in a parent-like manner. The classroom is a democratic place where the students have rights as well as responsibilities and Michelle teaches them how to advocate for themselves and for others. The following incident is an illustration of this:

> I came in and I was being cross and I'm not a cross person and [the students] were quite aghast, and I was speaking with the person I was cross with because they had lied to me. And... from the other side of the room, I hear this voice say, 'Mrs T, you don't have to do that.' I ignored it and I carried on and then this voice said, 'Mrs T, you *really* don't have to do that.' And the second time I stopped and I turned around and said, 'But maybe I *feel* like I want to do that.' And he said, 'Yes, you might but you don't have to.' I turned to the child who I was being cross with and said, 'Why is this person advocating for you?' They said, 'Because Joe doesn't like it when people are

upset, and you're upset and I am getting upset' and I said to him, 'Joe, why would you advocate for someone who you obviously must know has done something that's made me cross?' and he said to me, 'You can be cross Mrs T, but you can take him home and talk to him about being cross, but you don't have to do it in here'. Pretty gutsy eh, pretty gutsy! ...And I said to him, 'True. True. You're right Joe. I'm sorry. It's not appropriate to air your dirty laundry in public. You're right Joe. Thank you for being so brave and advocating for other people.' And the kids went 'Whoa, good God' but yeah, interesting, you know. So, I suppose if you cultivate people thinking and people expressing themselves, you have to look at these things. (MI, 28.10.04, pp. 6-7).

The underpinning values and rules of the classroom are summed up in the statement recorded earlier in the context of the meet the teacher evening, "everyone will respect us, no-one will mock us, we are all different". The phrase "no put downs" is on a poster on the wall, and is used by the students and Michelle when necessary. The values and rules are developed through Michelle's modelling and discussion of appropriate interactions and behaviours. The following is an example of developing appropriate apologising:

> In the beginning, when you establish that sort of thing, they'd go 'Sorry, Mrs T' and I'd go, 'Honey, was I talking [as opposed to another student]?' 'No.' 'Well then, why are you apologising to me if I'm not talking?' And you do it a couple of times and they get it. You make the apology to the person who requires it, and then I'd say, 'If you were constantly doing it, then you'd say, excuse me, you're not meaning sorry because you didn't change your behaviour.' So they know about it, they're very good to each other like that. (MI, 28.10.04, p. 4)

If something is going wrong, the students ask Michelle for a class meeting. She described it:

> The [class] philosophy works on 'All for one and one for all.' Everyone's entitled to their fair share and we monitor each other. If someone's [doing something they shouldn't] the kids will say, 'Ah Mrs T, we need to have a class meeting.' I'll say, 'Okay then, when are we going to do that?' and they tell me, and they'll just say [what's going wrong]. And so I thought, 'Oh, can you [the students] talk to them about that so they don't do it?' So, they start saying 'We noticed this and we noticed that, and you need to do this and need to do that, otherwise we are going to have to this.' And so I don't very often have to do anything because they do it themselves really. But you can only do that when you feel safe and you feel that you have a right to do that. (p. 5)

The parents I interviewed valued Michelle's manner in managing the classroom. Tiare said:

> She has a rapport with the kids. They [the kids] know [she's] the teacher and they know where the boundary is, but if you get on your high horse and say 'I'm the boss and everything I say you do and that's it' then the kids tend to take a backward step. (PI. TE&R, 13.12.04, p. 1)

> And that's something, that 'no put-downs' is a good thing. Because, I say to my kids 'Do you like being called names?' 'No.' and I say, 'Well don't call them names.' (ibid., p. 9)

The example of the class meeting, described above, shows the students using non-confrontational language to state what a classmate has done. Michelle models this in her interactions and has a range of non-confrontational strategies for dealing with what is sometimes extreme behaviour. The strategies include the way she speaks with students, and non-verbal communication such as facial gesture and touch. I wrote down the following comment that exemplifies this, made to a boy who was interrupting, "You listen beautifully, I wish you'd do it all the time" (MON, 26.5.05, p. 24). I also made a note about a context when a boy had said something about someone else that he shouldn't have—"Just a look and a little headshake", i.e. this was sufficient to convey to the student that he should desist (p. 11).

Michelle described several instances where she had had to implement the coffee and cake practice. One was when some boys had been writing obscenities:

> I said to them 'What's going to happen?' And they said, 'You're going to ring up, you're going to come for coffee.' I said 'You bet your bottom dollar I will'... So I said, 'You get home before I get there. I'll have to ring today—I can't come for coffee because I haven't got my car.' So by the time I rang, they had told them [their parents] and Alec's Mum said, 'Michelle, we couldn't believe that he did that and he even told his father, which was the hardest thing he could do. He walked straight in the door, chucked his bag down and said 'Dad, I need to talk to you.'' And she said 'His father has given him a real stern talking-to and we will not be letting it happen again.' I said, 'I know you love your boy so much that you want him to be the best he can for you.' And she said 'Yes, absolutely, we are so grateful you rang.' (MI, 28.10.04, p. 8)

Another example occurred during school assembly:

One of our boys was really, you know trying to keep it together, and so I sat behind him in assembly and I just put my hand on his back and that was enough contact for him to keep it together... If I *challenge* him and put him in a situation where he feels he can only act out or he's lost face or his mana has been questioned, then I might as well get a branding iron and stick it on him. Because his life will change, and I feel very responsible about things like that. I'm very conscious of that, that we have to be very responsible with what we do, because you do have the ability to have a big influence. (p. 3)

Michelle had students with difficult behaviour placed in her classroom because she was recognised by her principal as a teacher who could work positively with such students. Her curriculum content is well planned and structured, based on the students' interests and learning needs, and this contributes significantly to the positive climate. The students recognised Michelle's strength in working with such children. Hemi had advocated for a boy who had been getting into trouble, to join the class. Michelle said:

He said to me, 'Mrs T can't we just bring him to us? He won't survive, can't we bring him to our class? I'll look after him.' And that boy now is out of school and I've seen him round the street and he's in a gang and he's doing drugs and things, he's gone. And I probably regret that I didn't—I didn't fight for him to come to us. 'Cos Hemi saw he needed to be saved and he did immense work, but he used to come to us as a refuge place. And at times we did have him, but Hemi said, 'Miss, he needs to come to us' and I didn't do it and I should have. I should have. But at that time I had [another very challenging student]. And I had a few other things, and I was thinking, 'Oh! It's so late in the year Hemi. I don't want to give up where I've come to.' (MI,7.6.06, p. 10)

Working closely with parents, as in the coffee and cake scenario, having an open door policy and giving parents her home telephone number, as well as involving parents where possible in the class programme, all contribute to Michelle's positive classroom learning environment.

Michelle's teaching interactions

Michelle has created a learning context that is responsive to the cultures of the learners who are in it. There is evidence of Culture (Big C) in the physical environment and observable practices, as well as culture (little c) in the invisible aspects of her interactions—evidence that Michelle is a culturally responsive teacher. She said of the class mix, "We've got a predominantly Māori class,

Pacific Island children, Cambodian children, Korean children, Australian children, Pākehā children, Indian children. We have some children who have some pretty heavy situations. We've got some very bright children" (MI, 28.10.04), and she has actively sought to find out about the cultures that are represented. As indicated at the beginning of this case study where I describe Michelle's background, she is a bicultural person who walks comfortably in both Māori and Pākehā worlds, and the culture of the classroom reflects this. Tiare recognised that Michelle's understanding of things Māori had a positive influence on the students' learning. He said, "And I suppose her husband Dave being Māori has a big impact, that she associates and mixes with Māori, so that just filters down to the kids eh? And this is something, [as a result] kids do better" (PI.TE&R, 13.12.04, p. 4). The three parents recognised that Michelle rejects deficit thinking about children, although they did not use that term. They said:

> Ernest: Well, any way, getting back to the style of Michelle, personally I think she's got a marvellous attitude with kids. I've seen her a couple of times there where I've sort of come in and she's said, 'This is how we do it' and they all get in and work together.

> Tiare: Yeah, yeah.

> Ernest: She can motivate and get the response from the children in such a way, because as I say, it comes back to her personality and her attitude. Because it's, I feel that she's saying, 'Everyone's the same.'

> Tiare: Yes, that's the thing. Her method of teaching is right across the board.

> Ernest: Right across the board. And that's beautiful.

> Tiare: That's excellent because kids don't want to be picked up because of their culture or race or whatever it may be. They get treated the same as everybody else.

> Rachel: That's right and they love her.

And a little later in the conversation:

> Tiare: I suppose you could look at it and it's reflected in the team that she has within the class

> Ernest: Yeah, exactly.

> Tiare: Ae. If the kids are turning up to class and not wagging or whatever it may be, the environment that they're in is a happy environment. In any

team whether it's the All Blacks or the Silver Ferns, you've got to work together where they can understand each other.

Rachel: Yes, and she has.

Ernest: And I agree with Tiare, it doesn't matter if it's Māori or Asian…

Rachel: …or what race…

Ernest: …or Pākehā or whatever, everyone's equal, should all be treated the same. (pp. 2-3)

I had noted in my observation book, "environment not ostentatiously Māori," when taking note of the physical classroom setting (MON, 12.5.05, p. 16). The decorations, such as harakeke flowers, had been made by the students, there was a drawing on the board of a taniwha, again done by one of the students, which was part of a previous study, and a poster from the Māori Postal Sunday School with a verse from *The Bible*, Matthew 11:28, which sums up in some respects, Michelle's care for the students. "Ka mea a Ihu, 'Haere mai ki ahau, e koutou katoa e mauiui ana, e taimaha ana, e whakaokioki'. Jesus said, 'Come to me all you who are weary and burdened and I will give you strength'" (pp.16-17).

As indicated above in the quote from the parents, they spend time in the classroom— Ernest alluded to this, although Michelle said that by year eight few parents spend time in the classroom. Ernest's involvement had come about because Michelle had had to go for coffee to talk with him and Rachel about some foul language Hemi had been using on the sports field:

I went out there and I said 'If our nanny was here she would march you into that toilet and wash your mouth out with soap, because nannies do not like that sort of talk being out there in public. They do not wear it. I'm going to talk to your dad and your mother about what they think and how they want you to behave when you are away from them, to see if I've got it right, because if I haven't then we'll have to do something about that.' And he just looked at me, and I said 'Now you bring your things inside, because I don't want it, other people don't want it, and that's that.' And I went [round there] straight after, and in his house which is very rich—his whole whakapapa is on the wall, his father is very traditional - and I just went in and I said 'I need your help, I need to ask you how you feel, this is what happened today. I told Hemi that our nanny would march him into the toilet and [wash his mouth out].' [His dad] said 'If I'd have been there and I'd done that, that would have happened to me, I've told him that.' And I said 'Well, looking at this wall I

can tell that no-one on that wall would be accepting of that.' And he said, 'That would be right. Thank you so much.' (MI, 28.10.04, p. 8).

Wherever possible, Michelle tries to co-construct the learning with her students and manages this within the structured, modularised environment of an intermediate school:

> Curriculum content—I always look at what they [the students] want…
> You've got this modular system and you have to report on them in five weeks time... I look at the module and look at the report and what does that say, and then I do what I think will be best to achieve the skill. Then I just tweak it [the curriculum content]… We have conversations like 'What do we think we might need to know about it, or What would you like to know about this, or Who wants to know this?' and then if they say [they do], 'How long do you think it'll take us to get to know that?' I'll say. 'We do that and then we do the group stuff [maths and literacy].' (p. 13)

A note in my observation book says, of one instance of co-construction that I saw, "Students co-wrote the learning intention" (MON, 12.5.05, p. 19).

Michelle draws on the students' prior knowledge and, as she said to the parents at the meet the teacher evening, "We try to make learning real, plus we go places" (MON, 16.2.05, p. 9). She told me about one such learning opportunity that also involved advocating for students, related to the payment of city council rates, which occurred when she was teaching at another school:

> I asked them [the children] about having a library card and none of them had one and I said '… you own the library'. [They said] 'We don't own that flash thing, there's a flash one in town, Mrs T', I said 'You do actually, because wherever you live, part of the money you pay to live there goes in rates and part of that pays for the people in the library, the books and all of those things, so you do own a part of it..'. (p. 2)

She described walking her class into the central city to the public library and all of the children lining up to be issued with library cards. The librarian could not handle this and suggested that Michelle should have sent a letter requesting the issue of cards, and that the library would have mailed them in bulk to the school. This was not the purpose of the learning opportunity. Michelle wanted the children to experience the rights of citizens and to empower them by building their confidence to use a public facility, and to fill in forms for a real life purpose.

Giving feedback and feed forward, both academic and behavioural, is not only Michelle's task in the classroom, the students are actively involved in this as well. Michelle has carefully taught the students how to give specific feedback to each other. There are also moments of spontaneous affirmation of each other:

> These kids just break into applause at each other and go over and give each other a hug or say pssst 'You're hot!' [meaning H.O.T. or higher order thinking], something like that. Or 'Sit down you just think you're too good!' I think, what better affirmation of your success could you have than from your peers who know the journey you've taken, who see you struggle and do the hard yards, to do the mahi day in day out? (MI, 28.10.04, p. 3)

I observed the farewell session in Michelle's classroom at the end of the school year, where students had thought about and made certificates to recognise the achievements of their classmates. Each student stood and spoke about classmates and awarded certificates. Here are some of them.

> Eden: To Vincent for inspiring me to use my thinking in a different way.
>
> Aranga: To Susannah for HOT [higher order] thinking and positive attitude.
>
> Rochelle: To Susannah for always trying hard, getting work in to the best of her potential.
>
> Jimmy: To Sherill for a constant high standard all year round.

Not all certificates were for academic work. They included sporting prowess and personal qualities such as the following.

> Eden: To Sherill for being a dedicated sportsperson.
>
> Alec: To Vincent for generosity.
>
> Lacey: To Te Hinewai for representing our class so well.
>
> Jimmy: To Te Hinewai for recognition of others' feelings and wellbeing. (MON, 13.12.04, pp. 4-6)

Certificates were awarded across gender and ethnic backgrounds. The boys did not only award other boys, the sportspeople did not simply award other sporting achievers. These were not trite comments based on glib models. They had been genuinely thought through in a considered manner earlier the previous week, and were not given lightly.

Michelle had modelled appropriate wording for feedback and feed forward for the students, with examples such as the following:

> A rising level of talk during maths time, led Michelle to say. 'Excuse me – you're telling me you're finished. If you're finished, remember I've brought you six books [to read when you're finished], 'Going flatting' etcetera, that is maths in the real world, so you don't get ripped off". (MON, 26.5.05, p. 28)

> A student was interrupted by another. Michelle said, "Someone's being rude to you darling. Name them and tell them you don't like it". (p. 12)

A student had not been attending to what another was saying.
> Michelle: [Student's name], would that be a fair statement?

> Student: I wasn't listening.

> Michelle: I'd like you to. (p. 23)

In the instance above, I noted that the classroom environment was such that the student did not feel embarrassed or bad; he simply honestly admitted that he had not been listening.

Regular monitoring is a significant part of Michelle's classroom interaction. I describe earlier her recapping with the students the things that had caused problems with mathematics learning the previous day. Other examples that I recorded include phrases such as, "What proof can you give that it's okay to do it that way?" (MON, 12.5.05, p. 15), "How will we know?" (p. 16). Michelle has taught the students to self monitor as well, using the acronym HAID, 'How am I doing?' where they check against the things they need to be able to do that are part of the goals or learning intentions for the week (MON, 26.5.05, p. 27). She also encourages the students to let her know when they do not understand what she is trying to teach. She told me she had said to them:

> Your responsibility is to talk to me and say 'You need to help me Mrs T', 'I'm stuck with this' or 'I get confused about that.' If you can get really good at trying to tell me exactly what it is, or stopping me in mid-flight so I don't go on and confuse you to death, and you think 'God, what was it that I can remember that confused me in the first place?'… It'll take a really brave person to do that, and really courageous. (MI, 28.10.04, p. 2)

Although much of the learning takes place through self-directed and group work, I observed many examples of direct teaching in Michelle's classroom interactions. This took the form of whole class, small group and individual instruction. The

following is an example of the way she speaks with students as she instructs. Ted had not wanted to come to the round table to read with the group.

> Ted: It's too hard. The work is too hard.

> Michelle: Come over here and we'll help you. That's interesting, it's the first time I've seen you freaked out by something new. You've always been able to just do things, but as we move on to high school we'll come across lots of things we don't know, so we need strategies to work them out. Don't be afraid, because there are strategies. (MON, 26.5.05, pp. 25-6)

The students talked to me about Michelle's instruction as well. Sherill said "My teacher, she just explains things well if you don't understand" (SI.S, 9.12.04, p. 6), and Aranga talked about the work being pitched at the right level, saying "She knows what work to give you" (p. 14).

Michelle's teaching strategies

The earlier sections of this case study provide many examples of the power sharing relationships in Michelle's classroom. Wherever possible within the modularised timetable of an intermediate school, Michelle facilitates an active learner-centred education for her students, where the curriculum is as holistic as she can make it. She is very much aware that she is preparing these young people for secondary school environments where there may be little opportunity for joining up the curriculum or participating in decision-making about what the curriculum contains, and, as indicated earlier, she actively teaches them strategies to help them cope with this. She said to me:

> I believe this, kids get told to go to school, the government says. Parents say 'walk to the nearest school' generally, I'm talking in general terms, you know. They don't choose the teacher they'll get. They don't choose the curriculum that they'll be taught. They don't often have a say as to how that will be delivered. They don't have a say often about how it will be assessed and what feedback will be given, and they're six steps behind when we meet. That seems very inequitable to me. So I try and set out six steps so that we start together. (MI, 28.10.04, p. 2)

Earlier, I described how Michelle tries to co-construct the classroom curriculum with the students and how she attempts to integrate learning areas where she can. She also tries to ameliorate the disruption that can be caused by a modularised timetable in an intermediate school. She told me:

Yes, we have that module thing. We start tutor group time, which is time to get together. I always tell the kids all the information I have, so I tell them which teachers are grumpy in the briefing meeting or they're hell bent on jewellery that's not appropriate and what have you. It's out there, it's your choice, make it. We touch base, just check everyone's here and just check that they're okay and we've all got what we need. Are there any problems— anyone anticipate any problems today? Share the notices. We then do our work but whilst the paper says one [period of] this, one that, I often say we're swapping this and we're swapping that—we're going to do two of this. Because we might be passionate about something we just don't worry about the timetable as such. We work within that to do what we think is most important. Straight after lunch is reading and that sort of thing. If the kids want to call a meeting, we have a meeting. If there is stuff that comes up, we talk about it. (p. 7)

Michelle tries to integrate learning areas as much as possible. She manages to link her reading and language programme around the school scheme's centre of interest topics, for instance, she had selected for the reading programme, *The Diary of Anne Frank*, *Are you there God? It's me Margaret*, *Blubber*, and *Bridge to Terabitha*, saying "I'd gone to a lot of trouble to find books that I thought were going to do the job" (MI, 7.6.06, p. 12) and used these "as part of an integrated [unit of work] —you know, How do people interact with others in culturally different ways? - and it was sort of our social studies and it was reading" (p. 7).

The students preferred to focus for more extended periods of time. They put it this way:

Eden: Like a whole day of tech, to do cooking, sewing.

Sherill: Yeah, a day of each subject.

Eden: And you can get really stuck into it. ... Or when you're reading a book you get right into it and then you hear the bell go and like 'I don't want to go to [the next] class.' (SI.E&S, 9.12.04, pp. 5-6)

Student-generated questioning and cooperative learning are strategies that Michelle employs as part of power-sharing in the classroom. In the previous section on Michelle's teaching interactions, I described her practice of deciding curriculum content on the basis of what the students want to know about. Students also have many opportunities to learn from each other. She told me of an incident that illustrates this:

Susannah today wrote a piece about Anne Frank, and we often share our work because we realise that many brains are beneficial and it's a way of modelling, and we often learn best from each other, all those sorts of things. And so she shared hers and everyone just—there is a complete hush and everyone looked at her in absolute admiration. And she was just orbited to being the brightest star in the constellation. You can see it in her. The kids said 'Oh Susannah!' Te Hinewai said, 'Oh my God, you just about made me cry. Oh my God, the words were so good' and they all applauded her, and they said, 'It's that good, we want to plagiarise it.' So I said to her that that's got to be the best compliment ever, when someone wants to plagiarise your work because they can see that it has all the makings of something great. (p.1)

In a later interview, which focussed on assessment of student learning, Michelle described the success of one boy and attributed it to a range of learner-centred practices, including cooperative learning. She said:

Above all, he actually believed he was a learner. Above all, he actually believed he was successful and it was—there was lots of talk about 'How does your brain work? How do you need to see this information for it to be retained there? How do you need to make connections?' and lots and lots of that and lots of co-operative stuff, you know working together in the group, yeah he did really well. (MI, 7.6.06, p. 1)

I observed Michelle say to a pair of students who were working together, "That's a good partnership you've got going, working together and checking your understanding" (MON, 26.5.05, p. 27), and Eden said it was important to "Be friends because they, like, help you when we're doing it [learning]", (SsI, 9.12.04, p. 3).

Ako is significant amongst Michelle's teaching strategies. Towards the end of the section above, on Michelle's care for student performance, I quote her saying "I don't know everything". She told me how she articulates this to the children and makes it clear that it is safe for them to admit it when they do not know something. Her view is:

... who wants to stand up at these years [pre-teenage] and say 'Actually, I don't know'. But I said, 'I don't know everything, no one does. Not anyone on the planet—even the brightest people, these people who are gifted and they're in the top one percent, you know, and we see them on TV in documentaries, they don't know everything.' (MON, 26.5.05, p. 27)

During a maths lesson, one of the students, who was being the teacher in this particular circumstance, made a mistake. Another student commented "All teachers make mistakes" and Michelle followed this with "Thank you. I'd hate to go home with all the stress of thinking I couldn't make a mistake—because a mistake is…?". The students' response was "… a chance to learn" (MON, 12.5.05, p. 15). On another occasion, Sam, a student in the class, was explaining how he had arrived at an answer to a mathematics problem. He said, "I went __ and I was wrong" (MON, 26.5.09, p. 25). There was no embarrassment on his part and no teasing by other students. It was safe for him to admit his error.

A note in my observation book says "OK, I'll show you what to do, a girl to a boy who had been away" (MON, 12.5.05, p. 13). On another occasion I noted:

New boy: Do all the class know their prime numbers?

Michelle: I haven't checked with them. If they don't, you can help.

Another student: He can be a teacher.

Michelle: We call them facilitators. (MON, 26.5.05, p. 29)

Sherill told me, "Hemi, he can draw, and Mrs T uses him as an, like an advantage to her, to draw all our Māori things" (SI.S, 2.12.04, p. 16).

Michelle knows her students well and this enables her to differentiate learning opportunities for them. She described the way the children talk about her identification of learning styles, saying, "they'll talk about 'my learning style'. 'Mrs T listens and watches to try and work out what my learning style is and then she tries to get it to me in that way', or 'Mrs T will get us together and work it out.'" (MI, 28.10.04, p. 2). When I interviewed the students, they talked about different ways of learning. Sherill said, "… she [Michelle] changes her style and we change our style" (SsI, 8.12.04, p. 9), and Te Hinewai said, "I learn different, I lie on the floor" (SI. S, 16.12.04, p. 1). Tiare, one of the parents, recognised that Michelle differentiated learning for the children. He said, "[she knows] you've got to adapt yourself, your teaching method, to the kids. If you get those things under your belt so to speak, then we're all here to learn" (PI.TE&R, 13.12.04, p. 7). Michelle's ongoing processes of assessment and reflection help her ensure that she is planning learning opportunities that meet the students' needs.

Michelle's student outcomes

Ongoing assessment helps Michelle know her students well. Without referring to her written records of assessment data she can talk about individual students in terms of where they are at in their reading, mathematics and other learning areas. She talked about where the students were at when they came to her at the beginning of the school year, saying:

> A lot of the children have not had lots of success with learning. Academically and statistically in standardised information, they've been ones, twos and threes stanines. They haven't really felt that school has been successful for them. Though they've not ever said that, you know what I mean? (MI, 28.10.04, p. 1)

Later in the same interview and in the second interview that focussed on assessment practices, Michelle spoke in considerable detail about individuals. Here is an example, about Hemi.

> Academically he was scoring at a stanine one across the board, and by the end of the year he was reading—umm—I had told him when we did the running records I told him what they were for, I told him how I marked them and I told them how his brain worked when he dealt with text and we set goals each time. He was a really reluctant reader. He didn't want to read. I did all sorts of things to con him into reading and buying these books and trying to make things, whatever I could do to con him. He was four years below his chronological age and he left us at the end of year 8 reading 13—14 with 80 percent comp. Traditionally, in the PATs he'd been scoring stanines one and two and he scored—he was scoring stanine five [by the end of the year]. (MI, 7.6.06, p. 1)

As is evident from the quote above, Michelle makes the purposes and language of testing clear to the students. The students are taught how to attack a test or assessment task, and they understand what such things as stanine scores and percentile ranks mean in standardised tests. She talks through the results of assessments once she has marked them, and explains that the purpose of assessment is to inform her so that she knows whether she has taught effectively and what the students need to work on next. She said:

> When we did tests, I'd give it back to them and they'd go through it. You know, this is what we've done... how has your thinking changed? Don't worry whether it's right or wrong. How has your thinking changed? Where have you seen a change in your thinking? You know if you got five out of twenty last time and you got six, hey, that's value-added, you know? And I

said, 'And this test is about me. This test is about 'am I giving you the information in the way that you can understand it?' so the test isn't just for you, it's a test for me'.(p. 3)

Michelle also makes the language of assessment transparent to parents. Ernest talked about Hemi's results as well:

My son, when she took him over, when he wasn't in her class last year, he was on a 2 and his normal level should have been about, I think at that time just under 6 or something like that. Well the last report we had when we had that parent-teacher... [he had moved] to a 5... whatever she's done is just done wonders for him. (PI.TE&R, 13.12.04, p. 12)

Ernest also said:

This is my dream, because there's been such a vast improvement in all our children here, in this class, it's a pity that they all couldn't all move on to the next level with the same teacher. That's just cutting a long story short... It's pity when the kids move on to high school that she couldn't go with the same group, you know, take them right through. Unfortunately it doesn't work that way. (p. 5)

Michelle had impressed the Education Review Office (ERO) reviewer who had visited her classroom during the school's recent review and Michelle told me about the reviewer's questioning of one of the students, Loren. This incident provides a detailed example of the successful learning outcomes for Michelle's students. Subsequently, Michelle was asked if she would agree to be videotaped teaching reading, so that the tape could be used to demonstrate examples of effective literacy teaching practice with year eight learners. Here is what Michelle told me about the reviewer's conversation with Loren:

The ERO team came in recently and [the reviewer[23]] was asking Loren about being a learner, and Loren was very confident about telling her about her learning. She said she had got better at reading. She felt she was really an effective reader now. And [the reviewer] said, 'How has that happened?' And she said, 'I helped myself.' And [the reviewer] kept questioning her and said 'Well, who else helps you?' And Loren was none the wiser that she should actually be advocating for me... I feel that when you walk in the room and you will stay for five minutes, you will understand that these children feel very comfortable, very empowered to be responsible for their learning and to know that they can learn. So other things [like a review visit] don't worry me any more. [The reviewer] kept pressing her 'And who else, and who else?'

---

[23] Michelle was comfortable with the reviewer being in her classroom and referred to her by her first name.

And she said 'Oh, my Mum, she loves me' and that. Well that's really important, because her Mum, like me being a mum, will be with her forever. So I think she had it right. 'I am the person who gave me that success, and my Mum's there because she loves me.' I think that's pretty much right. [The reviewer] was still not happy with the response and kept pushing her and pushing her, and Loren did not say 'Mrs T helped me.' This is a girl, who is a larger frame, who is suffering at the moment some acne, pretty horrible things, who used to sit hunchbacked, who's sat around the two - three stanine. Who felt like she didn't have a lot of strategies to get on top of learning, just wished the world would open up and swallow her and she would be invisible. And now, I did a probe with her the other day, she read at twelve and a half. Ninety seven percent decoding, eighty-percent comp, five out of five for inference. The two she missed were feasible answers. And I said to her, 'Well haven't you got some good news to share with your Mum tonight?' And she goes 'Oh God, I've always got good news to share with my Mum,' and I said 'Oh well, your life it sucks!' [*laughter*] I mean it's just beautiful, isn't it, when people feel 'Oh my God, more good stuff!' you know. It was just great. But [the reviewer] said to me afterwards, 'This child should've said it was you' and I said, 'Well no, actually, I think she said the right thing. It's her.' You can lead a horse to water but you can't make it drink. I can provide opportunity upon opportunity, I can encourage but they have to do it and I tell them 'You know, darling, I'll turn somersaults, I'll do the haka for you; I'll do whatever it is that you think you need. You tell me and I'll do it, but darling, I don't want to con you. *You* are the only person who can do it.' (p. 3)

The students are involved in self and peer assessment. In the section above, on Michelle' teaching interaction, I cite the wording of some of the certificates the students gave each other at the class end of year prize giving. The students were able to identify specific academic achievements of their peers. Additionally, a number of them had made certificates for Michelle that included the term 'effective teacher' (MON, notes 13.12.04, pp. 4-6). Students self assess against their goals, such as in mathematics, 'Know my tables in reverse', or in written language, 'Follow the layout for a report'.

Occasionally students did not identify their own strengths and had negative views of their progress. I noted in my observation book the way Michelle helped such students get beyond these feelings. This extract describes Michelle's interaction with a boy who had come to the class from another school, part way through the year. She skilfully got him to try reading on his own, a variety of materials that she had selected for him, and to choose what he would read to her.

X thought he 'sucked' at reading. Michelle was doing a running record. She put a selection of books in his box to try. Asked him to let her know if they were OK. They were. Said 'Read to me when you're ready, any page.' (MON, 26.5.05, p. 20)

Students in this class are engaged in learning and want to be at school. Ernest and Rachel attested to this regarding Hemi. Here is what they said.

> Rachel: Because normally—you can get some kids that'll go to school. For these kids it's been a new thing.

> Ernest: His whole attitude towards school now. Once upon a time you couldn't even get him up out of bed on time.

> Rachel: No he didn't want to go to school.

> Ernest: Now he's up at 6.30 in the morning, in the shower, he's all ready for school.

> Rachel: He suffered. He didn't want to go to school. (PI.TE&R, 13.12.04, pp. 2-3)

Michelle said of Shiloh, a girl who had a very troubled past and who had not wanted to come to school, "Shiloh has written in her book about how she loves being at school. She's managed to come to a school social. She is a tremendously challenging individual, and to put in her emotion like this is really brave" (MI, 28.10.04, p. 5).

Michelle's preference to teach alongside another adult

On a number of occasions, Michelle mentioned the value she found in having another adult work with her in the classroom on a regular basis. Belinda, the teacher aide, was one of those adults. Belinda usually worked longer than her paid hours, so she was with Michelle and the students almost full time. Michelle said:

> I was blessed with having her, and just having the numbers [of students in the class with needs] that's what you need in here. You need two people with such a mixture of issues, eh? And if you just leave one, that person gets frustrated easily because you know you can get so much more done. You know what the problem is, you know the way to tackle it, but you just don't have the physical ability to get it done at the time, all the time.

> I mean, generally Belinda worked with one or two [students]. I mean I'd done the work [lesson planning] but she was just there connecting and there

watching and there listening and feeding them [positive feedback], feeding them all the time. And then you have insight into a whole lot more things, you couldn't have eyes [to see everything] you know? And she had the same probably heart as I have. She'd give the kids the clothes off her back. And last year, oh —what's his name—was wearing her poncho—oh, Evan, a super kid and he was cold. She said, 'Oh you scrawny thing, you need some meat on you' and she said, 'Here, wear my poncho'. And he was out there playing basketball with her poncho on not a care in the world. 'Take my shoes off, you wear my shoes.' (MI, 7.6.06, pp. 17-18)

We modelled for those kids great friendship, great teamwork, problem solving together co-operatively. That the strength is together and that we each have a role in that, but they see Belinda and they immediately look for me, they see me they look for Belinda. And that's the way we had worked for such a long time that it was so powerful, it was really, really wonderful. (p. 3)

Michelle referred to Belinda as a soul mate. She also refereed to another soul mate, a teacher with whom she had worked at a previous school, saying "I need a soul mate, I need someone who—all our energy is into there, into those people we work with and we laugh, and we think in different ways to get our kids to see, to feel great" (p. 12).

Touch and overt expressions of love in Michelle's relationships

In an earlier section of this case study, on Michelle's classroom learning environment, I included an incident where she put her hand on a boy's back during assembly, to help calm him. Michelle is very aware of the power of touch in human interaction. Another example of Michelle's belief in the importance of touch was a time when she had rearranged the classroom furniture so that a boy who was upset and 'off task' because he was about to move to another town and a new school, was near her teaching station so she could touch him to ground him (MON, 26.5.05, p. 19).

Students initiated touching in this year eight class as well, with each other, with Michelle, and with Belinda, the teacher aide who worked alongside Michelle and the students. Michelle recalled hugs from Hemi, who was a tall well built young man:

… he used to always drape himself around Belinda or me. You know, he'd put his arm round and he'd just - but he needed that physical contact, you know. And Belinda would go, 'Oh Hemi you're too big!' and 'Oh, I'm an

old nanny!' and he's, 'Ahh, Belinda'. But he needed that and he would come to school the next year [once he was at high school], and he would just hug us. You know he would just come up and just embrace you, you know. And he needed that, he needed to and it was beautiful for a big boy to be so open in his life. (MI, 7.6.06, p. 9)

Michelle told me the following story about one of Hemi's return visits:

This one day I was actually in a meeting, a staff meeting, and he just knocked on the door and opened it and walked into the staffroom and everyone just stopped dead and I just smiled at him, and he walked over gave me a hug and a kiss and said, 'Oh, I'll catch you eh?' and I said, 'Okay, darling' and he walked out. [*laughs*] And I was just cracking up because no one said—historically they would have said, 'You get out of this staffroom' and they all just stopped and stared at him and he came—he walked over with this big grin from the time he entered, he searched the room, found me, big grin on his face, come over, hugged, kissed, 'Oh, you're busy, I'll see you, I'll catch you'. I was 'Okay darling, nice to see you,' I said and he just walked out. (MI, 7.6.06, p. 2)

During my visits to the classroom I observed students hug each other or pat each other on the back to congratulate for things done well or to console when classmates were unhappy. For me to be greeted with a hug and a kiss from Michelle was the norm each time I caught up with her, as it was for most adult visitors.

Expressions of love and affection are also common in Michelle and her students' interactions. Walking with her through the school playground, you hear "Hello darling", "How are you, my honey?" called out to the students she encounters. The students reply with "Kia ora, Mrs T", "Howdy, Mrs T", and similar greetings. The students from her class sum this up:

Sherill: Our teacher just talks to people like 'Hi, darling' and everybody.

Hemi: Yeah, like any other living person would talk to you.

Aranga: She can't resist saying a positive thing to people around in school. (SI.SH&A, 9.12.04, p. 14)

Throughout our time collaborating in this research, every conversation, telephone call and email message contained 'Kia ora, darling', 'Hello, my honey' or something similar. This may appear affected, but it is not, it is part of who Michelle is, and as evidenced by the conversation with students recorded above,

the students value this and feel it is 'like any other living person would talk to you'.

The word 'love' is used often. When Michelle refers to the students' caregivers, she says 'Mum, Dad or whoever you stay with who loves you'. She tells students she loves them like her own family – not more than her family, but none-the-less she loves them. When she talks about conversations she has had with people she says things like "I said, 'Oh hello, honey, how are you?'" and "Good boy, drop it off at the office sweetheart".

Michelle's modelling of love and care had rubbed off on her students. At one stage, Belinda had to be away from school for an extended period – her husband, Gerald, had had a heart attack and was in hospital. Michelle and the students missed Belinda keenly and one student, in particular, missed Belinda and Gerald more than others. Waata had needed time out from school and Michelle and Belinda had arranged for him to go with Gerald during the day, over a period of several weeks, to cut firewood for the elderly. This had given Waata an opportunity to burn off excess energy, to develop sound work habits and commitment to a task, and to be alongside a positive male role model. Michelle and the students had discussed Belinda and Gerald's situation after the heart attack, and although they missed Belinda, and Belinda missed them, they told her she needed to be with Gerald and not at school. They all knew, however, that Belinda could not stay away for long and after a few days she phoned Michelle to say that Gerald was having a medical procedure and that she would call in to school for coffee and a catch up. The students' plan was to keep working so it looked like they were managing without her so that Belinda would feel better about being away from school. Here is Michelle's account of the visit. It illustrates the importance of touch and caring in the relationships between students and teachers, and also the powerful effect of Michelle's approach to students and teaching on a student on whom others might have given up.

> She came in, I was down the back with some kids on the computer and she
> walked in and all the kids went like this—working, head down, you know,
> 'Oh my God, we've gotta look like we're onto it' and she came in and I gave
> her a hug and a kiss and we were hugging each other and we were crying, her
> and I. Someone brought the box of tissues, and we tangitangi-ed at the back
> of the classroom and the kids all just carried on. And Waata just went, 'Oh'

like this and you could just see him holding himself together and I said to Belinda, 'Oh, for God's sake, go and kiss that child and hug him and tell him that you're okay because he's just going to die!' And so she went over and she gave him a hug and kiss and you hear this, 'You all right, Belinda?' and she goes, 'Yes boy, I'm all right', you know? Anyway, he was just beside himself, and anyway she went off and so I made sure I was sort of in close contact with him all day just to - and then after school he said to me, 'Will he be all right, Mrs T?' and I said, 'I don't know darling, I don't know. But you'll just have to love Belinda and whatever happens we'll just be there for her, you know.' So anyway, a few more days went past and she turned up again and she went and sat by him and she goes, 'Oh, come on boy, where's your work?' 'I've been doing my work, Belinda', 'Well, I might have to kiss you again' and he's going …'Whoa whoa whoa' and he goes, 'Oh, you're not supposed to be kissing me, Belinda' and she goes, 'I want to bloody kiss you, I'll bloody kiss you'. Anyway, they're talking away, ranting and raving she is at him, I'm cracking up, the kids are 'Oh sweet as, she's back to normal, this is how life is' and then you hear this voice say 'I'll mow your lawns today, eh Belinda?' because she had told him once that Gerald is so particular he mows the lawns every Saturday. He doesn't like his lawns to grow long and she'd been saying, 'Oh, you might as well get tweezers out' and that kid had remembered and here he was, in the middle of all their *raruraru*, he says I'll come and mow your lawns Belinda 'cos Gerald'll be worried about it.' 'Cos it had been a few weeks you see and she went, 'What?' and he said, 'You've got a lawnmower eh Belinda?' She said, 'Course I've got a lawnmower' and he said, 'I'll come over after school and I'll mow your lawns. Will you leave it out so I can get it?' And he mowed them, and he mowed her lawns every Saturday from that day on to the end of the year.

It had been worrying him. So that's what he did. And she said, 'I'll pay you boy, because Gerald's in the Army and they give twenty bucks to help pay for the lawns' and he says, 'I don't want your money, Belinda' and she said, 'No boy, it's not my money, it's the Army's money they give it for Gerald'. 'I'm not doing it for the money Belinda' and she said, 'Oh well, then I'll save it up for you, we'll take it off the Army and I'll save it up for you and then come Christmas you can buy yourself a new bike—he had this old crapped out bike.' 'Oh whatever, Belinda' he said. And I said to her, 'And they call that kid a mongrel!' (MI, 7.6.06, p. 16)

4.3 Damien's story

Damien's background

Damien is a 34-year-old male who has now been teaching for twelve years. He completed a Graduate Diploma of Teaching, having undertaken his degree immediately prior to this. In 2004, at the beginning of the study, he was teaching in a large, low socio-economic urban school with seven to nine-year olds. He had taught in this school since graduating from university and had the classroom next to Jan's. During the research he won a deputy principal position in a small town, in a school with a mixed population. There he taught eight to ten-year olds, as well as undertaking the deputy principal role with the help of some classroom release time.

Damien was brought up by a father who believes it is important for New Zealanders to be bicultural and Damien was taught in bilingual classes throughout his secondary schooling. When identifying the influences on his beliefs about teaching and about Māori children's achievement, he talked about teachers at school and during his time in the teacher education programme, who had what he termed a 'Māori feel' to the way they taught and interacted. He described two of his secondary school teachers:

> There's a guy, a Pākehā guy actually, who... taught me basically right through secondary in different subjects ...he just sort of had a Māori feel I suppose to just everything, even if it was mainstream English with sixth formers or whatever... he sort of seemed to care about you as the person not just 'Have you finished your assignment?' or whatever... So when I look back on any of those teachers I suppose the nice ones were the best ones. There was another... and he was the same and he shared quite a bit of himself as far as stories from his past, and you sort of got to know him as much as he got to know you. (DI, 19.10.04, p. 8)

Similarly, he identified one of the lecturers who had taught him in his teacher education programme, saying, "She did have a bit of a Māori sort of flavour to her content, not that she necessarily did anything overtly Māori in her teaching, but yeah, like you say it is just that feeling that you get" (p. 18). That lecturer was Liz, another of the participants in this study. He talked about the feeling he got when he connected with someone in this way— "there's nothing like passing a

comment and someone just going 'oh yeah' and to sort of semi just be with you just for half a second" (p. 9).

I asked specifically about things he had read that had influenced him as a teacher. Damien said:

> I'm not really sure—I've read some of Russell Bishop's stuff that [the principal] got for us, and I don't know if that's necessarily changed or reinforced or modified [what I think and do], I'm not sure which of those that it's done. Coming through a bilingual class at high school, for me, I think probably gave me some stuff. I don't actually really know [what's influenced me]. (p. 7)

Later on in the interview, I prompted Damien about the influence of his father, and he said:

> Yeah, I was going to say Dad, yeah, he needs to feature. Although I don't know if I could tell you how. I mean I think sort of subconsciously he has. ... and he's always been supportive of anything I've done really, no matter how hare-brained it might have been at the time. And I suppose he's got that sort of flavour as well to whatever he does.

> I don't know what I do overtly for Māori kids necessarily, or whether I just do it for kids in general because I think it is important, and that maybe my upbringing has given me a similar perspective to Māori kids, maybe. Since I went to teachers college and university? I don't know if things have changed. It [my thinking] might have modified as I've tried things in my class. (pp. 10-11)

Damien's care for people

Damien treats people with respect and in turn is respected by them. I was in the classroom at the time his student teacher was working with the children, helping them make farewell cards. This was at the end of the term before he moved to his new, deputy principal position. I recorded what many of the children had written. The following are some typical examples (shown as the children wrote them).

> Have a great time at your new school Matua Damien. When your a principle Matua come back when your ready.

> Have a good time. We are going to miss you. You are the nicest teacher I had in the whole school.

> Dear Matua. I hope you have a good time when you go to [school name] and be a principal. I hope you come and see us. Some of us might come and see

you if you tell us what street you are going to live down so we can come and see you. (DON,15.4.05, pp. 8-10)

I talked with Di, the mother of Tahu, one of the Māori students in Damien's class, about her interactions with Damien over Tahu's behaviour at school. She respected the way Damien had dealt with Tahu and had involved her. She said:

> Basically... it's just fairness from the grownups. Because kids will always be kids and I think Tahu was really pulled up on his behaviour, which is something that's really important to me that things don't slide, don't be allowed to slide, because he can be a feisty little bugger. And Damien always handled that in the right way. And one day, he got me up to discuss things, and I really liked that because I think kids need to be held accountable, and all in all I think it's that fairness. (Di, interview 11.5.07, p. 2).

> Yes, he's got a very easy manner, very approachable and I like that. (p. 9)

Damien understands the environments in which the children live. In our initial interview he said, in response to question three, that Māori children appear to be enjoying school and succeeding in his class, "I think it's just valuing kids as a whole person. You know that they do stuff that's not at school—finding out about the best play station game they've ever played" (DI, 19.10.04, p. 6). He told me that many of the children in that urban school do not come from backgrounds where they are actively involved in things like marae events, and that he felt it was important to include things Māori in the classroom that recognised this (p. 12). He is sensitive about what he tells parents about children's activities and behaviour at school, aware that one boy gets hit with a golf club at home if the school makes contact. In a later interview, Damien told me about Rick.

> Rick's home life, yeah, you could tell, what home was like by the way he was at school, and he'd have his little blow ups every now and then. And you'd talk to him and basically it was home stuff, and you'd think, 'Poor chap.' I think he felt responsible for a lot of it too. Not that he was, but there was some horrible physical violent stuff going on at home, so he'd come to school angry and you could tell, and he'd have his way. Take him outside and have a talk, he'd have a cry, he was getting over it and then he'd be fine again. But I think also too, for him, it was important to be able to, not necessarily to be able to have his tantrum or whatever, but to be able to sit and talk and also know that it wasn't necessarily going to go anywhere else, you know. (DI, 3.5.07, p. 7)

When I interviewed Tahu, one of the boys in Damien's class, he had this to say about why he thought Damien got on well with Māori students:

> 'Cos he's fair with everyone and he gets on with us because, probably there's heaps of Māoris here in this whole school, and there's, and he had a lot of Māori at [previous school], yeah and that's why probably he gets on. (SI.T, 1.11.06, p. 6)

Damien uses te reo in the classroom in a natural manner and pronounces it correctly. His actions in the classroom are culturally located. He said:

> I suppose I make an effort where possible—just looking back I suppose to the Māori side, to use Māori kupu throughout the day, yeah, shoes off inside most of the time, no sitting on tables, so all that sort of tikanga stuff, don't step over people. (DI, 19.10.04, p. 6)

> There's certainly that real emphasis on things Māori, Māori way of doing things. (p. 11)

Damien had initially had karakia in the morning in class, but it had faded out as children were not participating or were resentful of the interruption to their work if they had come in to the room before school to start on something. Karakia was not a school wide occurrence, so there was no expectation on the part of the children that this would be a regular element of school life. Damien felt bad about this and hoped to reintroduce the practice with a less complex karakia.

Damien is compassionate and expresses that compassion in culturally appropriate ways. We had been discussing the topics of study in the classroom and the fact that children had brought in Māori concepts to a study of water. I had ruminated as to whether they might have done this in a more Pākehā classroom environment. His response was:

> I wonder if it's as much about a personality thing, where kids come in and tell you that they had jam on toast for breakfast and you listen to them. It's that caring again, whether they're Japanese, Chinese, whatever, it's just that you try and listen to them. Or say 'Hey, I can't listen now but come back because I do want to, I just can't right now.' They seem to respect that. (p. 12)

Later on in the interview he said:

> I had a kid yesterday who was in tears sobbing, one of my really tough kids, and we had a really bad morning. He'd come to school really tired and it was just the start, and I decided to try and get him to do some work. So basically we had been at each other all morning and it finished with him accidentally

dropping the sellotape dispenser on a kid's foot. So she was in tears, so I sent her off and said to him "It hasn't been good has it? You just can't do a thing right can you?" and he just looked at me and started sobbing. So I took him away and we sat down, and he sat with me and I just did some reading with another kid on the other side, and he just sat there and sobbed and sobbed and sobbed. Then he just came right again, back to his normal tearaway self. I don't know, just making peace as well, I think is important. (p. 16)

There is evidence of Damien's compassion in my observation notes, for instance, I had noted "Rick has no lunch. D checks & organises some" (DON, 3.4.06, p. 29). Di talked about Damien's awareness that children's lateness to school was not their fault and that they were not reprimanded about it (PI.D, 11.5.07, p. 9), and Kalinda, one of the girls in Damien's class, made a comment that was typical of the children I spoke with. I asked her what she liked about school. Her response was, "The people and the kind teachers, and maths" (SI.K, 1.11.06, p. 1).

Damien is giving of himself in terms of time and effort and information. The children know him as a person as well as a teacher. Parents are welcome in the classroom and he contacts or visits them at home as well. He told me:

> ... all of the kids' families are welcome and if they pop in I make time to go and see them about whatever it is and try to actually see what they say. (DI, 19.10.04, p. 6)

> I've probably got maybe a dozen parents that I'd see regularly... weekly, every couple of weeks. There's two or three I see every day. There are some that will come regularly when they've got concerns or things that are going on, or things they don't understand. I try always to include them. [I'll say to the class] 'OK guys, ten more minutes silent reading, I've got something else to do' [i.e. talk with the parent]. 'Cos I think it's important too, that the parents feel as welcome in the class as the kids do, and often they didn't have a particularly great time themselves when they were at school... there was one that was meant to come and see me today – I've been trying to track him down. There's two actually that I need to see now. One has no phone and is at a course all day so I have to grab him at night, and the other's got a cell phone but he's just hard to get hold of. (p. 15)

I heard him say to the class, when giving out certificates, "When I come to your whares I expect to see these on the fridge" (DON, 8.4.05, p. 3).

Parents and children know about Damien and his family. He said, "... my wife comes in, two of my kids are at school here anyway. My class takes great

pleasure in looking after them because they're all older than my girls. ... it's about sharing, sort of sharing enough of you that they feel like they know you as a person" (DI, 19.10.04, pp. 6-7).

I observed Damien's wife and children come in to the classrooms as a natural part of the day in both the schools I visited. Children mentioned seeing him outside of school. One said, "Mr H, I've seen you at the weekend. Your black car was parked up on the lawn" (DON, 29.3.06, p. 24).

Earlier in this section, I recorded Di's comments about Damien being fair. There were numerous other examples of treating children in a fair and just manner during my visits with Damien. On the wall in his classrooms in both the schools I visited, there was the statement, "Fairness is not about 'same' but about giving what a person needs" (DON, 8.4.05, p. 1).

Humour plays a significant role in Damien's interactions with the children. It helps him temper reprimands, helps get children back on track with their work, and breaks tense situations. The following are some examples.

> Unless you want me to put that up your nose very gently, I suggest you get rid of it. (to a child who was fiddling with a small toy when he should have been working) (DON, notes 29.3.06, p. 22).

> Holding up his hands— 'Here, do you want to borrow some fingers?' (to a child who was working out some maths problems using his fingers) (DON, 9.5.06, p. 8).

> We'll do these last ones by pure good looks because we all know they count in this world. (when choosing which person answers a question in a quiz) (DON, 30.5.06, p. 13).

Children from another classroom came in to ask if their teacher could borrow a dictionary. "Tell her it's two dollars a day" (DON, 9.6.05, p. 9).

Di also talked about Damien's 'fun side', commenting on how much her son Tahu enjoyed it. She said, "... it's also his fun side... Tahu really loves that. He has a cheeky side, Damien, and I like that in people and Tahu really loves that... you can have fun and be cheeky" (PI.D, 11.5.07, p. 3). Tahu himself said "... he's fun and he doesn't yell... This is the first teacher I've liked" (SI.T, 1.11.06, pp. 4-5).

Damien is also firm when he needs to be, but fair at the same time. Earlier, I cited an instance where Damien talked about Rick's home life and about providing the opportunity for Rick to talk in confidence, knowing that it was not going to 'go anywhere else'. I became aware of several similar instances of this sensitivity on Damien's part, where children confided in him. I also observed Damien set up situations where a child could talk with him about personal matters without it appearing to other children that it was about anything other than normal school work. My notes say:

> D talked with Campbell. Called Cam over quietly—other children would have thought it was conferencing about his diary writing. D asked if Dad was at home and let Cam know he was going to ring Dad. Talked about how Cam used to be the sort of person he often asked to do jobs or to lead, but his work and behaviour had deteriorated and D let C know he was concerned about him and that is why he was talking with him. (DON, 9.5.06, p. 8)

Damien is an active, sporty teacher and the children and parents value this. He enjoys getting involved in activities with the children outside the classroom and in the community. He is involved in games with the children during interval and lunch times, whether he is on playground duty or not. At the time of his appointment to his deputy principal position, I had a conversation with Damien's wife. She told me that although the position entailed release time from the classroom for administrative responsibilities, what he really wanted to do was teach a class (DON, 15.4.05, p. 17). All three children I interviewed talked about Damien being a good teacher because he "does heaps of sports" as Kalinda put it. Di also talked about Tahu enjoying having Damien as his teacher because he involved him in sport. Tahu told me he would come back and visit Damien when he was at college to tell him about how he was getting on with his sport there, and when I spoke with Damien the following year he said that Tahu had done so. He laughed and said "Didn't scare him off too bad!" (DI, 3.5.07, p. 6). One of Rick's comments near the end of his interview was "It's sad to be leaving primary, but you can come back" (SI.R, 19.12.06, p 5).

Damien's care for student performance

On the wall is Damien's classroom is a sign that says "Do it well or do it again" (DON, 29.3.06, p. 19). Damien tries to make learning fun but this does not mean

children do not work hard. He has high expectations and pushes his students to meet those expectations. He said:

> I push some of my kids especially, yeah, these three new ones that need a significant amount of guidance and don't take guidance particularly well any way, and I find I'm pushing them quite hard, or what I think is quite hard, but trying to be as fair as I can, and most of the time they actually just take it and just do it, and that's the same basically for the whole class. It's that whole fair consistent thing. You get your work finished or you stay at playtime, every day. That's what happens regardless of who you are. If you're working hard you're okay. (DI, 19.10.04, pp.5-6)

He talked specifically about Rick coming to his class from another school, and doing what was asked of him and nothing more. Damien said "I think I started to accept only higher and higher levels of quality of work, which I think was something he responded well to" (DI, 3.5.07, p. 1). He went on to say, "… work ethic, independence, able to sort of promote their own [learning] is something I really work hard to build up in all the kids" (DI, 3.5.07, p. 1).

Damien articulates to the children his practice around expectations. An example is "I've been quite soft until now except for Rick who I have been quite tough on. You are going to get finished by lunch time" (DON, 29.3.06, p. 24).

Di told me that Tahu did not "… particularly like school or the work, but he did things in there [Damien's class], like he did get into the odd little thing in his school work", because of Damien's influence and insistence (PI.D, 11.5.07, p. 2). Tahu himself told me he liked doing projects [independent studies] and talked in detail about one he did on spiders (SI.T, 1.11.06, p. 1).

To help students understand what it is they are to do and learn, Damien makes goals very clear to them. There are numerous examples recorded in my observation notes of the goals for particular lessons, days and weeks. For example, he said:

> Before we start, I just want to tell you what you're going to be learning about. It will take a couple of days, maybe a bit longer.
>
> [I then note] Talks about the goal/LI in the scrapbook.

> [He then said:] I was going to take this word out and change it [decode] but I decided to talk to you about it. It's a big word we teachers use when we talk about your work together. (DON,9.5.06, p. 10)

This example also illustrates Damien's practice of letting the children know that teachers talk together about their work and about how they can make learning better.

In the earlier visits to the classroom, I observed the use of the acronym WALT (we are learning to) but this did not feature as prominently in the goals part of later lessons. The children talked to me about having goals and used the acronym. Kalinda said that Damien "… puts up this guy named WALT and he means 'What are we learning today?'" Kalinda went on to say, "In the first part, I didn't know what a paragraph was and he explained it to us and then I knew what a paragraph was" (SI.K, 1.11.06, p. 3). The children could tell me what their personal goals were, as well as the goals of group and class lessons. Tahu said his goals were "I'd like to learn about how to play new games. I'd like to learn how to get better at my maths" (SI.T, 1.11.06, p. 2), and Rick said, "I wanted to get higher grades in maths and the other one was I want to spell better spelling" (SI.R, 19.12.06, p 1).

Damien provides details on the whiteboard about the day's and week's work so that children know in advance what is expected. Tahu told me, "If we're doing writing… he'll write what we have to do up on the board and leave it there until everyone's finished. The tasks, if we have tasks to do, he'll write them there, there and there, with numbers, and at the end one will be free time if you finish all of them" (SI.T, 19.12.06, p 4). Damien also checks the whiteboard with the children at the end of the day to identify whether the day's goals have been achieved, and previews the next day's timetable and goals (DON, 14.3.06, p. 18).

Regular checking with the children, to ascertain whether they understand what they are learning about, is part of Damien's practice. I noted the following in this regard: Damien said to the group, "Put your hand up if you know what you're learning about in reading. If you know what you're learning it makes it easier to learn" (DON, 9.5.06, p. 7). He talks with the children about learning how to learn. Part of this includes asking children to explain how they arrived at their

answer or conclusion. An example of this is, "How did you know that's how you spell it?" (DON, 14.3.06, p. 14).

Another aspect of Damien's practice that helps students know what they are learning and how to use their learning time, is the use of advance organisers such as saying he is setting the timer for ten minutes and that that is how long the task will take. More complex examples that I observed were helping the children to take on two or more instructions at the same time. He would say "Three part instruction" to let them know they should listen for three things, and then he would give the instructions (DON, 9.5.06, p. 8).

Providing exemplars of what good work looks like (DON, 2.5.06, pp. 3-4) is also one of Damien's practices for helping children learn. Kalinda described this as " …they [good teachers] can write down some examples and show you what they really mean, and they can help you too" (Kalinda, interview 1.11.06, p. 2).

Pithy sayings displayed on the classroom walls, such as "The brain that does the work does the learning" and "The more work I do the less you learn. Take a risk —if you get it right you've learned something. If you don't get it right you've also learned something", help to reinforce Damien's message about children working to meet their own goals (DON, 13.3.06, p. 16). For Damien, part of teaching children how to learn involves helping them identify their preferred ways of learning. I witnessed him talk with the class about visual, auditory and kinaesthetic ways of learning (DON, 29.3.06, pp. 21-2) and refer to this again on several occasions when I was with the class.

Damien reflects on his teaching and the children's learning by himself, with the children, and with colleagues. We talked about the way he prefers to reflect:

> I do heaps; well I try to do heaps of reflecting with kids. Like we did a reading activity which was to design a cover for a book, and we did it and did it, and heaps of them struggled, and I said, 'We've got to get it finished' you know. So they sort of got it done in some way, shape or form and I said 'Hey, I don't feel like this went very well, do you guys agree?' And they went 'Yeah, it sucks.' And I said 'OK.' And I try to bring that sort of freedom in as well and they can tell me like that and that's okay. I said, 'OK, two columns, what we did that was good and what we could change to make it better.' And they were really honest about the fact that the bit of paper was

too small and the lettering cards I'd given them were too big so they had letters that were too big for the bit of paper, and the Jovis were blunt. I try where possible, or if I've had a really bad day with a particular kid, you know if we've been at each other all day, and I say 'I'll see you after school' and just quickly say 'This hasn't been a good day eh?' They'll be in tears or whatever, cause they know too, and just checking back with the kids. (DI,19.10.04, p. 16)

This type of reflection is up front and made clear to the children. Another way Damien does this is to write notes for himself (and for the children) on the pages of teaching scrapbooks that he uses as goal-stating and teaching-recording documents. These notes identify how things have gone and what future goals need to be, and are there to be referred to by the children as well (DON, 9.5.06, p. 11).

Part of Damien's care for student performance involves endeavouring to stay positive and enthusiastic in the school and classroom so that the children are positive about coming to school and remaining engaged with learning. It would appear that he is successful in this. Tahu said of Damien, "He's cool, he's clever and he gives us good work, and homework sometimes" (SI.T, 1.11.06, p. 5), and Rick said, "…every time when I go back home they ask me what I've learnt, and I tell them I've learnt how to spell and doing my maths and everything, and they go, 'He's a cool teacher'" (SI.R, 19.12.06, p. 2).

Underpinning all of this is Damien's philosophy of teaching and his understanding as to why he does what he does with the children. Damien has been a guest lecturer on several occasions in the University of Waikato's primary professional practice paper that covers theories and philosophies of teaching. In these lectures, he is able to make links with theorists and theories, and to illustrate them with examples from his classroom practice. He has a practice of posting philosophy statements on the walls of his classroom for himself, the children and their parents to refer to. Some of these have been cited earlier. Others include statements about how he wants children in his class to be. I noted the following:

Valued. If you are valued you feel worth something.

Secure. If something is secure it is safe from harm.

Connected. If a person or thing is connected there is a link between them. (DON, 8.4.05, p 1).

Damien's classroom learning environment

The principals of both the schools in which Damien taught during this study recognised that he creates a classroom learning environment that is supportive of children who have difficulty managing their own behaviour. The way Damien talks about such children is evidence of this. When I asked him about the mix of children in his class, he described the varied age levels and ethnic backgrounds of the children and then said "Oh, and a year four who's also come in with difficulties, shall we say", that is, he did not say the child was difficult nor did he use labelling language (DI,19.10.04, p. 2).

Rather than having to wait outside the classroom in the morning before school until a set time or for when a bell rings, Damien's practice is to have the children come in to the classroom when they arrive and if they wish to they may stay in the room and do school-related things. He feels this calms the children and readies them for the work of the day (DI,19.10.04, p. 2).

Damien acts in a fair and just manner in managing his classroom, as already described in the section on his care for people. He talked to me about three children being moved to his class part way through the school year and how their behaviour initially disrupted the positive, self-managing culture that he had worked hard to establish in the classroom. He said:

> ... that was a culture that I'd worked quite hard at... my class is good because it's what we do. And it was something I think that he [one of the new children] found a little bit difficult, in the sense that in some ways the consequence was, well just no one wanted to be near you because you were just going to get them in trouble... And I found the kids were quite good too, sort of policing these three and all the others were policing each other as well, just that 'It's not what we do here', 'Don't do that, you'll make us all get in trouble', you know, that sort of thing. (DI, 19.10.04, pp.3-4)

The rules for the classroom are negotiated with the children and are displayed on charts on the classroom walls. I noted that rules changed across time and Damien said that they were renegotiated if they did not seem to be working, if the wording did not appear to be readily understood by the children, or they were ambiguous.

The following are examples of the rules. Note that they are couched in the affirmative—there are no 'do not...' rules.

> This classroom is a no put down zone (DON, 9.6.05, p. 8)
> Accept consequences for misbehaviour.
> Be cooperative.
> Share classroom equipment.
> Talk nicely about each other.
> Talk nicely to each other.
> Work together.
> Help each other. (DON, 29.3.06, p. 20)

Damien told me that most of his classroom management was based on respect, for instance when we talked about tidying up in the classroom he said, "It's about respect and I say to the kids, you know it's all about respecting your stuff" (DI, 19.10.04, p. 14). In the same interview, he also commented "Every week's a positive start" (p. 2), that is, every week starts anew without baggage from the previous week hanging over.

As well as the rules and pithy sayings referred to earlier, Damien has a 'caring tree' on the wall. When class members notice someone doing something positive, such as speaking nicely to another, they consult with Damien, and if appropriate, write the child's name on a leaf and add it to the tree. This is a form of affirmative classroom management— 'catching someone doing something good'. Di talked to me about the need for rules for her son, Tahu, and that she appreciated the secure classroom climate that Damien had created. She said,

> ... there needs to be a secure place for him [Tahu] to go personally, to start off, and that's where he can go to, but if he feels insecure he'll play up... I think it's fairness and rules, and I think Tahu works better under a certain amount of rules. (PI.D 11.5.07, p. 2)

Tahu himself recognised that children did need to be told off when they did wrong, but that this was fair. He said of good teachers "... they tell us to stop stuff if we're doing wrong" (SI.T, 1.11.06, p. 4), and Kalinda said something similar of Damien— "... when we're naughty and we don't listen he just tells us to go to our desk, and we still get free time and that. And yesterday, we had to put up with some people, so he said to us he was sorry that we couldn't go out for a game" (SI.K 1.11.06, p. 2).

Damien tries to be honest with the children and tries to get the children to be honest with him—he mentioned this several times in our conversations. If things are not working well in the class and children are off task, Damien looks to himself and his planning and teaching. When we talked about reflection he said:

> I'll think 'that group's too big or, that activity just didn't go well. Was it the activity or my explanation of it?' and I sort of reflect on that at the time. If my whole class is off task – they're not all naughty —something's happened... if I have feelings like that then I'll go 'Right freeze, five seconds, on the mat, let's go.' And everyone'll come down and I'll say, 'OK, no-one's working—what's up?' And I'll let them tell me, rather than me guess why. (DI, 19.10.04, p. 17)

Damien is skilled at identifying who and when he can reprimand directly and at the actual time of an incident. There are some children who he can ask to speak with him straight away, and with whom he knows he can be quite direct, as in the following incident. Jacob had been behaving badly for a protracted period of time. I noted the following from Damien:

> Jacob, down here now please. (Jacob comes to the mat where Damien in sitting)
>
> That's rude if you choose to ignore me.
>
> You owe me an apology, do you know why?
>
> What makes you think you are different to the rest of us that you don't need to listen? Do I listen when you talk to me? (DON, 29.3.06, p. 23)

The questions are direct but are not put downs of the child. There are other children who Damien will quietly sit alongside and talk with, often after some time has elapsed since the incident. The incident with Campbell, described above in the section about Damien's care for people, is an example of this.

Damien uses humour skilfully to reprimand. Here is an example of humour that also contains a helpful suggestion about learning to manage self:

> How fast is your brain [child's name]? Not as fast as your mouth?
>
> Did you let something not nice come out of your mouth?
>
> You need to try and make your brain faster so it will stop your mouth. (DON, 29.3.06, p. 26)

Another example of humour is Damien saying "I wish Campbell had heard that. He would have found that really interesting", when Campbell had not been attending to something another class member was saying (DON, 2.5.06, p. 2).

Damien's relationships with parents are also respectful. I noted an instance where he had had to speak with a boy's mother about her son's behaviour. My observation notes say, "Damien with child's mother [child's name] after school—child with problem behaviour. Very natural interaction, supporting mother and encouraging, even though behaviour not so good today" (DON, 8.4.05, p. 6).

I noted earlier that Tahu told me that he likes Damien because he does not yell, and Di, Tahu's mother talked about the calm manner in which Damien and the school's principal dealt with her and with Tahu, who had been very difficult to get to school (he had hidden in the car and refused to get out). Di said:

> what I've found from the Principal and Damien is their calm manner in the way they talk to you, and they address situations that are there in a calm manner. So I think that's really important for kids, because kids get blamed and yelled at and that still happens [in some schools]. (PI.D, 11.5.07, p. 4)

Rick told me about another non-confrontational way in which Damien tells people off. He was aware Damien was acting, and said, "He pulls this, like he's really, really angry, and he pulls this 'angry as' face, and then you just stop and it's all better, and he pulls this happy face" (SI.R, 19.12.06, p. 3).

Damien has also helped the children learn what to do if others are annoying them or are misbehaving. Tahu said "... if they do annoy me I'd probably tell them to go away" (SI.T, 1.11.06, p. 3). I note in my observation book, instances such as, "You have to try hard to ignore as many people as you can or we won't get this done" (DON, 9.5.06, p. 7).

A significant contributor to Damien's well managed classroom is his thorough planning and the advanced organisers and regular monitoring that are common practice. I described earlier his practice of planning with the children and of making his planning processes apparent to them, and later in this case study I describe how he co-constructs the classroom programme with the children. The children are aware that Damien will check with them regularly during a lesson to see how they are getting on with their work and know that they can go to him with

questions if they are unsure what to do. I noted the following in my observation book:

> Reading group work. Damien alerts that he is working with orange group first, then white.

> Orange group—large scrapbook with what they are to be doing glued in from a photocopy, 'We will chunk words to decode them.' Children are on mat and book is open for them to look at and start thinking about whilst Damien checks another group is ready. [Damien comes back and says] 'Thanks for not opening your books' ——had been asked not to yet. (DON, 9.5.06, pp. 9-10)

On several occasions I arrived at the classroom to find that the furniture had been rearranged. The changes had come about because the previous arrangement had not been working. Damien likes the children to have a significant say in how the classroom furniture is set out, but was mortified on one occasion when the desks were set out singly. He said to me, by way of explanation:

> Towards the end of last term I said to the kids 'Look I'm going to rearrange the class, the physical layout of the class over the holidays', as I do every term, 'Are you happy for me to do it or would you rather you do it yourselves?', And they said, 'No, we'll do it.' And they've come up with the most shocking layout. I have desks in rows, all individual, like there's no groups, and they love it! I came back in after the holidays and I quivered, and we started, we did a week, and the Monday following we sat there just after the roll, we sat down and we had a talk and I said 'Look, is it working, shall we change? What would you like?' 'Oh, we love it' and I said 'Oh, really?' So there goes my learner—well I suppose it is exactly my learner-centred classroom!

> ... My kids said, 'Look we don't get bumped, we can work as hard as we want or we can move somewhere else', like I've got like a library corner with some chairs.

> ... their desks are in rows but they don't have to sit at their desks, I've never been a big one on that, as long as their work's okay.

> ... we've got pillows and couches and bits and pieces. Although my kids were moaning this afternoon. When I said 'What's the best [thing about the] class?'One of the kids said 'I like the class, I don't like the room' and I said 'What's wrong with the room?' and they said 'It's too small'. (DI, 19.10.04, p. 4)

Damien likes to involve parents in his classroom programme as well, and tries to make the classroom a welcoming place for them too. I have noted earlier, his

recognition that some parents may not have had positive experiences during their own schooling, and that it is important that he makes them feel comfortable coming in to the classroom. Because the children in his class are older and come to school independently, Damien does not get to see parents as frequently as teachers of younger children do, when they drop their children off and pick them up from the classroom. However, Damien particularly values parent help on trips and realises their coming along serves more than one purpose. He said, "... that's really cool because you can take the parents out and they get to know you a bit better, and I suppose see you in action and make sure you're okay or whatever with the kids" (DI, 19.10.04, p. 4).

Damien's teaching interactions

Culture (Big C) (the observable aspects of culture) and culture (little c) (the invisible aspects) are both very apparent in Damien's classroom and are evidence that he is a culturally responsive teacher. He intersperses kupu Māori in his conversation in a natural manner. The very first sentence of the transcript of my first interview with him, at the beginning of the study, is, "I said I was having a hui with you and that you were doing research, and told them [the children in his class] what the research was" (DI, 19.10.04, p. 1). An example from his instruction in the classroom is recorded in my observation notes. The newcomers are children coming in to his room for cross-grouped maths. "Damien greets individual newcomers in Māori and one replies. Some instructions are i roto i te reo Māori. Child says, 'Use your taringas'" (DON, 9.6.05, pp.10-11). Another day, when the maths people came in to the room they said, "Kia ora, Mr H". His reply was "Kia ora, boys. It's tino choice you decided to turn up" (DON, 9.5.06, p. 11). I noted many such examples.

Damien is very much aware of the cultural and ethnic backgrounds of the children in the class. He told me, "I've got a range of Pacific kids, Samoan, Tongan, predominately Māori, some Pākehā. ... Cambodian... and I've got two Somali girls as well" (DI, 19.10.04, p. 2). He tries to find out about the home lives of the children. He told me of an instance where he had talked with the two Somali girls:

> I was quizzing my Somali girls, much to their dismay, quietly in the corner.
> They go to the mosque and pray. I said, 'What do you do? [I know that] you

have to face a certain way.' I mean I sort of know a little bit but not really. And it's really interesting, they got really shy, really embarrassed and then they realised I actually did want to know. (p. 6)

He commented that the children themselves did not always immediately identify as part of a particular ethnic group. He said:

I asked the other day—I said, 'OK, how many of you guys are Māori?'... and I had quite a few kids who didn't put their hand up who I know are definitely Māori kids or certainly [it's on their school records]. They certainly look Māori, but they just obviously didn't necessarily associate with being Māori. (p. 1)

One of my kids was telling me her aunty was beaten up by some Somali girls and there was a Somali girl right beside her talking to her about it. Like she didn't sort of identify herself as necessarily being attached to that. So that was interesting. (p. 2)

Te reo Māori is evident in the print material around the classroom, but Damien told me:

I opt out of labelling my door as the kūaha, I would rather just use it [the language], actually just have it as part of the class. We do it with some things like days of the week that's more from a spelling perspective, and we did our... Treaty of Waitangi study earlier in the year so that's up [on the walls]. We do that stuff [learning Māori words] in the topic work. Where possible, I'll try and include maybe a list of new kupu as well, that go with it. Talking to kids in Māori sometimes... I had trouble articulating even just to myself what I do that's specifically Māori. (p. 6)

A little later on in the same interview, in answer to the question about how he goes about choosing the teaching resources he uses in the classroom, he said:

The resources, the stories that we've got here that have a Māori focus, are often newer. 'Ooh! A new book!' [the children will say]. I kind of know that my class is mainly Māori probably 60–70 percent, and also that Māori tikanga and everything has a place within New Zealand whether you're Cambodian or whatever, because there's a real history there. So I try where possible to pick—if there were two books I'd pick the one with the Māori-style illustrations or whatever—and also often they're different, they either use different words or they're written slightly differently, like with a different style of language or whatever, which I think is important for our kids. (p. 13)

Di, Tahu's mother, who is not Māori, liked what Damien was doing in relation to tikanga and reo Māori. She said, "... that's really important, I believe that should be compulsory in all New Zealand schools. ... language definitely is the one, and

studying about their culture I think is really important... I think that should be compulsory" (PI.D, 17.5.07, p. 4).

Where possible, Damien tries to co-construct the curriculum with the children, using their prior knowledge and recognising that they have ideas about how they would like to learn and do things at school. Here is his description of an instance of this for a unit on water, a topic that was part of the school-set scheme of work.

> I try where possible just to let the kids decide. Whether I say 'Hey, we're learning about water, what is it?' And that's what I said at the beginning of this term, I said 'Hey, we've a topic called water. I've got no idea what's going to be really interesting about water, I mean water to me—is kind of boring. Is there anything you guys want to know, you want me to teach that would be really cool?' If not we'll just do some basic stuff that will get it done for coverage's sake.

> They actually came up with some really [good questions] —where does water come from? How do you make water? We have started to talk about, as a result of some of their questions, posing some really interesting things like atoms and matter and how this is hard because it's all squished together, and ice and steam. And that's worked really well and most of them have been really motivated.

> Our kids obviously identify somewhat with being Māori. I think I probably try and sway it somewhat, at least at some stage where possible if I can, to put something [Māori] in there, even if it's just a few Māori kupu. It doesn't have to be necessarily a whole unit, and they often come up with Māori things that aren't necessarily labelled that way. We talked about the river as part of the water cycle, and they were talking about he piko he taniwha, taniwharau, and they were talking about the taniwhas in the river, and the chiefs. They didn't really seem to have a particularly concrete idea about it but they sort of knew about it, kind of. So that was interesting. It kind of just seems to be their perspective. Just about an unconscious perspective. (DI, 19.10.04, pp. 11-12)

Damien gives high quality feedback and feed forward on academic work and behaviour. The comments are specific and let the children know what it is that they have or have not done well, and what it is that they need to do next time. The following are examples from my observation notes.

> Damien recaps/reminds what is to be done in letter writing by describing two examples of what children did yesterday. (DON, 2.5.06, p. 1). (feed forward academic)

Try to include more of the words we've been learning, to make it interesting. Words like 'whizzing down', 'exploding.' (p. 3) (feed forward academic)

We're going to learn some new words. We're going to learn how to read this book. You might already know some of these words. (p. 5) (feed forward academic, also an advance organiser)

Great to see how he used a lot of those interesting words like 'whistling past', 'shells exploding' that we've learned about. (p. 5) (feedback academic)

Damien's feedback is non-verbal as well. I noted the following:

Some feedback on writing, once he's read it. Simply a smile and a wink. Girl (Lucy) understands and knows it is high praise and feels good (p. 4). (feedback academic)

He gets the children to give each other feedback:

Tell me something you liked about one of those pieces of writing. (p. 3)

Roll time can be a time for giving feedback too. When calling the roll in the morning he regularly personalises some of his greetings, such as, "Hey Rochelle, my fantastic speller" (DON, 30.5.06, p. 12).

Other examples of feed forward and feedback are:

You need to be a bit quieter. I'm having a bit of trouble hearing Lucy and she's right beside me. You don't have to be silent but I do need you to be quieter. (DON, 28.3.06, p. 25) (feed forward behaviour)

Remember that there's people in our class who'll be telling us what we need to do, so it's important that we listen to them. (DON, 9.5.06, p. 7) (feed forward behaviour)

Thank you for showing me your work. Put your hand up next time you need to ask me something. (DON, 3.5.06, p. 14) (feed forward behaviour)

Thank you, [child's name]. I can see by the fact that your arms are folded that you're ready. (DON, 19.6.05, p. 12) (feedback behaviour)

Thank you for not touching the book. I know it was a temptation. (DON, 2.5.06, p. 5) (feedback behaviour)

You know how I was giving the instructions and you were talking and not listening, and I said 'Any questions?' and you were still talking to Dylan? Well maybe you should have listened. You'll have to come up here and beg me to tell you what to do. (DON, 9.5.06, p. 14) (feedback behaviour)

> Damien deals with continual off task Nadia quietly. Many class members would not be aware of his interactions. Others are and are grateful. (DON, pp.12-13). (feedback behaviour)

Children give feedback and feed forward on behaviour too. One team leader said to her group, during a group learning session, "Would you shush please, my group" (DON, 2.5.06, p. 6). (feedback behaviour). The examples above illustrate how Damien words feedback and feed forward in a positive manner, sometimes using humour, that retains the children's dignity in front of others.

Damien monitors the children, checking regularly that they know what they need to do. I observed him move around the room, checking with groups and individuals, and also keep a roving eye on the class from the mat area, while he was working with groups and individuals. These examples illustrate this practice.

> Damien heard Kev's voice answer a question in some team work. 'Is that you in that team Kev? Lucky team.' (p. 5)

> When we're chunking words to help with our reading, what will we be doing? (DON, 30.5.06, p. 12)

> The goal of this lesson is to understand the meaning of the Māori words in this book. How will we find out? How will we know? (DON, 30.5.06, p.12)

The examples above also illustrate Damien's use of specific instruction. Part, but not all, of his programme is student-centred or discovery-based, and I observed many instances of direct teaching and direct instruction about processes. He talked, in the interview about his assessment practices, about this need for "... a bit of instruction, specific teaching" (DI, 3.5.07, p. 5).

Damien's teaching strategies

Damien wants his classroom to be as learner-centred as possible. I have already mentioned his wry humour at the children choosing to set out the desks singly, in a manner that outwardly might not appear typical of a learner-centred classroom, but the fact that he let them do this is evidence of learner-centredness, and of power sharing. Part of being learner-centred is co-constructing the curriculum with the children. In Damien's view, having children decide what they want to learn about helps with classroom management. He said:

See, for me, the whole co-construction of the curriculum and the integrating in whatever they want to learn, reduces the negative issues. 'If you guys are keen to learn it, that's exactly what you do, you learn it.' (DI, 19.10.04, p. 17)

He spoke several times during our first interview about his preference for integrating the curriculum. He said:

The topic is at the moment syndicate-wide. So this term we're doing water, and we've been given great mountains of planning to wade through. The topic was given to us, year-by-year, term-by-term. I'm pushing subtly, if I can, to just be given the strands. I mean they talk about the need for coverage, obviously there's a requirement. I want to try and get more into integrated planning because I think it's just so much easier really and the kids get a better feel for your whole day and it sort of revolves round the same sort of stuff. So I'm trying to push if we need the coverage, then give me the strands you want me to cover in a year and let me arrange them, and I'll just get it done. (DI, 19.10.04, p. 3)

He took this further, saying "The curriculum is just so related to each other" (p. 8) and described the success he had had using student generated questions for an integrated study of games.

Our topic was games—and we talked then about leisure, it took us a whole afternoon, and we came up with all sorts of things, what we knew basically for a start. I covered my board in paper and they wrote all over it so I could keep it if I needed to, and from there we came up with some questions and some focuses like we'd like to learn, and sort of classified under like leisure and work. We talked about what sort of work you can do, paid and unpaid, volunteer and that sort of stuff, and then we sort of—I think they decided, I'd like to believe they decided—to focus on leisure, on games, and we did that again mainly with a Māori focus, we did te reo kori and things like that. (DI, 19.10.04, p. 12)

He went on to say,

I find it hard to teach when I'm given the topic [from elsewhere], like I want to teach something else! I just question 'Do I have to do it like this?' If this is the product [that we need to end up with] I can get there any way, eh?

... I'd find it quite exciting to, at the beginning of each term, or even at the beginning of the year, to spend a whole week saying, 'Right, what do you guys want to know about?' give them some ideas or whatever but let them actually [decide]. (DI, 19.10.04, p. 18)

Damien shares the power in the classroom with the children. Children are given choices. An example is the following where Damien was going to read a story to

those who were interested but not everyone had to join in—they could carry on with the activity they were working on. He told the class, "Put yourself somewhere so you can see the book if I'm sitting on the red chair, where you can hear me and you can sit sensibly and join in if you want to" (DON, 2.5.06, p. 4). Power sharing also involves the children being the teacher at times and Damien being the learner, such as when he asked the Somali girls about their cultural practices. I saw many instances of students being the teacher. I noted that "During maths competition children got points for helping others" (DON, 29.3.06, p. 22), and I recorded him say the following:

> You're going to see Lex and he's going to help you. Lex check what they've done and tell them what they need to do next (p. 25)

and a note,

> Damien asked Lucy to help Eddy with his report. 'He's got lots of information but he's not sure how to put it together.' (p. 25)

Damien provides opportunities for co-operative learning in order to develop children's academic skills as well as their ability to get along with and tolerate one another. He had worked hard to develop in the children the skills needed to do this successfully and was disappointed that when three new students were placed in his class, this affected the dynamics, particularly of peer feedback and self assessment of work. He said:

> They *were* really good [at cooperative activities]. The whole dynamics of my class changed last term when three newies came in, because they came in and brought their own persona with them I suppose, and that's made that whole peer group work really difficult now, because they kind of focus on other people's work, they don't want to focus on their own. (DI, 19.10.04, pp. 16-17)

Later, in his classroom at his new school, I witnessed him provide many opportunities for co-operative work, such as using teams to work on maths activities together, and pairing children who showed leadership potential with younger children, to build the leader's skills. The following excerpts from my observation notes serve further to illustrate this.

> Child says, 'He's got all his friends around him'. Damien says, "Yes, people to support him in getting on with things.' (DON, 9.6.05, p. 11)

> I am giving you pictures in groups [to look at] to give you more ideas of what will happen next. (DON, 2.5.06, p. 2).

If Andrew was whispering to the rest of his team to make sure they were right, I'd be cool with that. (DON, 9.5.06, p. 11).

The children could also tell me about working with others. Tahu told me that he helps Ashley and, in turn, if he needs help he seeks out Yoel (SI.T, 1.11.06, pp. 3-4). Kalinda put it very well when she told me what helps her learn.

My friends, 'cos they help me a lot, and being in a group and doing some drawing and art and that, and that's how I learn really... Because some people around me, they sometimes help me with my work, and my friend Susie she helps me a lot.

Some different people help me as well... I just go and sit by them and they help me, yeah, I ask for help first, then I go to them... He [Mr H] said that I can go on computers and do my work after some other people, and he lets me buddy up with other people, and I get to choose where I sit with my desk.

... I would help people like new starter learners, and people that are old at school, I think they could do it their self and be able to manage it by themselves. I'd help the new people with their maths stuff and if they don't know what the things mean, I'll help them for an example. Yeah, I'd do that. (SI.K, 1.11.06, pp. 1-3)

One of the pithy sayings that Damien has on the classroom wall, is a quote from Art Costa— "Intelligence is how we behave when we don't know the answer." Damien uses this with the children to remind them that there are multiple sources of information available to them and multiple ways of finding out what they want to know. He affirms that they all have intelligence and are capable of using it.

In order to keep tabs on how children are progressing in this holistic learning environment, Damien does frequent informal assessment on the run. He has developed time-efficient ways of recording this, such as the notes on the large scrapbooks described earlier, and on his written planning, which is a working, evolving document. Formal assessment tools are also used regularly, such as running records in reading, writing samples, and maths and spelling tests (teacher made and standardised). Damien makes the purposes of assessment clear to the children. For instance when they were about to do a basic facts fun activity that was a test of these, he said, "I love the speed test because you guys can see and I can see that you're getting faster" (DON, 2.5.06, p. 5).

Damien's assessment practices and his detailed knowledge of individuals enable him to differentiate the children's learning contexts to accommodate different learning styles and competence. I have already talked about the way he individualises goal setting with each child, in the section on his care for student performance. As well as this, he helps the children identify their own preferred ways of working and learning. I was present in the classroom when Damien talked with the children about differing learning styles. He told them, "On Tuesday afternoons we have [staff] meetings" (DON, 29.3.06, pp. 21-2), and shared with the children what the staff were learning about how children's brains work. He went on to say:

> Look at how you're sitting. We all even sit differently. Some people laughed at Ashley, but I feel this is a time to tell you about why Ashley didn't know what to do. Who looks at the board in the morning when you come in, to see what's happening? (DON, 29.3.06, pp. 21-2)

He explained about visual, auditory and kinaesthetic learners, and said "Does this make him [Ashley] naughty, or does this make him different?" (DON, 29.3.06, pp. 21-2). On another occasion I heard him say, "Who can help Andrew [new boy] know how we do things? And remember, he might be an auditory learner" (DON, 9.5.06, p. 10).

Damien identified two children who have significant mana in the class, and who both have an air of wisdom beyond their years— Rick and Kalinda —and he talked about how he had tried to give them leadership responsibilities, which Kalinda had taken up, but which Rick had not. The way that he talked about the children indicates just how well he knows them. He said of Rick, in a sporting leadership context:

> See, the difficulty for him, certainly with school based teams, is there was a kid in my class who was extremely gifted in sport and was able, also was fairly full of himself, so you were hard pushed to be the leader with him around. So I think in some ways, it would have been interesting to see Reece without this other kid. I think he would have been more likely to take a leadership role in that sense, but struggled in some way because this other kid was quite dominating. Although things like tabloid [sports] days whenever we split the school vertically you know, he was an excellent leader. I remember his team won, like the top team award, which was basically just about team work. If he was able to be the king pin, ... able to run it his way, it

was fine and the kids were happy and it was, you know, quite harmonious. (DI, 3.5.07, p. 7)

As a parent of a child in Damien's class, Di was aware that Damien recognised the differences between children and she valued the fact that he did this. She said, "... you've got to be aware of those multiple personalities of children like us adults have" (PI.D, 11.5.07, p. 1).

Damien's student outcomes

Children in Damien's class learn. Earlier, I described the goal setting processes used in the class and the fact that the children can identify what their goals are and whether they are meeting them. I put it to him that children appeared to be enjoying school and succeeding in his class (question 3 in the initial interview schedule). His response was:

> I suppose they are. They must be. They're learning to read, learning to count, learning to write. I guess I pondered this one [question three], I read it two or three times, this question. Thinking, first I questioned the first part, they appear to be enjoying school and succeeding. I guess they are!… Why do I think the reasons are? I don't know. I have to focus on my class, I suppose on fun, and just about at all costs. Obviously, there's a focus, I think it's a major curriculum focus, especially on literacy and numeracy, but where possible we do it as fun as we can, and do the boring stuff as quick as we possibly can, get it out of the way and get on with the other stuff... I think it's just kids in my class have a good time, I hope. (DI, 19.10.04, p. 5)

When I interviewed Damien specifically about assessment, it was May of the year following when he had taught the children I had interviewed; however, he still clearly remembered the learning progress of those individuals and only needed to refer to his assessment book for specific data on test scores. For instance, here is what he said about Kalinda:

> So, Kalinda, yeah I think she had a good year last year. She struggled with things like reading and writing and that was difficult for her, certainly at the beginning of the year. I mean it was easier at the end but I still think it was, you know, it's not going to be a strength. Yeah, she came quite a way last year with reading. And I think it was just a bit of a commitment from her as well, trying to buy in, and doing lots of it, you know like being in class where reading was a daily occurrence two or three times a day. Yes, and she was one of the kids that I remember who responded really well to [a structured reading programme], just wanted to get better, which I think is a key, being

able to own or know that there's an issue here and work on it. (DI, 3.5.07, p. 3)

He also talked about Tahu's significant progress and the fact that he, Tahu, insisted that he had not done reading at his previous school.

> I did a running record on him after a term and a half or so, some time in term two, and I said 'Gee, Tahu, you've come a long way'. I said 'I reckon about a year and a half in this half year,' and he said 'Yeah, it's 'cause we never did reading in my last school.' I said 'What do you mean?', I said 'You mean you never did reading like I do?' He said 'No, we didn't do any'. I said 'Ohhh!' and he said 'Nah true, we didn't do any.' So yeah, reading was one of the things he still was below his chronological age when he left but he was a lot closer. I think he was 11 when he left, 11 years old and I think he was about at nine and a half or ten, so he was certainly in a position where he could cope when he left. (DI, 3.5.07, p. 5)

Children want to come to school to be in Damien's class. Both Damien and Di talked about Tahu's reluctance to come to school. Di said, "We really struggled to get Tahu to school and Damien was really patient and fair" (PI.D, 11.5.07, p. 1). Damien's recollection was:

> When he first got here would hide in the car and mum would drag him out, or mum would come and get me, and him and her would chase around the car until one of us got a hand to him and pulled him out the door and she'd drive away. And we worked to get him to walk in the gate by himself, and then eventually she'd drop him off down the road, and then he was walking from home. (DI, 3.5.07, p. 5)

Tahu himself said, as recorded earlier, "This is the first teacher that I've actually liked" (SI.T, 1.11.06, p. 5).

Not only do children want to be at school, they are very much engaged with their learning. Damien talked about the children liking to work and to work independently. He said:

> I find my kids love routine—when things start to be moved around it unsettles them. They like to just work and they do often work really independently. I just say 'I'll see you in half an hour, three tasks, when the timer goes off I want to see you on the mat', and we just go from there. (DI, 19.10.04, p. 3)

I observed children engrossed in reading, research, and discussion across all learning areas, and at times when I wanted to ask someone about what they were working on, they were polite and answered me, but I felt that I was an intrusion into what they wanted to be doing.

Kalinda talked about the work being easy, but what she was talking about was quality teaching that meant she understood what she was to do and was engaged with the work. She was telling me about "good teachers like Mr H… [who] ... give you things that you've already gone over, and that's easy stuff because you've already done it before" (SI.K, 1.11.06, p. 2).

As noted earlier, formative assessment is ongoing in Damien's class, and enables him to identify clearly his students' learning outcomes.

Damien's preference to teach alongside another adult

As indicated at the beginning of this case study, Damien initially worked alongside Jan, and the two teachers operated a buddy class, tuakana-teina relationship with the different class levels. Damien also had several teacher aides who assisted with individual children who had special needs, and welcomed student teachers into his classroom for practicum. He enjoyed having another adult with him, with whom he could share the highs and lows of classroom life. When I visited him in his new school, he always asked how Jan was getting on and talked about how he missed her.

Later in his time at the new school, Laurie came to work with Damien and his class. Laurie was employed in the school as a teacher aide and was also studying to become a teacher via the University of Waikato's distance teacher education programme. Damien was Laurie's mentor teacher for the teaching tasks he undertook as part of this programme. Both men are young, fit, and sporty, and the children responded positively to the humour that passed between them and to the sporting activities they provided. In the latter part of the study, the block in which Damien's classroom was situated was being remodelled and he and another teacher, Paul, taught together in a building across the road from the school, in an open plan setting. Laurie was part of this arrangement too. Damien thoroughly enjoyed being part of a team of three, and described its value:

> We talked about birthdays the other day, and there was Paul and I and Laurie all sitting there with the kids. And one of the birthdays happened to be New Year's Eve so we had this big long talk about what [we had done] on New Year's Eve, and how Paul was older than me and I was older than Laurie, and how we'd all walked up the same beach. And just feeding off each other [in the discussion]. And I think that's important, like, to model appropriate

behaviour with the kids, because some of these kids I'm sure probably don't see it. And the ability to give each other a bit of grief in a light hearted way, we all laugh and it's all okay.

Even stuff like co-planning, even in front of the kids, like, 'OK, do we do writing or reading now Paul, what do you want to do?' You know, [modelling] reaching consensus and things like that. And even in some ways physical contact with other adults, you know, I'm either running into him or pushing him out of the way or whatever, you know. And the same when you go out for sport, it's nice to have other adults that, one, you can play against them, you can play with them. It's just a different dynamic in the class, I think. Yes, it's just neat, you know, and [we] play on each other's strengths. We should go back to open plan teaching. (DI, 3.5.07, p. 9)

Touch and overt expressions of love in Damien's relationships

Touch and expressions of love are evident in Damien's classroom but are not as obvious as they might be in a woman teacher's classroom. Damien articulated some concern about male teachers and touching. He raised the topic with me, and began this part of the conversation by talking about one of his lecturers in his initial teacher education programme at university.

He told me never to teach gymnastics 'cause that would involve touching children. That's when I got worried. Especially at a school like this - kids hug you every day! [I have] two choices, the Jonah Lomu fend and a run, or a quick hug and away they go—keeps their dignity intact, they feel awhi-ed and away they go. [If you use] the Jonah fend then you start this big running race around the school when they try and catch you. I mean it often is like that too if you say to the kids 'away you go.' Obviously they haven't finished, they haven't quite had what they came for, and they just hang around and around. I think maybe part of that's Māori stuff too. The need to touch. I mean I'll sit in class and there'll be kids trying to touch my legs, and I say 'come on, guys' and then you're thinking, 'oh! [what if this were misinterpreted].'

Yeah, it's that whole balance I guess, eh, between crossing that line between teacher-kid stuff where you just about become a 'What would I do with my kids as their parent?' and then that stuff that they need, otherwise there's just no bonding. I think it even creates respect in a way. And I think some schools, well some schools obviously wouldn't allow it.

It does get more difficult though - I'm more aware of the older kids, because there are some girls here that are just about ready to go across the road [to intermediate school, age 10 or 11]. And that's the worry because they try and do the same thing, 'cause the little kids come up and give you a cuddle. Yeah,

so that worries me. Just in a sense that I'm always even more cautious around the older kids, boys, girls, whatever. (DI, 19.10.04, pp. 9-10)

Damien also talked about touch in the context of his relationships with his male colleagues and the importance to him of demonstrating appropriate physical contact between adults (see previous section). I was always greeted with a hug and a kiss when I arrived at the classroom, which the children saw as a natural part of interaction, and when Damien's daughter received a certificate at assembly, when he was presenting these in his deputy principal role, she not only got the regulation handshake, she also received a hug from her dad (DON, 3.4.06, p. 27). Again, the children saw this as normal.

Damien's love for children is evident in situations such as with the sobbing child who had dropped the sellotape dispenser, cited earlier. Another instance he described concerned a child coming to ask him if he liked her. He said:

> I had a girl the other day, and admittedly one of her friends had played a trick on her, and she came back after school, and she said 'Do you like me?' What a stink question! I said, 'Of course I do.' I said 'Your behaviour's a bit stink but you're cool, otherwise if you were as stink as your behaviour I wouldn't worry about you, and I'd just go home.' She said, 'See, I told you' and then it was like 'I was just kidding!' [from the other girl]. Ohhh! (DI, 19.10.04, p. 16).

Damien uses humour as part of showing his love for the children. This was summed up by Rick when I asked him how the children could tell that Mr Harris likes them. Rick commented:

> 'Cause he's always nice to them and all that… When you're feeling down then he'll help you, and he'll like, tell you a joke, and you start to laugh. (SI.R, 19.12.06, p. 3)

The way Damien talks with children is not as overt as the direct expressions of love made by women teachers. An example of a less overt expression of love is the manner in which he deals with instances of off-task behaviour, for instance, the interaction with Campbell described earlier. He called Campbell over to him to talk with him quietly about his behaviour. Damien let Campbell know that he was concerned about him and cared about him, and that this was why he was talking with him in his way and why he wanted to talk with his dad. (DON, 9.5.06, p. 8). On the same day I talked with Damien about Helen, a rather timid girl who was uncertain about her own ability and often sought reassurance from

the teacher or other adults in the room, including myself. Damien's comment was "Helen needs a little more love than other people" (DON, 9.5.06, p. 13). I had observed that in his interactions with Helen, Damien was careful not to use the same kind of humour that other children might respond to. He was aware of the need to be more sensitive with her.

Children's affection for Damien is evident in comments such as "You're funny, you make us laugh" (DI, 19.10.04, p. 1), and the comments in the cards they made when he left the first school. Some of these specifically expressed love. For instance:

> Matua Damien we are feeling stink for you leaving today because you are going to a new school today, from Douglas xxx [followed by a smiley face].

> To Matua, have a cool time at [school name] and have fun being a deputy principal. We all will miss you, love Freddie. (DON, 15.4.05, pp. 8-9)

In Damien's situation, much of the touch that was initiated by the children was subtler, especially in his new school. I observed him on several occasions working on the mat with reading groups, and children who wanted some help with their work came and sat on the floor next to him, and leaned against him while they were waiting for him to finish. The children also hugged each other or patted each other on the back when they did well, and put an arm around someone when they were unhappy. On occasion, Damien used touch to get children back on task, to let them know they had done well or to comfort them when things may have been going badly for them at home or at school. This took the form of a touch on the arm or a rub on the back.

4.4 Jan's story

Jan's background

Jan is 51 and has been teaching for ten years. She began teaching after her three-year Bachelor of Teaching degree was completed, at the same school as Damien, and they taught next door to each other until Damien moved to his first deputy principal position. Jan taught five and six-year-olds in this decile one school, and she and Damien often cross-grouped their children or taught both classes together in a shared teaching manner. Several of the children in Jan's classes had been placed with her because she was recognised by the senior staff of the school as an effective teacher of children from homes where English is not spoken, of children with learning delays, and of those with challenging behaviours. Towards the end of the field work for this study, Jan resigned from her full-time teaching position. She worked part-time for the rest of that year as a lecturer in Professional Studies at the School of Education at the University of Waikato, and had intended continuing part-time work whilst she did Masters study. However, the call of the primary classroom was too strong. Jan is currently teaching full-time in a large urban school in a low socio-economic suburb.

Jan was brought up in what she says was "... a really white middle class Pākehā home" (JI, 4.11.04, p. 5). She said:

> My parents had boarders and I remember having Indians and my parents had friends who were Māori, but my father is a very racist man. So we were brought up with quite overt racism, which, luckily for me, it was my father and I've never really sort of taken much notice of him, so I could sort of push it away. My Mum is a gregarious sort of person; and she has never had a problem with things like that. So I think you just get that easygoing attitude and you just carry it through life. I don't suffer fools gladly, but that doesn't really come down to colour. So yeah, I was a Pākehā New Zealander brought up in a middle class working parents' home. I did a lot of reading, I've been overseas, I did tech courses. When I was 21 as well, I started going to John Kirton's[24] courses and he opened up being Pākehā, tauiwi. I did the Treaty of Waitangi, those things. (p. 6).

When I asked Jan about the influences on her thinking in relation to Māori children's achievement (questions four and five on the initial interview schedule)

---

[24] The late John Kirton was a lecturer at the Waikato Polytechnic and an activist in the areas of anti-racism and understanding of the Treaty of Waitangi.

she told me about a lecture she had been to at university when she was studying to be a teacher:

> I walked out of one lecture at varsity and said, 'I'm white, middle aged, middle class. I can't teach Māori children because I've just been told that in a lecture.' I was really quite upset about that because I'd been teaching ESOL[25] children before I'd even gone to varsity. I'd worked with Māori children for years. So I was quite a bit upset about that. Varsity actually made me go quite negative. (p. 4)

Jan's indignation is not surprising. By this time in her life, she had actively sought to learn about things Māori, had worked with Māori children, been an activist in anti-racism groups, and her partner, with whom she has three children, is Māori.

Jan's care for people

Jan is respectful and caring towards others and, in turn, earns their respect and care. She is very aware of the circumstances in which the children live. She told me about the makeup of the parent group for her class, saying:

> We've got in the group, refugees; very low socio-economic background, usually neither parent is working or one trying very hard; a lot of single parents on benefits... that doesn't affect me or the way I treat them or the way the class goes. It's just the facts that come with them. (JI, 4.11.04, p. 1)

Jan could tell me about individual parents' circumstances (p. 3) and I saw evidence of her knowledge of, and closeness to, parents during the times I visited the classroom. When she spoke about the children, her respect was evident:

> I treat the children in a way I wish I had been treated at school. I really believe in seeing them as individuals, but seeing them under the umbrella of their culture, yeah, but seeing them as individuals within that. I treat them the way I want them to treat me back. (p. 4)

There is a poem on the classroom wall, that up fronts Jan's practice of seeing each child as an individual and making it clear to the children that being an individual is significant.

> You
> You have a special kind of smile, a special kind of talk,
> You hold your head in a special way and you've a special walk.
> Your laughing always sounds like you,

---

[25]   English for speakers of other languages.

No-one sings like you sing,
You have a special way of doing everything.
Because you are a special person,
There's no-one quite like you.
And if you had a choice
I'm sure you would just
Choose being YOU.

Jan makes a point of getting to know the children as individuals through all sorts of means. One example is her practice of walking to and from the classroom with individual children when she is conducting assessments, such as running records in reading. Teachers have time and space to do these assessments away from their classrooms and usually, when having finished working with a child, would send them back to the classroom with a message about who should come to the testing room next. Jan walks to collect and return them—she told me "it's a chance to talk with them and to get to know them better" (JON, 1.3.06, p. 30).

The parents I interviewed valued Jan's respectfulness of them and their children, and her willingness to see them as individuals. Paula and Dan, who were parenting Jennifer, one of the Māori children in Jan's class, told me that they had particularly requested that Jennifer be placed in Jan's class. They had been concerned at Jennifer's hyperactivity at school, but did not wish her to be medicated with Ritalin, as had been suggested by the hospital (Jennifer was five years old at the time). They said she had been "... getting quite dangerous like climbing fences, climbing something where she'd get hurt" (PI.P&D, 15.5.06, p. 2) and that eventually the school had wanted to expel Jennifer because she had climbed over the swimming pool fence. However, Dan said:

> ... when Jan got a hold of her, Jan settled her down quite a bit. It's just being there, I think it was just having the attention there for her, you know— 'cos she [Jennifer] likes a lot of attention—but I think it was only just that Jan gave it to the ones that really needed it... once Jan got a hold of her, that was it. She just started learning and doing what she was told to do. And I reckon that was the best thing that they ever did for her. Because a kid at five, getting kicked out of school at five, was not right. (PI.P&D, 15.5.06, pp. 1-2)

Paula and Dan valued the way that Jan shared with them what she was trying to do to get Jennifer to succeed at school and they in turn confided in her. Dan said,

> She's a nice teacher to Jennifer, and not only that, we understood her quite well, you know, Jan. If she had any little—any little things about Jennifer,

wanted to know a bit more about Jennifer, we'd tell her. And it was the same that if anything went wrong at school she'll tell us, and that's how it was. And I think that's how close we actually got to Jan then, it was when they started talking to us, started telling what it was—what was happening at school. Before, we weren't getting that type of feedback. (p. 3)

Paula said "She's got a real nice energy that comes off her and it just shows in the kids, and not just Jennifer" (p. 7).

I interviewed Lena and Faith together, who were mothers of two Māori students in the class. Faith said "She's just that caring type, just like a parent would be" (PI.L&F, 22.5.06, p. 4). I also interviewed Margaret whose son had previously been in Jan's class and who now had a granddaughter, Kamina, in the class. Margaret said "As far as a parent goes, she was just relatable, approachable, she was funny and you could just get on well with her" (PI.M, 2.8.06, p. 1).

The term 'respect' is used regularly in the classroom by Jan and by the children. Some examples are Jan saying, "I really like the way Bruce was listening. You are looking and respecting him" (JON, 21.3.06, p. 38) and Christine, one of the girls in the class, saying "Mrs Gray they're not showing respect" when some children were not listening to a speaker in a discussion (JON, 7.4.06, p. 63).

Jan expresses compassion for people in ways that are culturally appropriate. Dan talked about Jan treating Jennifer like one of her own children (PI.P&D, 15.5.06, p. 2) and about their own 'comfortableness' being in the classroom. Paula described it as "... they [the class members] just feel like they're all one big happy family" (p. 4). Both Lena and Margaret had children who are Māori who had disabilities, and both expressed confidence that their children would be safe in Jan's class, that is, that they would be treated with compassion and they would succeed as learners. Dan talked about his and Paula's developing awareness that Jennifer was going to learn in Jan's class, saying "... we knew it was safe for us then [to let Jennifer be at school]" (PI.P&D, 15.5.06, p.6). I witnessed children feeling safe to ask questions if they were not sure what to do. Jan would ask "Are there any questions about this?" and children would actually ask, rather than chorus "No-o" as can often happen in response to a question like this (JON, 15.4.05, p. 7). During my first visit to the classroom, I noted in my observation book that amongst the class rules on the signed chart on the wall was the phrase

"No put downs" (JON, 8.4.05, p. 5). I heard this phrase used by Jan and by the children. An example is when Jan was teaching the children a new game and asked them "Do we say 'You're dumb at this'?" The children responded "No" and one said, "You put on the board that we are a putdown free zone" —evidence that the children knew what was meant by the phrase (JON, 1.3.06, p. 31).

Jan's knowledge of the family circumstances of her students and her compassionate manner means that she became a support person for some parents in times of difficulty. Marcus's mother had experienced bereavement and shortly after that she came to school upset because she had just heard that her mother had had a heart attack. Jan greeted her with a hug and genuine caring (JON, 28.3.06, p. 51). Jan's awareness of the straitened financial circumstances of many of the children's families is evidenced in her practice of talking with the children, on the last day of each term, about the things they can do for no cost in the holidays. She makes sure she has found out about activities that are on in the suburb in which the school is situated and in the wider city (JON, 13.4.06, p. 74).

Jan is not afraid to growl when she needs to, but does this in manner that keeps the child's dignity intact. One instance of this is when she let most of the children go out to play early and talked with a small group who remained inside, about listening and doing their work properly. The children who had gone out early were not aware that their classmates were being growled at, they simply thought they had been selected for early interval (JON, 13.4.06, p. 74). Another instance is the following from my observations notes. I wrote "J quietly checks with Whetu if he had any medication this morning & whether he has any with him (because v fidgety this morning)" (JON, 4.3.06, p. 54). Jan did not reprimand Whetu for his misbehaviour, she understood what might be causing it and got alongside him to talk privately about it.

Jan's own life experiences mean she understands the worlds of the children as Māori. She is also aware of the need to 'get things right' in terms of tikanga and reo. She said:

> I do not say a [Māori] name or a word or phrase or anything unless I'm pretty sure I've got it right. I don't like to offend people. I think I should do the best I can... (JI, 4.11.04, p. 6)

I wince a bit when I hear a name or something being pronounced so badly. (p. 8)

Jan weaves te reo naturally into her classroom interactions, and tikanga, such as no shoes on in the classroom and no sitting on tables, is a part of the class practice. These examples of pronunciation and tikanga are evidence that Jan has consciously thought about what it is to be culturally responsive.

As reported above, Margaret said Jan is funny. Dan talked about this too, saying, "We can get along with her, have our laughs with her" (PI.P&D, 15.5.06, p. 3). Humour also plays a significant part in Jan's interactions with the children. She told me that sometimes some of the children do not get her sense of humour and others have to explain, such as when she says "I'm going to sit on you!" as a pretend punishment designed to disrupt off task behaviour by eliciting laughter, and one of the children has to say to the others "She's just joking!" (JI, 21.3.06, p. 5). Another instance is when Jan pretended that Louisa had put the chair leg on her foot and she said "Ow!" Louisa said, "You're just kidding!" and gave Jan a pretend punch in the arm, and both laughed (JON, 4.3.06, p. 56). Jennifer told me "She makes us laugh and she's funny to us and I like her" (Tai, Jennifer & Olivia, interview 7.4.06, p. 3). In the same conversation, Olivia told me about Jan playing tricks on April Fools' Day (p. 6). I noted humorous interactions between Damien and Jan when I visited with them (JON, 8.4.05, p. 4) and others with children, such as the following examples where Jan uses humour to reprimand or to comment on something remarkable.

'Whetu, can I turn your volume down?' (pretends to click a volume knob), when Whetu had been using too loud a voice in the classroom. (JON, 22.2.06, p. 23)

'Lyall do you want to come up by my smelly feet?' when Lyall had been fidgeting at the back of the group and needed to move to the front under Jan's watchful eye. (JON, 22.2.06, p. 23)

'Marcus, have the aliens taken you away and brought someone else back?' when Marcus had been right on the button with his behaviour, having earlier been rather the opposite. (JON, 21.3.06, p. 35)

Children and adults trust Jan and know she will keep confidences. During our initial interview Jan said:

… you've got that love and trust there that you can talk. They'll come to me when something not so good happens and you don't sort of make a big fuss of it. You note it down and you might talk to someone else if it was serious, but I want them to be able to take risks and be able to speak honestly, and they do. (JI, 4.11.04, p. 3)

Paula and Dan talked about two-way communication and sharing between them and Jan (see above) and Lena said:

You could talk to her, no matter what your problem was, you know... like one time I was ten cents short in buying my son lunch, and she goes, 'Here, go and buy him, don't give my change back or anything' I felt so—but that was how she was, she was like a parent and I was just asking another parent. (PI.L&F, 22.5.06, p. 4)

Another aspect of Jan's care for people is her giving of herself. The teaching philosophy that she developed with her teaching buddy Jane, that was displayed on the door of each of their classrooms contained the following statements as the first and third items:

These classes will provide a warm, welcoming environment for all the family/whānau and other visitors.

The care and education given in these rooms will enhance the development of the child and support the family. (JON, ?)

Parents feel comfortable coming in to the classroom and spending time there—all the parents I interviewed talked about this and I observed many parents slip into the room for varying periods of time during my own visits. Paula's comment sums up what parents told me: "... it was just so comfortable being in her classroom. No wonder the kids just love to be in there all day listening 'cos she's just so bouncy and so energetic" (PI.P&D, interview 15.5.06, p. 4).

Jan shares stories with the children about her own family life, and her partner and sons are involved in class activities. I observed this during my visits to the classroom and Margaret also told me about instances of this (PI.M, 2.8.06, p. 6). Jan also has children come to her home and visit with her family. Kamina told me "I've been to her whare" (SI.E&K, 7.4.06, p. 1) and Dan and Paula described their reaction to an invitation to Jennifer to visit Jan's home.

Dan: Because, man, she just blew us away eh? Jan will come over here one weekend and will say, 'Oh, can I have Jennifer for a coupla hours', you

know, 'just to mix in with my kids', and we thought, 'Oh okay', that's very unusual, you know.

Paula: [*laughing*] Someone asking for Jennifer.

Dan: 'Cos we knew who was the trouble-maker out of all of them [their children], and we go, 'Oh okay, see how she goes'... and then the following weekend it was, 'Would you like to come home for the weekend?' and I was going 'Oh Jesus, this is getting better!'[*laughing*]... , it was just like an auntie to her, to Jennifer, eh? It was just like one of her own family, Jan was to her. (PI.P&D, 15.5.06, pp. 2-3)

Margaret was admiring of Jan "... even having the kids sleep over, you know the ones that she thought deserved that reward for a sleep-over, she'd invite them back to her home" (PI.M, 2.8.06, p. 3). She also talked about Jan helping her with events at the community house where she was based.

Jan provides food for children who have not had breakfast or who have not brought food to school. I saw her do this on many occasions and after one instance she spoke with me about it. My field notes, reported verbatim, say:

J told me today about an incident with another tchr. J had given the child some food at lunch because knew were tough circumstances at home (no food). Other tchr felt J shldn't have done this because child had been really naughty. Jan's view was child 'naughty' because hungry. (JON, 4.3.06, p. 58)

Fairness and justice are important to Jan and she acts accordingly. She is aware of the importance of culture in the classroom and actively rejects deficit thinking. During one conversation, she described the reactions of some people to her work in a low decile school:

I have a very strong social conscience. Like my aunty is absolutely devastated that I work in this school. [She says] 'Why did you make it hard for yourself? Why would you work in a school like that? Why would you work with children like that?' But, I can't see it from her eyes, I'm sorry, because I think the joy you get from these children, and I think their need is so great, that that outweighs anything else.

When you say to people, 'I work at [school name]', [I say] 'You don't know, you come in here [and be] with the love and the aroha, and the good things that are happening, and the wonderful children.' I hate the way the children at decile one schools are [perceived as] not achieving things, that is rubbish

196

because they will and can. The only thing that's limiting them often is us and our prejudices and what holds us back. (JI, 4.11.04, p. 7)

Lena and Faith talked about Jan caring for all children no matter what ethnic group they came from but also that she did not treat them as being all the same. Lena put it this way, "There's all different races in her class and she acts to every single one" (PI.L&F, 22.5.06, p. 2).

Jan is also fair and just in the way she reprimands children. An example is a situation she had with Christine, one of the girls in the class, who had had a melt down at school:

> I actually kind of told her off the next day. I explained that I was disappointed and my feelings about the situation ... if I was annoyed or upset or disappointed I would always follow it up and say to her. 'Well, okay, come on, we've got to talk about that situation.' Sometimes, often, it had to be the next day because for the whole of that day she was very fragile—but the next day [she could cope with talking about it]. (JI, 19.5.06, p. 12)

Jan expresses disappointment and her feelings about the behaviour rather than labelling the child. Another example is her saying "Jennifer, I'm really disappointed that you ran away, but good girl for coming back so quickly" (p. 14). Here the disappointment is expressed *and* the positive behaviour is reinforced. Jan also consistently sticks to the rules, referring back to the negotiated class rules, in exchanges such as "Excuse me [child's name] you're not showing Lantana any respect if you're doing that, and that is one of our rules" (JON, 25.5.05, p. 21).

Jan's visits to families and the visits to her home by the children she teaches are two examples of her participation with students in a variety of ways beyond the classroom. During my visits to the school, Jan spent very little time in the staffroom—just long enough to get a cup of tea and eat her lunch. The rest of the time she was out in the playground talking with children, even when she was not on playground duty. I spent these times in the playground with her. She said "If I'm not around the corner having my stress release [a smoke], I'm out in the playground just walking around and talking to children" (JI, 21.3.06, p. 4). I observed children who had been in her class in previous years come up and touch base with Jan during break times and they also came to the classroom before and

after school to see her. Children who had graduated to the neighbouring intermediate school called in to see her after school to catch up. They were always greeted with affection and asked about their lives. Early on in the study, I had asked Jan why it is that she is seen as an effective teacher and she said "I think it's personality and your nature and how you feel about the job. If you really love teaching and you really want to be there, I think maybe you have something extra—I don't know!" (JI, 4.11.04, p. 3). It was evident from my involvement with Jan and her class that she loves teaching. That she could not stay away from the classroom and gave up her Masters study to return to a primary school, is evidence of this.

Jan's care for student performance

Jan's expectations for student learning are high. This is evident in the teaching philosophy, referred to above, that was displayed for parents to read. Two points that relate to expectations are:

> The curriculum will recognise the varied individual strengths and interests of children—learning and development will be the *first and major consideration*. (my emphasis)

> Evaluation and assessment of the programme, children's learning and development, and educational environment will be directed at assuring the *highest quality outcomes for all* involved, and for the best delivery of the curriculum. (my emphasis)

These are not simply words written on a document for display. I found significant evidence of these high expectations during my observations in the classroom and in my conversations with Jan and with the children and their parents.

In the section above, I quote Jan's expression of belief that children in decile one schools can and will achieve. The phrase 'be the best we can possibly be' occurred in a number of contexts during my time with Jan and the class. Early on in my initial interview with Jan, she said the following in response to the question about the reasons why Māori children appeared to be achieving well in her class:

> High standards and expectations, we all can and will be the best we possibly can be... I always say to them you *are* the best you *can* be but you can always be better. There's always things we can do to make ourselves improve. (JI, 4.11.04, p. 2)

Jan repeated this notion of being the best we can when I talked with her about assessment practices eighteen months later (JI, 19.5.06, p. 2). Here she was describing how the class rules are developed, 'being the best' being one of them. Jan did say at one stage that she wondered if her expectations were too high, after a reliever had been in the class and had written children's stories for them instead of expecting them to do this themselves, but went on the say, "But I expect them to be here [raising her hand to indicate a high lever] and they will get there" (JI, 21.3.06, p. 2). She reiterated this notion in the interview about assessment of student learning, saying:

> It's just making them the best that they can possibly be and making them feel that it's not about me doing it. It's about us doing it together, a journey that you're having, and to feel confident. And when you do all those things —I think the really hard, heavy, great work I do at the beginning of the year, it just pays because you're not for all year reinforcing the rules or reinforcing this or that, you know? (JI, 19.5.06, pp. 17-18)

Jan was explicit that although you might 'love the children to bits', "you've actually got to get some 'value-added' as we call it" (p. 1). Later in the same conversation she said:

> If you're a good person committed to the job, you love the children, I think it will all just flow from that because you just… put so much in and you expect… the children to bring it and put it in too. You have that expectation you [the child] will get it. Don't ever not have it. You know, have the bar up there. 'I expect this from you children. This is what you can expect from me. This is what our classroom will be like. It's going to be a lovely wonderful class. We're all going to learn. We're all going to sail together.'(p. 20)

I observed Jan speaking, at the end of a reading lesson, with Asad and Christine, two children in the class who were very capable learners. They had said they found the work hard. She said "I know I make it hard for you, but if I didn't it would be boring wouldn't it? I told you I would challenge you" (JON, 25.5.05, p. 21).

When I spoke with Paula, Jennifer's mother, she also mentioned Jan's love for the children along with the expectation that they would succeed. She said:

> Jan's got a genuine loving for the kids and she just wants the best... I think that's what Jan does, she just lifts them all up. All of the classroom, they just get lifted up so much, and each step that they do well, she just encourages them, and that's what Jennifer really enjoyed. (PI.P&D, 15.5.06, pp. 11-12)

Another parent, Margaret, said something similar of Jan: "... she just wants to make sure that the children in her class are going to get the full potential that she's gone and wanted to give them, and even above it" (PI.M, 2.8.06, p. 4).

The children could also articulate these expectations regarding doing hard work. The following is from my conversation with Jennifer and Olivia:

> Jennifer: Um, she's kind and she makes us—when I used to be in her class she makes us do a lot of work.
>
> Olivia: She makes us laugh and she makes us do proper things, not like stupid things, only proper things.
>
> Catherine: So what sort of proper things does she make you do?
>
> Jennifer: Make us do homework... Sometimes she lets us do, last time she let us do hard maths. She teached us hard maths.
>
> Catherine: Oh—what sort of hard maths? [no-one gave an answer to this question straight away]
>
> Jennifer: And the spelling test.
>
> Olivia: And the book —how you learn to read some books. And learn how to do words and different things.
>
> Catherine: Jennifer, you said she makes you do hard work, but is that good or bad?
>
> Jennifer: Good.
>
> Olivia: Good.
>
> Catherine: Why?
>
> Olivia: Because your brain can learn.
>
> Jennifer: Because when you do pluses and equals and takeaways and you know the right things to—know the right numbers for the word. (SI.TJ&O, 7.4.06, pp. 2-3)

As the conversation above identifies, the children are aware of Jan's learning goals for them—Jan makes these clear. She identifies what is expected of the children and lets them know what learning involves. When Jan talked with me about her assessment practices, she recalled a conversation she had had with Kamina.

I remember one day I said, 'How did you work that out?' and she said to me, 'I just knew, it was in my brain' and sometimes because they can't tell you how, that's your answer and that's kind of like you're closed off then. 'Well how did you know in your brain?' 'Well, I just knew.' And so that's why you've got to start these questions to get out of them, get *them* thinking about their thinking and how they knew it. And if you went on with that I'm sure she would have got to the stage where she'd say, 'Well, I had this number here and I added that number' or whatever and they get better, and that's where she's at now. (JI, 19.5.06, p. 3)

In the same interview, Jan spelled out how she speaks with the children when she talks about learning goals:

I do really like the asTTle[26] programme and the fact that you're now teaching children the learning criteria and 'Okay, what are we learning? We are learning to write a recount'... you've got to feed in the terminology... And at five [years of age] you can do it, because we were doing it all the time. 'What is a recount telling people?' 'How will we know?'

... You must, you must, must do it. 'Your learning focus today is, for your reading group… I want you to read with fluency and expression. Now that means that it's going to flow and it's going to be exciting and interesting. Now do you want to know a really good way you can do that? Use your punctuation. What's this? Oh, speech marks. What does it mean? You're talking, someone's talking.' So we talk, and you'd feed it all in, and it comes and it's just marvellous. And by having a learning intention and you being clear about it and feeding it to the children, I believe your teaching is much more powerful and then coming back at the end and saying, 'Well why did we do that for?' (JI, 19.5.06, p. 17)

I observed Jan in action doing this with individuals as well as with the whole class —articulating learning goals and clearly identifying for children when they have achieved those goals. For instance, a group of children had been counting in fives using a book. Jan closed the book—here is the ensuing conversation.

Jan: Why did I close the book?

Dallas: Because we know it already.

Jan: Yes, because you don't need to look, you know it already in your brains. (JON, 7.4.06, p. 60)

---

[26]   Assessment tools for teaching and learning - a New Zealand Ministry of Education teacher resource for assessing for leaning.

Teaching students how to learn is part of this process of making children aware of goals and what is expected in their learning. The example above, where Jan describes getting Kamina to articulate how she worked out her maths, is an instance of this. I noted her saying things such as "How did you get that? How did you know? You sounded it out—well done!" to encourage this awareness in children of how they learn (JON, 12.4.06, p. 71). The following is an extract from my observation notes during a language lesson:

> Jan: Jack this is your expertise time. You are really good at this, what is it?
>
> Jack: Rhyming words.
>
> Jan: So your expertise is needed here.
>
> Jan: ... Why do you think I'm doing this with you?
>
> Vic: So we will learn.
>
> Jan: So when we are writing it helps us. Dr Seuss books have lots of rhyming words [gets one from book corner]. (JON, 4.3.06, pp. 58-9)

Jan reinforces the children by frequently commenting on their efforts and on their learning. She identified a child whose handwriting was very good that day and said "This is what I'm talking about [showing the work to others] —do and be the best you can, because you are all amazing" (JON, 7.4.06, p. 69). She reminded children about letting others work things out for themselves, saying, "Remember what we said. If you tell someone the answer they won't learn. This girl worked it out all by herself [the date]. She used her brain and that helps her always remember" (p. 66).

Jan applies the notion of being the best you can be to herself as well and is continually critically reflecting on her teaching and the children's learning. My conversations with her are peppered with comments about how she has been thinking about the children and about changing the ways she does things. An example of her reflection and resultant change is described here:

> ... school wasn't always a fun place for me, so I really think about [what I'm teaching] or you know, I'll start teaching it [and think], 'This is boring! What am I going to do to zhuzh this up, all right? I'm being boring, now I need to zhuzh myself up.' So you go home and you think of a really cool different lesson, or we're going to go somewhere because… yeah, we get bored. I get bored. I get bored with what we're doing or how we're doing it. And you've

got to think of all those different children and their levels and their needs. Of course it's got to come under one umbrella, but you can refine and change and tweak up. (JI, 19.5.06, p. 11)

Another example is recorded in my observation notes following a discussion about children's progress. I noted, "J concerned about literacy levels & added value. Not sure T aides are able to add value. May need trained tchr" (JON, 1.3.06. p. 31).

As well as expecting children to be the best they can, Jan actively challenges mediocre efforts by the children. She told me "... you just have a quiet word with them—'Oh yesterday this wasn't as good as it could have been, how about today?'" (JI, 21.3.06, p. 3). She also talked about Jayden, saying "He would like for me not to have noticed him often, and he would like to have slipped under [the radar], but that's not my way" (Jan, interview 19.5.06, p. 13) and of Jennifer:

> Jennifer was very capable and Mrs Gray wasn't going to take nothing, or a picture, or copied. So Jennifer really got pushed out of her square very quickly, mainly because I knew I could and that she needed to. Jennifer had settled into a place which was very comfortable for Jennifer. (ibid., p. 14)

Not accepting mediocrity is part of Jan's belief in the importance of taking personal responsibility for student learning. I observed her say to two boys, "Do you need help when you read? This helps you. *I* know this stuff, but you need it. This is going to help you write words" (JON, 28.3.06, p. 50). Adapting her teaching to meet the needs of learners is also part of this feeling of responsibility. Jan talked to me about Marcus and Whetu, two boys who had come to school with few of the skills that might be expected of a five year old. She had set up special programmes for each of them so they could learn to hold a pencil correctly and write the letters of the alphabet. She told me how she had explained this work to the rest of the class when some children had asked why the boys were not doing what everyone else was:

> ...some of them will say to me, 'Oh, why is he doing that?' and I'm not going to say, 'He can't do this'. So you say, 'He is getting some special practice. When you've finished go and ask him, he may let you join in,' which they do and that's including them in what he's doing... If you answer them and give them the honest truth and say, 'Because Whetu is working some special work at the moment, you can do some later, I will find some for you or whatever. Sometimes Whetu needs to do different work,' they accept that and they get

on with it. They don't get jealous, they don't. And they know that there's time when they can do whatever they want, there's time that they can have the special games. You know, 'You ask and it will happen, but just be aware that sometimes not everyone is doing the same thing and that's okay and it is fair because we all are different.' And they know that, we tell them that, I tell them that all the time. We're all different, we're all learning differently and we've just got to acknowledge that and they don't get up tight about it. They don't. (JI, 19.5.06, p. 8).

Jan is passionate about teaching—so passionate that sometimes she is worn out and needs to take a break from it. At the end of each term, she has a round circle session with the children, where each one individually identifies what it is they have enjoyed and learned that term. Jan participates too. She said "This term I have enjoyed being your teacher because you are listening, thinking and just working so well" (JON, 15.4.05, p. 13).

Underpinning all of this is Jan's clear philosophy of teaching, specified in the written philosophy that is displayed on the classroom door and exemplified in the following comment from my first interview with her.

> If you understand your children and find the best in every child... Because I believe there's good in every child, and when you find that and turn them on to that, the horizon is there and you just feed towards it. (JI, 4.11.04, p. 5)

Jan's classroom learning environment

Jan's classroom operates via a clear set of rules that have been developed with these five- and six-year-old children. I have already described the environment as a 'put-down free zone' with respectful relationships at its core. Jan told me about the process for developing these rules:

> We talk a lot about being a whānau and we talk about the rights and responsibilities of a whānau or our classroom. And they know that, and they know there are certain things they have to do, for me to do my job and there's certain things that have to be done in life to get things right. (JI, 4.11.04, p. 2)

These ideas form the background to the discussion about the rules. What follows is the specific process that Jan told me about.

> It's quite a long drawn out process in that we are told as teachers they're not allowed to say the word 'don't', you want to make it into a positive spin. So I usually start off with just a discussion on: What rules do we want? What are rules? ...There are school rules and these are going to be our class rules. And

we discuss rules and they give examples and often we put them into the two categories, 'school' and 'class'...[The children will say] 'No swearing. No hitting' and we'll go, 'Well, we don't do that anyway, so we're not going to write those up. We know those. So what are the things that we do want to have happen in our classroom that are going to make it run more effectively?' You want them to say something about respect, so to get that you've got to tell them something about what respect is ...someone usually will say— 'cos you hope they will— 'Oh, you have to be nice. You have to be kind...' We do a bit of role modelling. I'll get up and say to someone, 'Come over here, I'm going to show you that I'm not treating this person with respect...' I think five rules is enough... we had one this time about being the best you can. I think that's really important. All of them came from the children. What we did was sometimes reshape them. They know about the 'don'ts', so they have to start thinking about … 'We walk in the classroom' is a way of saying very positively, 'We don't run'... The 'no put-downs' became one this time because to me that is really important that you don't put anyone down… if you do put someone down, it's not going to be a good class environment. So I try to get that one in there somewhere, so we know that we are all the same, we're not going to laugh or ridicule anyone... And I actually find that they do—they all rise to it. And... when you're teaching you can go, 'Ooh, excuse me, rule number four. Could someone read that out?' —usually the person who isn't doing it, get them to read it out, just reinforces it back. So it has to be positive language, it has to be things that are manageable and not too many. (JI, 19.5.06, pp.1-2)

The rules are signed by everyone involved in the classroom (children and adults) and are displayed on the wall (JON, 8.4.05, p. 5). I observed Jan reminding the children about particular rules during my visits to the classroom, for example saying, "I just don't like the way we have forgotten rules three and four" (JON, 1.3.06, p. 50).

Jan describes her approach as "... firm but fair. I think they need that, but I do what best fits us, myself and the children, and that can change from month to month, year to year" (JI, 4.11.04, p. 8). By this, she means she adapts her approach to take into account the differences amongst children and circumstances. An example of this is the earlier description of how she dealt with Christine having a meltdown.

Jan manages the classroom effectively, using non-confrontational strategies. Facial expression and body language are tools she consciously employs. She said,

... you use your face a lot because it's not just what you say sometimes, you can do a lot by not saying anything... Sometimes just a look was enough to silence someone. You don't have to say or pull them up or anything, even a smile, you know when you're really happy a smile or a hug or just your face. You can convey so much with your face and they got very good at body language. (JI, 19.5.06, pp. 19-20)

I observed this in action as well. A note in my observation book says "Sits with chn on mat when Jane [buddy teacher] taking class. Catches eye of one off task boy (Marcus). Only needs to pull face" (JON, 21.3.06, p. 36).

I describe Jan's use of humour as a management strategy, in the section earlier, on her care for people. She also provides the children with ways to manage conflict. On the classroom wall is a chart that says "Use your WITS—Walk away, Ignore, Talk, Seek help" (JON, 8.4.05, p. 5). Olivia and Jennifer told me that they ignore people who talk too much when they are trying to do their work (Tai, Jennifer & Olivia, interview 7.4.06, p. 2). I observed Charlotte intervene in a situation where two boys were talking when they should not be, and Jan said to her "Charlotte, thank you. I like the way you went [and sat] in the middle and stopped them [from talking]" (JON, 4.3.06, p. 54).

My observation book contains numerous other examples of non-confrontational management. The following is just one of these, that typifies Jan's approach. She said "You know where I'm coming from, don't you, from my heart because I love and respect you so much" (to a group of boys who had been sent to her from the next door class where a reliever had been teaching them) (JON, 25.5.05, p. 20).

When I talked with Margaret, one of the parents, she specifically referred to Jan's effective classroom management:

> Just her reward system alone, that was another incentive for the kids, and even though she had children in her class that misbehaved, she never excluded them, she always gave them something to look forward to so at the end of the day they would get that incentive that you got... this little goodie box and you can choose out of that... you know it's just little incentives like that. (PI.M, 2.8.06, p. 2)

Another parent, Lena, described to me the way Jan acted on her concern about her son, Jayden, being bullied at school. She said Jan's immediate response was that

she had wondered why Jayden had not been his usual self in class. She described how Jan used the school's process for dealing with bullying "... and then it came right. She sorted it out, now it's good. And then [the offending boy] was Jayden's best friend he could ever have" (PI.L, 22.5.06, p. 5).

Jan is a thoughtful, learner-centred planner. She said she provides a classroom programme, especially in the early part of the school year, that is "[v]ery structured, a lot of routine. Like the day always starts the same... They know exactly what they're going to be doing every day basically. So it's good for them, they need routine" (JI, 4.11.04, p. 1). She also told me that she has to present ideas to some of the children in a variety of ways, and sometimes several times over - "I have got to try and... present it to them in so many different ways that they enjoy it and learn something, because [some of] these children do not pick up new ideas quickly" (JI, 4.11.04, p. 9).

Jan prepares detailed written planning and arrives at school early to allow time to have resources ready for the day's lessons. She talks about her planning process with the children—they are aware that a significant amount of thought goes in to planning and that if planning is not done well, things can go awry. I recorded these comments to the children. "Mrs Gray goes home and thinks of ways to make us better… reading yesterday was a bit shaky. That was my fault. If I don't do this, my planning, properly, things can go wrong" (JON, 28.3.06, p. 48).

Jan likes to have a well ordered, tidy classroom, although she is happy for it to get messy during the day, as long as it is tidied before the children go home. The physical classroom space is uncluttered, with labelled tote trays for each child and labelled boxes for reading books at each level. She told me that when she had moved to a different classroom part way through the time I spent with her, she viewed it positively because it prompted her to have a "really good clean-out" (JI, 21.3.06, p.3).

As noted in the earlier section on Jan's care for people, parents feel comfortable coming in to the classroom before and after school and during the day. My observation notes contain the following "... adults move in & out, chn not perturbed. Quite comfy with visitors" (JON, 15.4.05, p. 17).

Jan's attitude to parents is conveyed in the following extract from my observation notes, recorded verbatim the morning after parent interviews had taken place.

> It was excellent to talk to your parents at parent interviews last night. They must be very proud of your good work…

> If Mrs Stevens and I saw your parents last night, thank you very much. It was lovely to see them and to see you with them. It was really good to talk to them about you and your portfolios. If your parents haven't been able to come and they would like to, they can just ring the office. They all went home so proud of you, thinking 'My child is doing so well'. (JON, 4.3.06, p. 52)

Later that day, I recorded the following: "A mother came in—apolog for not coming to parent ints. J made a time for after school" (p. 56).

Paula talked about not wanting to be "…a mother that clings to your kids at school" (PI.P&D, 15.5.06, p. 12) but indicated that she felt very comfortable popping in to the classroom when she felt she needed to, and said of Jan that "…even talking to the adults, she's so informative" (p. 16).

Margaret told me about collecting resources that might be useful for Jan's classroom programme while she was out in the community in her role with the community house, and that she would drop them in to her during the school day. She said, "... whatever I picked up when I was out networking, I used to just take it into the school to her" (PI.M, 2.8.06, p. 3). During this same conversation, Margaret told me that Jan would invite her to the staffroom for morning tea if she was in the classroom at that time of day. She also told me about Jan's intimate knowledge of each child in her class and her practice of giving parents information about their children's progress when she saw them. She described this practice thus:

> She would give a running update to whoever was in the class or whichever parent walked through the door. If she needed to talk to them or if their child had performed something that she thought was really amazing for the day, she'd let the parents know, and then when it came to parent interviews she'd just reinforce it again. (p. 4)

Faith's comment echoes this description of Jan's willingness to give feedback on the run and also of the way she describes the children's progress, in terms that can be easily understood by the lay person. She said of Jan, "She's got the approach

as though it's a parent talking to a parent, not like a teacher" (PI.L&F, 22.5.06, p. 4).

The descriptions above indicate that not only do parents feel comfortable coming in to Jan's classroom, Jan also involves them and interacts with them in a variety of ways at a variety of levels.

Jan's teaching interactions

That Culture (Big C), as Bishop and his colleagues (2003) call it, is evident in Jan's teaching interaction, is summed up by Margaret, one of the parents I interviewed:

> For me, I think it's because she had Māori values and Māori tikanga, so she knew what it was like to be living in a Māori environment and I think that's what benefited her [as a teacher] being a Pākehā. Because she would not do anything unless the parents knew about it and she sought the information before she actually did it. So she went back to the people that she needed to in order to make it right. And like when they went to the museum, she went to the museum with the class, they went around to see the Māori taongas… I think it was when Tainui were doing the exhibition and she made it her business to find out the most important things to do with the taonga and actually started teaching the kids before they went in, so that when they went to the museum they knew what she was talking about and they could identify with it... and not only for Māori, getting on with Māori children, she got on with all the ethnic groups that were in her class and she made it her business to learn their culture and you know, most teachers don't even go there, they don't even take the time out... So she brought different cultures into the classroom,... she made the kids aware, in her own class, about the different cultures that are out there, that they're all coming into the school and they all have to mingle.   (PI.M, 2.8.06, p. 1)

I have already described Lena's view— "There's all different races in her class and she acts to every single one, you know. She doesn't treat them as one" (PI.L&F, 22.5.06, p. 2).

Jan said of herself when I first interviewed her, "I need to develop myself professionally in things Māori and things like that ... so you seek the help you need" (JI, 4.11.04, p. 3). She talked about Bishop and Glynn's book *Culture Counts* (1999a) having been influential, as well as other teachers. She said, "I had some very good role models here [at the school she was teaching in]. I've had some really good models and in a lot of cases they were Pākehā like me. I don't

believe because you're Pākehā you can't teach all children effectively" (p. 4). Earlier, in the description of Jan's background, her involvement in courses run by John Kirton is described, and in the section on Jan's care for people, evidence of her knowledge of kawa, such as no sitting on tables, is included.

Jan told me about an instance where a parent was not happy having her son in a Pākehā teacher's class:

> I had one mother come in here and she wanted my head on a plate and said 'He's not staying in your class', and I said 'Please stay, sit down on a chair, sit on the mat, and stay for the morning.' And ,at the end of the morning, she just came up to me and said 'Thank you for what you're doing for my boy, thank you for what you are doing with my boy.' (p. 7)

My observation notes contain numerous instances that illustrate evidence in Jan's classroom of Culture (big C). She has resources for teaching te reo Māori displayed in the room as well as resources that are Māori and about Māori. All of these resources are there for a purpose, they are not simply decoration, and they are referred to regularly. The context of the classroom is responsive to the cultures of the learners who work in it and culture and ethnicity are up fronted in Jan's teaching. Examples of this are a chart made during the teaching of graphing in mathematics, which records how many children there are in the class from various ethnic groups (JON, 27.2.06, p. 24) and a note I made about one of the Somali boys, Mahad, who told the class during morning talks that he had been in the park with some other Somali children and some Māori children had tried to beat them up. Jan very skilfully made a teaching point, saying "And you know that not all Māori are like that" (p. 25). I also observed Jan sensitively divert a Somali boy away from having a non-Halal sausage at a fundraising sausage sizzle and get him another food item that was acceptable to his culture. I have noted many examples of how naturally Jan weaves te reo Māori into the classroom programme and instructions. Jan understands the cultures of the learners and where they are coming from. We talked about having karakia in the morning before starting class. She would have liked to have done this but it was not encouraged in the school outside the official bilingual unit (JI, 4.11.04, p. 8).

Culture (little c) is also evident in Jan's teaching practices. Jan talked to me about co-constructing the curriculum with the children and said that there were multiple

topics set by the school scheme that she was obliged to cover in any given school term. She told me she had written a unit of work on cicadas after the children became fascinated by the sounds they were making outside the classroom one summer, but had not had time to run the unit. However, I observed her making the most of teachable moments and when I asked her about how she went about planning her classroom programme, she had this to say:

> I usually do an initial brainstorming and find out what they know, and what they need to know comes from that. I often ask them questions like 'What do you want to find out now?' 'Where is *your* interest in this?' I find that really, really interesting. We had to write a report last term, and for most of us we did the one subject because it fitted in with what we were doing in our topic. But with a few boys in this room, I talked to them and they came up with their own project. And one boy did amazing work on motorbikes, and this kid does not finish many things or have much effort. He worked with Whāea Rosina our student, and me, and he just [worked hard] —because it interested him. So I think you have got to be a little bit flexible sometimes. In that, okay, we are doing flowers, but where are we going to go with that? So we've been doing harakeke flowers, you know because you can take a theme, you have got to take it down a road that really fits in with the lives we live. (JI, 4.11.04, p. 9)

This an example of adapting a topic to match the culture and interests of the children.

Jan acknowledges and uses the children's prior experience in her teaching. An example is the following. Margaret told me about Jan incorporating into the classroom programme study of the Samoan tradition of 'White Sunday'.

> Like one month there, I think one of the tamariki in her class they had White Sunday at their church, so she told them, 'Right, can you come in with the information that we need?' and then she caught up with a few mums that were going to this White Sunday and brought them in to explain what it was about. (PI.M, 2.8.06, p. 2)

Feedback and feed forward, both academic and behaviour, are features of Jan's classroom interaction. There are numerous examples in my observation notes. Following are some of these. The feedback and feed forward are specific so that the child knows exactly what it is that they have or should have done.

> To Tyler, who was getting a sticker: 'You are getting this because you just said something nice about Olivia—you are being a good audience member.' (JON, 21.3.06, p. 39) (feedback behaviour)

'Lija I like the way you're looking at me and listening. Your eyes are this way so I can tell you are listening.' (JON, 11.4.06, p. 66), (feedback behaviour).

'I feel there's a little bit of this [punching] going on between you two. Would I be right? What can you do to fix that up?' (JON, 28.3.06, p. 47) (feed forward behaviour)

Child: Mrs Gray, Rikki's being cheeky to me.

Jan: Oh Rikki—I'm sure he'll stop (JON, 11.4.06, p. 65) (feed forward behaviour)

(note that both of the above are without reprimand)

With a group, about various children's writing:

'Date up here, gaps between words. And, like Charles, you had this joining word here to make a really long sentence. His picture matched his story—his story is about a gold medal and his picture is too. This again is brilliant. He has a picture about his story, he put the date up here and he has gaps between words. This boy, I said you need gaps between words and he did this' (points to gaps). (JON, 21.3.06, p. 38) (feedback academic).

'I said to Alicia this morning before she started writing that she needed to make sure all her words are spelled properly, and I can read it because yesterday it was getting a bit messy, and she did that.' (p. 39), (feed forward academic).

Jan's modelling has taught the children how to give meaningful feedback. Some examples from my observation notes are:

Chn spontaneously applaud Jake for getting short date correct (JON, 1.3.06, p. 29)

Charles: I like Rikki's because he coloured it in and he didn't go over the line [this was not a blackline master worksheet] and it's excellent. (JON, 1.3.06, p. 29)

Jan is able to give specific feedback and feed forward because she is constantly monitoring the children and their learning. I recorded examples of this:

'When I looked at your group every single one of you was working.' (JON, 28.3.06, p. 48).

'Lad, that was excellent, I was watching you' (JON, 7.4.06, p. 61).

Direct instruction is a significant part of Jan's teaching interaction and she makes it clear to the children why it is that they are doing the things they are involved in. The following examples illustrate this:

> Learning shapes: 'In your reports, that I have been writing, it says that all of you must know that, so we need to practice' (JON, 28.3.06, p. 43).

> Finding rhyming words: 'We are going to do something I think everyone needs and won't go astray' (p. 49).

> Jan: Do you think I know all that stuff? Why do you think I'm doing this with you?

> Vic: So we will learn.

> 'Penny, haere mai—it means come here.' (JON, 1.3.06, p. 33).

Jan's teaching strategies

Jan's practice reflects her belief that children learn in a holistic manner and that the curriculum in the classroom should reflect this. Her written philosophy statement, cited earlier, states, "The curriculum will reflect the holistic way that children learn and grow". Within the constraints of syndicate-led decision-making about the centre of interest topics to be covered each term, Jan tries to co-construct the classroom's curriculum with the children, based on their questions about things that interest them (see previous section on Jan's teaching interaction). Hot air balloons became a focus of the programme as a result of children's questions at the time of the Hamilton Balloon Festival, and reading, writing, mathematics and science were all linked to balloons (JI, 19.5.06, p. 22). As well as seeing this as important in terms of basing learning around what interests the children, she also sees this as power-sharing with them.

Earlier, I described my conversation with Margaret, one of the parents of children who Jan had taught. Margaret told me about the way Jan included the children's cultures in the classroom programme. She specifically mentioned the curriculum when comparing Jan to other teachers she had encountered, saying of others "... they just teach the curriculum and don't get in depth with other cultures and things like that [in the way that Jan does]" (PI.M, 2.8.06, p. 2). Margaret had also talked about the way Jan works with the children to produce art work for the community house, based around events happening at the house, and how she also takes the

children to visit the house to see their work there—she is setting up learning situations that are linked directly with the community in which the children live (PI.M, 2.8.06, p. 3).

Another indication of Jan's belief in power-sharing with the children is the evidence of ako I observed during my times in the classroom. Examples of ako, from the many I noted, include the following exchange between Jan and Christine, one of the leaders in the class. It was the end of term when it is Jan's practice to have a 'round robin' where everyone contributes about 'What I have enjoyed this term and what I have learned this term.'

Christine: I like the way my teacher has been teaching us about Mooloo.

Jan: And the way that *you* teach us. (JON, 8.4.05, p. 14).

On a number of occasions, Jan had asked Christine to teach the rest of the class about things that were in her [Christine's] areas of expertise. I wrote of another instance, "Thad came up with the idea of using people to do addition—did this" (JON, 4.2.06, p. 53). I also noted that Jan said to the children that this was a teachable moment (and explained what the term means) as well as a moment where a child was the teacher.

In an interview with a group of children, Olivia told me "...she's pretty cool at doing maths and she's pretty cool at learning from the kids". The children could identify that Jan learns from them (SI.TJ&O, 7.4.06, p. 6).

Cooperative learning is another significant feature of the classroom. An example is the use of buzz groups each Monday, where child-led groups discuss what they have done during the weekend in preparation for writing about it during writing time. I observed five- and six-year-olds who very obviously knew how to listen and how to ask appropriate questions as part of a discussion group (JON, 22.206, p. 24). I had also observed children lead discussion groups that were part of Jan's assessment practice. The class had just completed a unit of work on the Commonwealth Games, something that had really caught the children's interest and which Jan had followed through with them as a focus for learning. They were to work in mixed groups with assigned roles (discussion leader, recorder, listener, prompter), identifying and recording what they had learned about the Games, for

presentation to the rest of the class. I was initially a little sceptical about how successful this might be; however, as I moved around the room and sat in with each group, I became aware that the children were very capable. I discussed this event with Jan during our interview about assessment practices, and she told me of her own surprise at times, at who amongst the children demonstrated the most about what they had learned, and about the importance of giving those who had good oral language skills the opportunity to present what they know, as opposed to those who are skilled at putting it in writing (JI, 19.5.06, p. 9).

Jan uses both self-selected and teacher-selected groups for cooperative work. She told me why group work is important to her:

> It's just marvellous and I believe in [giving the children] that leadership. I'll read something [to them] in here about leaders and [ask them] how do you know who's a leader? Sometimes that's done like that [selecting groups], other times it's done very quickly. Sometimes I'll change it, I'll think, 'No, I'm sick of you being the leader. You know you're a great leader, but I want this one.' So I will think of five of the most unlikeliest people, and those are the leaders. And I often give those people the chance to choose their own groups... In their case it's very interesting from my point of view to see who they choose and why. I had one boy that was a leader. He would always choose the lower children and he was excellent with them and I was so proud of his ability to recognise them and to give them all jobs and to keep that whole group functioning *so* well... If I needed something specifically done, well that would have to be maybe the best writers or the best readers for that function or that purpose, but if it was just an oral [presentation], that's anyone, and often your very strong oral can be low in other things. (p.9)

I observed children from Jan's class work with the younger children in neighbouring teacher Jane's new entrant class, in tuakana-teina roles. I heard Olivia say to her younger cousin, Roslyn, who was in the new entrant class, "Cousin you know how to draw something by yourself. You're big enough now" (JON, 7.4.06, p, 68). Another instance of cooperative learning was initially described as cheating by one child. Jan's response was, "They were just helping each other" (JON, 12.4.06, p. 73). Olivia also told me about instances where she had helped others in her own class. She said, "I'm good at helping people and doing something that they don't know how to do. I helped Rhoda and him, Tai. I helped them learn how to spell their names because they always do it backwards" (SI.TJ&O, 7.4.06, p. 1).

I have already described the way that Jan treats children as individuals (see the earlier sections about Jan's background and about care for people). This is apparent in her teaching interactions and strategies as well. Learning is differentiated for individuals. I have cited the teacher philosophy statement earlier in the section on Jan's care for student performance, and reiterate it here in relation to differentiation of the curriculum. "The curriculum will recognise the varied individual strengths and interests of the children". I observed many examples of this in practice, and in Jan's conversations about the children. In my interview with her about her assessment practices, she told me,

> I might assess one child in their reading one way, be quite staunch with that child. It might not be the same with the next one because you know that this child just needs a little bit of this sometimes, or needs a kind word or something because they're going to lose it completely. So it depends on the child how you go around all this. (JI, 19.5.06, pp. 4-5)

She also described how she sets up the physical environment of the classroom to help meet children's learning needs:

> You've got to have space to move. A lot of us like to work on the floor. I have things that you can put down, you know, boards to put down [to press on] to help you. We have a huge mat area because we spend a lot of time down there or we spend a lot of time on our tummies working. (JI, 4.11.04, p. 11)

Presenting ideas in different ways is also part of differentiating the curriculum—witness the quote about this in the section on Jan's classroom learning environment.

Parents also identified the way Jan differentiates the classroom programme. Dan said, of the way Jan met Jennifer's learning needs, "...she must have different teaching styles mixed up in her whole teaching" (PI.P&D, 15.5.06, p. 3) and later in the same interview Paula said:

> You know how you used to go to school and everything was just kind of like in a square and that's exactly what you had to learn, well Jan opens it up to a wider range of things so that they [the children] can get an understanding from all points of view. (p. 7)

When I talked with Lena and Faith, they said of Jan:

> Lena: She just sensed that she could help him [Jayden] to do all those things. She worked one-on-one with him quite a bit...

> Faith: She took a child—each child had their own personality and she took it as that, not just combined the children all together. (PI.L&F, 22.5.06, p. 1)

Jan attempts to integrate the class curriculum as much as she can, given the syndicate constraints referred to earlier. She talked about a unit on flowers that the class had worked on earlier in the year.

> Oral language, we might talk about the parts in a flower or put sentences together. We would do observational drawing because they really, really like that... Four of my boys went out and did the harakeke and the cabbage trees and I was really blown away by what they did. It's fairly integrated, as much as it can be. Maths, we might go out and count flowers or do measurement or something like that. The science aspect of it [is included]. Writing, reading books about flowers as much as we can. Sharing books— 'Oh I found this in the book and this is our cactus.' So we try do it as many ways as we can. (JI, 4.11.04, p. 9)

The programme is very focused on oral language and there is a rich array of written material available to the children. As indicated earlier, te reo Māori is used throughout the day and is integrated naturally into all learning areas.

Formative assessment happens in both formal and informal ways on a regular and ongoing basis. I repeat here the statement in the classroom philosophy that was cited in the section on Jan's care for student performance:

> Evaluation and assessment of the programme, children's learning and development, and educational environment will be directed at assuring the highest quality outcomes for all involved, and for the best delivery of the curriculum.

A general comment on assessment, made during the second of the three interviews I had with Jan, was:

> You need to know your students and where they are. Where they're going to, where they've come from, you know. And it's that feedback-feed forward. So once you know them, you know exactly... I know exactly where I am, exactly where I have to go. (JI, 21.3.06, p. 1)

In a long and detailed interview about her assessment practices and about student achievement, she talked specifically about formal and informal assessment. On the one hand she said "...teacher instinct is really important in all of these things" (JI, 9.5.06, p. 4), and on the other:

> Well that's where your green book comes into play, your assessment book, isn't it? Because the key competencies, work habits and attitude and that are something that you're looking at all the time, that you need to actually get out a piece of paper and a book and actually mark it on there. Because you can see it anecdotally all the time, you can see it in action but you actually have to sit down sometimes and say, 'What was I looking for?' (p. 1)

Other examples of formal assessment include standardised assessment tools such as asTTle (described earlier), and in the section on student outcomes that follows this section, Jan talks about her use of running records in reading.

Children's peer and self-assessment are also elements of the assessment process in Jan's classroom, and were seen by the children as a normal, even welcomed part of the learning process. Olivia told me "… she [Jan] lets me learn a lot and lets me have tests" (SI.TJ&O, 7.4.06, p. 4). Jan spoke with me about this too, having reviewed the first batch of my field notes for accuracy. She said:

> ... a very powerful thing that's also come out in the observation [the field notes] is the way that the children would start commenting on each other's work and helping. 'I really like the way that you said that.' And even getting to the stage with art... think about something that they could do next time, that constructive criticism, 'Next time you might think about the background' or 'You might think about what else you're going to do.' The feed forward is really important to not always come from me. To come from your peers and yourself sometimes. (JI, 19.5.06, p. 20)

All of these examples provide evidence of Jan's minute-by-minute observations and assessments. Parents too, recognise she does this, as evidenced by Margaret's comment earlier about Jan's ability to give parents detailed information about their children's progress even when they drop in to the classroom unannounced.

Jan's processes of continuous critical reflection, described earlier in the section on her classroom learning environment, enable her to maintain this awareness of where individual children are at. I described in that section how she makes it explicit to the children that she goes home and thinks about how she can make learning better. I also observed her reflection on and in action. An example is when she said to the children with whom she was working, "Sorry guys, I've gone and confused myself and you a little bit" in response to an apparent lack of understanding on the children's part of what she had been teaching them (JON, 28.3.06, p. 50). Another example is a note in my observation book, made after an

aside to me wherein she said, "Sometimes if I feel I'm moaning too much, I turn it around and see the good, and that is good for them and good for me" (JON, 7.4.06, p. 64). This is a form of appreciative inquiry similar to her end of term round robin activity.

Jan's student outcomes

That students in Jan's class are learning is evident from the data she has gathered in the 'green book' that she talks about in the preceding section. The transcript of the interview with Jan about her assessment practices runs to 22 pages and it is full of specific examples about individual children and their achievements. She spoke particularly about each of the children I had interviewed and then about other Māori children in the class. Here is what she had to say about Kamina's progress in reading and mathematics. Kamina is the girl who wears hearing aids.

> She is putting more of the skills in place that are going to make her go. She's not really rising to the top at the moment. She's just getting all those skills in place that are going to make her go. She's reading at about Red[27] and she could read at Yellow. But I like to make sure that she's really comfortable and got good understanding at that level. I don't try to put them up too quickly because I believe that shatters confidence. You need to see that the skills are in place that you're focusing on for that child, and then I would do more running records, another running record of an unseen text, because I think that's really important to me and them. Then I can see whether those skills are coming through, like reading on; rereading; sounding words out; using the picture and the text; using punctuation to help her read, all those things. That's what I'll be looking at for her and she's starting to do all that.

> She had gone up at least one, I'd say two levels but I was keeping her down on the lower one, just because I do believe, and in her case she isn't - she is getting more confidence and I want to build that up before we just shoot her up to the top. Her maths she is gaining a lot of confidence in and Kamina is like most of the children in the class, she likes the hands-on. She likes to actually go away with equipment, work it out and then come back and show you and say, 'You know this is what I've done'. Very similar to what her cousin was like and very similar to what a lot of the Māori children do. (JI, 19.5.06, p.2)

Children are keen to be at school and to be in class—they are engaged with learning. In my observation notes, there are several comments along these lines—

---

27 Reading materials produced by the New Zealand Ministry of Education are colour coded in levels to assist teachers in choosing material that is appropriate to children's reading ages.

"Chn want to stay in at lunch & finish work" (JON, 25.5.05, p. 21). They spoke to me about enjoying classroom work. Jennifer said "I like doing maths and doing homework and doing writing... I spell a lot and I work a lot and I read. And this morning I wrote." (SI.TJ&O, 7.4.06, pp. 1-2). I noted that Natalia said to Jan, "Mrs Gray, can we please do writing because I like writing" (JON, 15.4.06, p. 11). Paula, a parent, talked about this too, when she says "No wonder the kids just love to be in there all day..." (see section on Jan's care for people).

Jan's joy in the children's progress is evident from the comments she made to me as she talked about her assessment practices. Marcus was one of the boys who came to Jan's class not sure how to hold a pencil or how to make marks with it. She said:

> You know, Marcus has just made my heart sing... I'd say to Marcus 'Ooh! your brain is just so alive and shining and doing it!'... he hasn't had an easy term with death and a lot of problems at home, people stuff, and yet he's always happy, he's so enthusiastic to be at school...They want to come to school. They want to see what's going to happen today. They want to be a part of that. (JI,19.5.06, p. 10)

Jan's preference to teach alongside another adult

In the first paragraph of this case study, I described Jan's teaching settings and her work alongside Damien. When I sent Jan my first batch of observation notes for her to check, she wrote back to me saying "The notes were a revelation of how much I miss Damien." I had noted the empathetic glances and wry smiles that the two of them exchanged and the dry humour between them, which the older children also got and enjoyed. During the period when she was between jobs, Jan came with me to visit Damien in his new school and catch up on what he was doing in his classroom.

Later, Jan worked with Jane, the teacher in the next door classroom, cross-grouping their children, sharing the morning sessions with the two classes together, and watching out for each other and each other's children. I also observed these two share an unspoken recognition of children's highs and lows which they would talk over once the children were not in the classroom.

Jan would sit on the mat [carpeted teaching area] with the combined group of children when Jane taught, and model the expected behaviour to help the new

entrant children in particular, learn what was appropriate in this context (JON, 21.3.06, p. 36). When Jan resigned from her position in the school, Jane told me that she had learned so much from Jan even though she (Jane) was more experienced as a teacher. Both acknowledged that the progress their children had made had been enhanced by having two teachers to share the load and to be observant and sensitive to children's needs.

Jan also had several teacher aides from time to time, working with individual children in the class who had special needs, and she said that these people were a bonus for sharing concerns and taking note of the learning and behaviour of individuals. She also learned from them. One of them was studying to be a teacher and would share with Jan the readings he was using for his assignments—this is where she encountered Bishop and Glynn's book *Culture Counts* (JI, 21.3.06, p. 1).

Jan enjoys working with student teachers. I recorded the following in my observation notes, "J says Robyn [student teacher] will be great. Going to help her as much as she can 'not that that's much' she said" (JON,15.4.04, p. 8). Jan welcomes student teachers as colleagues and partners in the classroom. This was evident of Robyn—a group of children were working with her and told me "She's our teacher now" (ibid.). Jan welcomed me as a colleague too and said my visits helped her "stay sane".

Touch and overt expressions of love in Jan's relationships

There are many expressions of love in Jan's classroom, although she did comment to me that perhaps she was not supposed to say to the children that she loved them.

> There's a lot of—they also know that I love them. And I don't know whether that is right or wrong but I tell them that I love them. I cry sometimes when something really joyous happens. They know I love them, 'Oh gee! She's crying'… They know there's love and trust and respect and there's a lot of laughter. (JI, 4.11.04, p. 2)

Nevertheless, Jan is quite specific in her expressions of love. Examples are singing the line from the song 'Have I told you lately that I love you?' to individuals; calling out "I love you!" to a child who was leaving school early with her father; responding to a child who was itching to tell her something that was

not quite on the topic of the discussion, "Darling, can we leave it for later?" [the child nods] "Thank you, you are so understanding, that's why I love you so much" (JON, 25.5.05, p. 17); and when she had had to reprimand, "You know where I'm coming from don't you? From my heart, because I love and respect you so much" (JON, 25.5.05, p. 20).

I recorded many things that Jan said that are instances of affection and love. For instance:

> Don't look at me with those beautiful brown eyes or I'll melt all over.

> You know what I love about you the most? Your smile and the cute little gaps in your teeth. It just makes me want to pick you up and take you home. (JON, 21.3.06, p. 36)

Jan welcomed children back to class when they had been absent from school or had been out of the room doing something in another part of the school, with loving greetings such as "Welcome back, I've missed you" (JON, 27.2.06, p. 220.

She said to one child as mock punishment, "Smile or I'm coming to kiss you!" (JON, 22.2.06, p. 27) and to another, "If you were doing that when you are doing your handwriting I will give you a big, sloppy kiss!" (JON, 1.3.06, p. 32).

The following is but one example of the way Jan uses gentle, discreet touch to indicate to children that they are doing the right thing or to bring their attention back to where it should be. I wrote in my observation book, "Gentle stroke on face & smile v close together to praise one boy" (JON, 21.3.06, p. 36).

The affection is reciprocal. The following is typical, "Alicia & Bruce want to be close to J on the mat – lean all over her knees" (JON, 21.3.06), and the children know that Jan loves them, as evidenced by this conversation.

> Catherine: Can you tell me a bit more about Mrs Gray—what does she care about?

> Jennifer: She cares about loving us and caring about us.

> Olivia: And Mrs Gray cares about us a lot 'cos she loves us and she makes us do nice things and that.

> Catherine: How can you tell that she loves you? How do you know?

> Olivia: Because her face, you can tell about her face. (SI.TJ&OI, 7.4.06, p. 3)

When I looked back at my observation notes, I found that I had realised this too. I wrote, "Her face shows her care & love for each" (JON, 11.4.06, p. 67).

Parents talked to me about Jan's love for the children and the children's love for her. Typical of comments made by parents were these: "Jan's got a genuine loving for the kids" (PI.P&D, 15.5.06, p. 11); and "Her whole wairua about her for children is awesome because she's a caring teacher and she does care about her tamariki in class, not only the ones in class, but in the wider school community" (PI.M, 2.8.06, p. 1).

Spontaneous hugs from children are recorded in my observation notes, and Jan greeted me with a hug and a kiss each time I visited the classroom, and her interactions with many parents were similar. An example is when the mother of one of Jan's children came to collect him after school, and Jan knew there had been a bereavement in the family. She gave the woman a hug and said "How are you, how are you *really*?" (JON, 27.2.06, p. 22). Another example is during morning roll call. Jan knew the child had been away at a tangi (Māori funeral) and she said to him "How did it go? Is Mum OK? Give her a big hug from me" (JON, 1.3.06, p. 29). At the end of term, on Jan's last day at the school, I noted "Children coming on own from previous classes to hug her. A hug and words of advice to each child as goes home" (JON, 13.4.06, p. 74).

4.5 Summary Statement

There is a large number of commonalities in the personhood and teaching practice of these four teachers, both in terms of the sub-headings that are outlined in the introduction and used to structure each case study, and in terms of more specific classroom practices. These commonalities extend from overarching notions, such as the teachers' beliefs about children, through to techniques for managing the classroom environment, and specific tools used for teaching and management. The commonalities are discussed in the following chapter.

CHAPTER 5
DISCUSSION

5.0 Introduction

In Chapter 2, I discussed a selection of relevant literature, both international and local, pertaining to teachers and rejection of deficit theorising, teacher expectations, and teacher cultural efficacy, and theorised that these three perspectives provide explanations which help inform our understanding of culturally responsive teaching. In Chapter 4 I presented on their own, descriptive case studies of four effective Pākehā primary teachers of Māori children, and demonstrated the richness of the teachers' storied lives.

This chapter addresses the specific research questions posed in the study. It further interrogates the findings, drawing from the literature to theorise the notion of culturally responsive teachers.

This research posed the question:

> What characterises effective Pākehā primary teachers of Māori students?

To examine this question, two sub-questions were developed.

> In what ways are the Kōtahitanga effective teaching profile (KETP) sets evident in case study examples of effective Pākehā primary teachers of Māori students?

and

> What insights may be gleaned about culturally responsive teachers and teaching from effective Pākehā primary teachers of Māori students?

5.1 In what ways are the Te Kōtahitanga effective teaching profile (KETP) sets evident in case study examples of effective Pākehā primary teachers of Māori students?

The two understandings and attendant six sets of effective teaching characteristics that form the *Te Kōtahitanga Effective Teaching Profile* are evident in the beliefs,

practices and classrooms of all four teacher participants in this study. The first of these understandings is the rejection of deficit theorising.

Rejection of deficit theorising

The literature on deficit theorising about student achievement signals the strong insistence that if students from disadvantaged and minority groups, such as Māori in New Zealand, are to succeed in school, their teachers must not only be aware that deficit theorising exists, but must also actively reject using such explanations about student behaviour and learning (Alton-Lee, 2003; Bishop & Berryman, 2006; Bishop et al., 2003; García & Guerra, 2004; Milner, 2006; Weiner, 2003, 2006).

All four teachers in this study stated explicitly, in one instance publicly (Michelle in a guest lecture to student teachers) and demonstrated by their actions, that they had rejected deficit theorising. Liz talked about children like those who she taught potentially being labelled as failures, and Jan commented the only thing limiting children in low decile schools like hers was "us and our prejudices," that is, teachers' beliefs about children. Jan identified what might be seen as disadvantages in the family backgrounds and home circumstances of many of the children in her class, and also identified that these should not impact on how she teaches or interacts with the children and their families, saying, "That doesn't affect me or the way I treat them or the way the class goes. It's just the facts that come with them" (JI, 4.11.04, p. 1). Jan's statement does not mean that she is not influenced by individual children's circumstances, but she does not stereotype or assume (and nor do any of these four teachers) that children's home backgrounds will mean they will be problems at school. Jan recognises each child's circumstances, and responds to them in culturally appropriate ways, in order to meet their needs. These are examples of the teachers' recognition that deficit thinking can and does exist amongst teachers. Damien's attitude that all children have intelligence and are capable of using it, is a further example of non-deficit thinking and aligns with the first competence that Villegas (1991) notes in her list of competencies of culturally responsive teachers (that "teachers should have an attitude of respect for cultural difference, a belief that all students are capable of learning, and a sense of efficacy" (p. 23)). Parents, too, recognised that the teachers did not think in deficit ways—Ernest's comment about Michelle and her

respect for children typifies this, and there are other similar comments from parents cited in the case studies.

It was evident that, although not explicitly referred to, all four teachers took the view espoused by critical pedagogues, such as Sleeter and Delago Bernal (2004), that the ideology of the teacher is crucial to children's success at school. These four teachers' beliefs and practices parallel Alton-Lee's (2003) argument that teachers must reject notions of *normal* and *other* with regard to children. They have developed what Zeichner (1993) describes as a personal bond with their students, and do not see them as other.

This relates to the second understanding in the KETP, to knowing and understanding "how to bring about change in Māori students' educational achievement" (Bishop et al., 2003, p. 96), and to the professional commitment to doing so. This understanding is manifested in the teachers' classrooms in six sets of observable ways: caring for the person; caring for performance; creating secure, well manged learning setting; effective teaching; strategies; and outcomes.

Set 1: Caring for the person[28]

The four teachers in this study demonstrated care for people—colleagues, parents and whānau, and the students they taught. Care for parents and whānau was evident in the operation of open door policies in all four classrooms, the genuine caring manner in which the teachers greeted parents who visited the classrooms, the way they spoke about parents when they talked with me, the involvement of parents in classroom activities, and the teachers' willingness to go the extra mile, to make home visits to families, such as Michelle's practice of coming for coffee.

This care for the person is identified in much of the literature on effective and culturally responsive teaching, particularly the New Zealand literature (Alton-Lee, 2003; Bishop et al., 2003; Bishop & Berryman, 2006; Carpenter et al., 2002; Hattie, 2009; Hill & Hawk, 2000). Hattie, for instance, identifies the importance of "person-centred teachers" (2009, p. 119). All four teachers in this study treated

---

[28]   I have used in this section, the headings for the sets within the KETP from the 2003 report by Bishop and his colleagues, because these were the descriptors extant at the time the data for this study was gathered. The headings have since been modified (as indicated in Chapter 2) as *Te Kōtahitanga* has expanded and been refined.

students and whānau with respect and in turn were respected by them. The teachers understand the worlds of the children as Māori and created a whānau type environment in their classrooms, with comfortable furniture, and practices such as students being free to have a drink or go to the toilet when they needed to do so. Noddings (2005) positions the concept of care within the notion of responsiveness, and in the case of these four teachers, their care for and responsiveness to children and whānau was culturally located in the manner that Bishop and his colleagues describe as a "culturally responsive pedagogy of relations" (2007, p. 1). That is, where teachers create learning contexts wherein:

> power is shared between self-determining individuals within non-dominating relations of interdependence; where culture counts; where learning is interactive, dialogic and spirals; where participants are connected to one another through the establishment of a common vision for what constitutes excellence in educational outcomes. (p.1)

A sense of humour was evident in all four teachers' interactions and played an important part in their managing their classrooms in a positive manner. Other aspects of the KETP notion of caring for the person that were evident in the four teachers' practice, were their giving of themselves—sharing about their own families and lives outside of school; keeping confidentiality when children confided in them; fairness and justness in their attitudes and actions; a firm and fair manner in their relationships; participation with students in a variety of ways both inside and outside of the classroom and a desire to be with the children more than simply during class time—the teachers were out in the playgrounds of their schools, interacting informally and in organised games during many intervals and lunch times. Their actions were culturally located and they pronounced te reo Māori correctly.

In summary, for this set of the KETP, all elements were evident in the data gathered about all four teachers.

Set 2: Caring for performance
The elements of this set in the KETP focus on high expectations for student learning, teaching practices which reflect this, and teacher philosophy, reflective practice and passion. All four teachers demonstrated these characteristics. They all expected that every child would learn—the example of Damien, cited earlier,

that all children have intelligence and can use it, and of Jan saying "we're all going to learn," typify this aspect. The teachers made their expectations clear to the children with regard to quality work, using phrases such as "be the best we can be", and also that students were expected to do the work themselves—Damien's "the brain that does the work does the learning" is a case in point—with an emphasis on what Carpenter and her colleagues (2002) identify as an internal locus of control.

The literature identifies that expectations of success in learning alone are insufficient (*inter alia,* Alton-Lee, 2003; Carpenter et al., 2002; Ladson-Billings, 1995; Morrison et al., 2008). A number of strategies must be in place to support learning. These include teachers having clearly articulated teaching-learning goals that are co-constructed with students and referred to frequently; teachers identifying and modelling what learning actually looks like and teaching students how to learn; not accepting mediocrity from students or themselves; and supporting and rewarding effort.

All of these strategies were evident in all four teachers' practice. Learning goals were written with students as individuals and in groups, clearly displayed in the classrooms on charts or in the large scrapbooks that were used for recording learning steps, particularly in mathematics and literacy, and referred to regularly. All of the teachers clearly articulated what it was that the students were learning and how they were learning it, providing strategies for remembering, such as humorous anecdotes (for example, Dave's undies in Michelle's situation) and mnemonics (for example, COOLAS—cooperative, optimistic learners achieve success), as well as strategies for tackling new learning situations. All four teachers had well developed philosophies of teaching which they could articulate and link to theory, as witnessed by their presentations in guest lectures at the University of Waikato and in the written material displayed on classroom walls. They all reflected in action and on action (Schön, 1983) and adapted their teaching to meet the learning needs of the children.

The KETP identifies passion for their subject as an indicator of effective, culturally responsive teachers, a factor which is also significant in Hattie's (2002, 2009) analyses. In the KETP, this is in relation to secondary school teachers;

however, passion for teaching and for the primary curriculum learning areas was evident in these four primary teachers.

A further, more secondary school-based element of this KETP set is "making homework relevant and checking it carefully and responsively" (Bishop et al., 2003, p. 100). Formal homework was not a feature of these primary classrooms, although reading at home and finding answers to questions posed in relation to aspects of centre of interest or topic study, were set as homework, and teachers checked that this had been done. Finding answers to questions in this manner was a way to connect school learning with home—a way of involving whānau that is an aspect of culturally responsive teaching.

With the proviso above concerning homework, all of the elements of this set of the KETP were evident in all four classrooms.

Set 3: Creating a secure, well-managed learning setting

The elements of this KETP set are focussed around the climate for learning. Significant in this climate are non-confrontational classroom management strategies, respectful relationships, and "clear, negotiated sets of rules and consequences for quality behaviour and relationships" (Bishop et al., 2003, p. 104). Creating such a set of rules can present challenges—children may suggest inappropriate rules and teachers must deal with such suggestions sensitively. Implementing such a set of rules can also have its challenges.

In each of the four classrooms in this study, there were charts on the walls that recorded the rules for the classroom and in each of the four, these rules had been developed jointly by the teacher and her or his class of children. The rules were referred to by teachers and children when a reminder was needed—that is, they were not simply written up and displayed. In all cases, they were worded in the affirmative rather than in a 'no doing this' or a 'don't do that' manner, apart from the use of the phrase 'no putdowns'—although this was often worded along the lines of 'this is a putdown-free zone'. If there was a breach of the rules, the kinds of consequences or sanctions to be enacted had in many instances been devised by the children. In some contexts, I observed teachers say to the children, "What should we do about this?" when responding to a breach. That is, the teacher was negotiating with the children in a manner that was responsive to them. On some

occasions, inappropriate suggestions were made, such as 'send him to another class', or 'don't let her go to play', but the teachers were skilled in explaining why such suggestions might not be the best option at that time, and, the children had been taught about what might be appropriate consequences to suggest. Children and teachers, used the terms respect and respectful, and teachers used non-confrontational strategies such as humour, facial expression, and a quiet word on the side to manage behaviour, in the manner described by Hill and Hawke (2000).

In all the classrooms, children had ready access to the materials they needed for their work, such as paper, writing materials, scissors, glue, books, games and puzzles. At times, these were scattered in many directions and the rooms could look untidy. However all teachers worked with the children to make sure that at the end of specific learning sessions, and at the end of the school day, order was restored, and all classrooms had systems so that there was a place for everything and everything could be returned to its place. Alongside this care for organisation of learning materials, the teachers' practice of well-planned, well-structured lessons and units of work supported learning.

Much of the literature on the characteristics of culturally responsive teachers identifies the importance of parental and family involvement in children's education. Morrison et al. (2008) discuss encouraging relationships between school and community, and Ladson-Billings (1995) regards it as important that teachers see themselves as members of the community. An emphasis on parental/caregiver involvement is even more pronounced in the New Zealand literature, perhaps as a result of this country's tradition of close relationships between home and school. As recorded above in the discussion of set one of the KETP, parents said they felt comfortable calling in to the classrooms and staying to work alongside their children, although few did this for any length of time during the times I was observing, and it was less common in the more senior classes (Damien's and Michelle's), which the teachers attributed to the fact that parents worked in paid employment once their children were older.

Parents interviewed, from all four classes, readily identified the ease they felt in interacting with their children's teachers, and many were, or had been, involved in aspects of the classroom programmes, ranging from helping with young children's

writing, to accompanying the class on trips. An element of this set not specifically articulated by the four teachers, is one which Bishop and his colleagues (2003) describe in relation to the secondary school context, that is "seeing their classroom as part of the whole school" (p. 104). For secondary school teachers, whose curriculum subjects can be very much separate from those of their colleagues, seeing themselves as part of the wider school may be more difficult; however, it is almost a given in the primary school context, and the four teachers' classes and programmes were very much part of the whole. Teachers cooperated in planning across syndicates and the school, they undertook professional development as a whole staff, and there were events, such as weekly whole school assemblies and sports afternoons, where everyone participated.

The learning settings of all four teachers are consistent with the descriptions for this set of the *Kōtahitanga effective teaching profile*.

Set 4: Effective teaching interactions

This set is predicated on what Bishop and his colleagues term Culture (Big C) and culture (little c). By this, they mean that the teacher creates a context for learning that is visibly and tangibly culturally appropriate (Culture Big C) and that is responsive to the culture of the learner (culture little c). A very strong theme represented in the literature on culturally responsive teaching is the significance of drawing on the culture of the learner and 'building bridges' (Villegas, 1991) between the culture of the home and the culture of the school.

A significant, and perhaps unexpected, marker of the four classrooms in this study is that they were not overtly Māori in their physical appearance. The teachers had some visual representations such as posters or drawings that were distinctly Māori, but these were not simply there for decoration, they were teaching materials, such as charts noting days of the week, numerals and lists of words that were used regularly by the teachers and by children in their writing. My observation notes record comments about all four classrooms along the lines of 'classroom environment not ostentatiously Māori'. Damien went so far as to state that he actively resisted labelling parts of the room with Māori captions, seeing this as tokenism, and although the other three teachers did not make statements as direct as this, putting on a show of Māori decoration was not part of their practice.

Concern to consult with parents and others about things Māori in their programmes, to pronounce Māori words accurately, and to observe practices such as shoes off in class, and no sitting on tables, was expressed by all four. This is consistent with the *Kōtahitanga effective teaching profile*.

The KETP notion of culture (little c)—creating learning contexts that are meaningful to the culture of the learner — is a recurring theme in the literature on culturally responsive teaching, expressed by Kaur as "valuing and building on the experiences [learners] bring with them into the classroom by making learning meaningful to their lives" (2012, p. 486). The four teachers in this study created such contexts through the inclusion of Māori content in the units of work they planned, the teaching resources and materials they used, and using te reo Māori naturally as part of everyday classroom communication. This practice of using the language authentically (as opposed to teaching it as a foreign language, disconnected from the cultural heritage of the children) is evidence of the teachers' beliefs that te reo Māori is relevant and meaningful as a language —this is a culturally responsive practice. The comments of parents (for instance Margaret in relation to Jan), described in Chapter 4, indicated that they welcomed the teachers' use of te reo Māori.

All of the teachers made deliberate efforts to learn about the cultures of the students in their classes by seeking information from the children themselves, their parents, and other community members. They also read material that helped inform them, such as Bishop and Glynn's book, *Culture Counts* (1999a). Co-constructing the curriculum with students (Boomer, Lester, Onore, & Cook, 1992; Hedges, 2007; Mansell, 2009) or as Morrison et al. (2008, p. 437) call it, "reshaping the prescribed curriculum", is an element of this KETP set, and is something the four teachers commented on. They all felt constrained to some degree by school- or syndicate-set topics of study, but attempted where possible to follow the interests of the children or to modify topics so that curriculum content was more learner-centred.

Closely linked with this is the notion of using students' prior learning and 'funds of knowledge' (Moll et al., 1992; González et al., 2009) as a basis for connection with new learning. These four teachers were skilled at this, not only drawing on

previous learning when planning work for the class and individuals, but also on the hop relating back to previous lessons and topics of study, to remind children about what they already knew so that links could be made to new material.

The giving of quality feedback and feed forward on both academic work and on behaviour are also aspects of this KETP set, and these were regularly evident in all four teachers' interactions with children. The New Zealand Ministry of Education points out that "[e]ffective assessment is a key component of quality teaching when it is used as a learning process to inform teaching and learning and improve student learning" (2011a, p. 7).

The literature on assessment, classroom management, effective teaching, and culturally responsive teaching argues that such feedback and feed forward must be clear, specific and timely, and given in such a manner that keeps the individual child's dignity intact. Hattie (2002) identifies that expert teachers provide students with more and better feedback and Alton-Lee (2003) asserts the importance of "appropriate feedback on students' task engagement" (p. ix) and formative, "goal-oriented assessment" (p. x). The specific assessment practices of the four teachers in this study are discussed in detail in the discussion of set six of the KETP.

Yates (2012) describes effective classroom management as that which is developed collaboratively with students. In the literature on culturally responsive classroom management, such forms of collaborative or learner-centred classroom management are variously described as 'co-operative' and 'academically productive' (Brown, 2003), 'relational' (Weiner, 2003), and as forms of 'emotional connectedness' (Cholewa, Amatea, West-Olatunji, & Wright, 2012) and 'classroom community' (Bondy, Ross, Gallingane & Hambacher, 2007).

Two New Zealand writers on culturally responsive/appropriate classroom management for Māori learners write similarly. Butterworth and Bevan-Brown (2007) use the terms whanaungatanga and manaakitanga (relationship and caring) to describe aspects of culturally appropriate classroom management, and write specifically about culturally appropriate ways of giving praise to Māori children, in one respect to counter the situation where some Māori children can be whakamā (shy) about being praised publically and "play their ability down so that

they stay with, they don't lean out from their group" (Mason, cited in Metge, 1986, p. 86), and in another respect, some children (and their parents) are comfortable with public praise. The practices of the four teachers in this study are consistent with Butterworth and Bevan-Brown's findings. They all praised individuals and groups in front of the rest of the class, but also knew that some individuals were more comfortable being praised privately, and they did so in these instances. They could do this because they knew the children as individuals and were responding respectfully and culturally because they were informed by this knowledge.

Macfarlane (1997) has drawn together contemporary theory on behaviour management with traditional Māori discipline in the development of the *Hikairo Rationale*, which he describes as a "deliberate, systematic effort to bring cultural aspects into [an] educative-democratic approach" to behaviour management in contexts where students present with challenging behaviour (Macfarlane, 2000, p. 23). The rationale is based on teachers knowing their students, and students knowing their teachers' expectations and also knowing that their teachers will be fair. Macfarlane asserts that the Hikairo Rationale is appropriate not only for students who demonstrate challenging behaviour, but its principles underlie classroom management for all learners (Macfarlane, 2004, 2007; Margrain & Macfarlane, 2011).

All four teachers in this study had children placed in their classes who presented with challenging behaviours and all four had effective, unobtrusive, culturally responsive ways of managing these behaviours that are concordant with the *Hikairo Rationale*, and with the elements of Weinstein and her colleagues' (2004) conception of culturally responsive classroom management (CRCM), described in Chapter 2. Because of their practice of finding out about the cultures of their students, the teachers had, as a frame of mind (Weinstein et al., 2004) and as strategies for classroom management, ways of interacting and managing that were culturally responsive and which were concerned with creating "equitable opportunities for learning" (Weinstein et al., 2004, p. 27), as opposed to compliance and control. This is also consistent with the view that effective teachers have high self-efficacy as teachers. As such, they are more likely to

interact with students in ways that emphasise students experiencing autonomy, rather than the imposition of control by the teacher (Ryan & Deci, 2000). The teachers in the present study demonstrated beliefs that children could exercise autonomy responsibly, and in doing so, the need for teacher interventionist control over children lessened.

The ways feedback and feed forward on behaviour were worded by the teachers in this study meant that students understood what it was they had done and the way they should behave in future. At the same time, their dignity was kept intact. A typical example of this is the following from Liz's story: "I am finding it hard to hear Ted and Max and Robbie's responses because your voices are too loud. If you were outside your voices might be acceptable but not inside at reading group time".

Alongside the strategies discussed above, part of this KETP set is the practice of monitoring—ongoing checking that students know what it is they are learning/being taught and why, and how they should be doing this. The literature on classroom management describes classroom monitoring as a complex practice. In this respect, Doyle (1990) identifies three dimensions to monitoring: teachers watch groups, attending to the whole room and all activities, giving "[l]ocalized attention to individual students" (p. 117); secondly, they monitor behaviour that departs from the norm of what is expected and make decisions about intervention; and thirdly, teachers "monitor the *pace, rhythm, and duration* of classroom events" (p.117). Van Tartwijk, den Brok, Veldman, and Wubbels (2009), in a study of teachers' practical knowledge about classroom management in multicultural classrooms, identify 30 distinct elements of monitoring in classrooms of teachers identified by their principals as excellent classroom managers. They group these elements under three headings: "monitoring and managing behaviour", "[c]reating and maintaining positive relationships", and "teaching for student attention and engagement" (p. 456).

Such monitoring was evident in the classrooms of all four teachers in this study, as a skilled and sensitive practice. Teachers checked with students before sending them off to work on independent tasks, to make sure they knew what they were to do; they roved the classroom physically and using the teacher's sensitive roving

eye to identify children who might be struggling with their learning and intervened quietly with individuals; and they had charts and large scrapbooks that contained the written learning intentions for lessons, which children could refer to and about which the teachers reminded children periodically during lessons. The same skill and sensitivity was demonstrated in their monitoring for behaviour and in their monitoring for student wellbeing.

The nature of the four teachers' teaching interactions is consistent with the elements of this set of the *Kōtahitanga* effective teaching profile.

Set 5: Strategies

Set five of the KETP sets out the teaching strategies that, according to Bishop and his colleagues, "assist in the creation of culturally appropriate and responsive contexts for learning" (2003, p. 112). The first of these is the notion of narrative pedagogy, or teaching and learning that is, in the minds of learners and their teachers, a process wherein relationships are "committed, connected and participatory" (p. 113), and where, as part of a holistic curriculum, student learning is active, learner-centred, problem-based and integrated. The specific strategies that make up this set concern co-operative learning opportunities for students (and teachers), the use of formative assessment, basing the curriculum on questions generated by the students, having an oral language and literacy rich classroom programme across all learning areas of the curriculum, integrating learning areas, critical reflection on the part of the teacher, and the notion of *ako* or 'the teacher is the learner and the learner is the teacher'. All of the aforementioned were evident in the four teachers' classroom programmes.

I discussed earlier, particularly in the section above on 'Care for the person', but also in the discussion of each of the KETP sets, the 'committed, connected and participatory' nature of the relationships between teachers and students, and between teachers and parents of those students. In Chapter 4, I provide descriptions of each teacher that are evidence of relationships that are warm, respectful and reciprocal. These teachers all see teaching as a relational practice, in the manner described by Noddings, who says:

> Teaching is thoroughly relational, and many of its goods are relational: the feeling of safety in a thoughtful teacher's classroom, a growing intellectual enthusiasm in both teacher and student, the challenge and satisfaction

> shared by both in engaging new material, the awakening sense (for both)
> that teaching and life are never-ending moral quests. (2003, p. 249)

This is consistent with numerous writers (*inter alia* Bingham & Sidorkin, 2004; Cavanagh, 2007; Cooper, 2011; Gibbs, 2006, 2007; Giles, 2011; Hawk, Cowley, Hill, & Sutherland, 2002; Hollingsworth, Dybdahl, & Minarik, 1993; Palmer, 1998; Raider-Roth, 2005; Snook, 2003) who say that teaching is relational. Also, it is consistent with notions of culturally responsive teaching, wherein, as Ladson-Billings (1994) notes, "[t]he teacher-student relationship in the culturally relevant classroom is fluid and 'humanely equitable' (p. 61), [and] involves cultivation of the relationship beyond the boundaries of the classroom" (p. 62).

The students in the four teachers' classes in this study all had opportunities to learn cooperatively in groups. Brown and Thomson (2000) identify two main purposes for cooperative learning in the classroom. These are to improve the academic skill of group members, by learning from and with one another, so that they may become more skilled and confident in 'facing the world' (p. 13) and to improve skills in cooperation whilst completing a task (p. 14). In Chapter 4, I describe the ways in which cooperative group work was planned for and organised by the four teachers, and how this was an effective teaching and learning strategy with Jan's young children through to those in Michelle's year eight class. All teachers used a mix of teacher-chosen and student-chosen groupings and all teachers had specifically taught skills for group interaction— "[s]tudents must be taught these skills and be motivated to use them" (Johnson & Johnson, 1990, p. 30; also Gillies & Boyle, 2010), otherwise group work will not be productive.

The teachers also employed tuakana-teina relationships for cooperative work, where an older or more expert tuakana guides a younger or less expert teina (Ministry of Education, 2009a, p. 28), in some cases across classrooms from different levels of the school. The teachers were aware that despite there being considerable benefits to be derived from cooperative work, there are a number of disadvantages, such as student misconceptions about content or wrong learning being reinforced by others in the group, students valuing the product more than the group process and vice versa, some students may surmise that they need not

contribute whilst others may hold back from contributing in order not to appear know-alls and thereby deprive the rest of the group of potentially valuable input (Good & Brophy, 2008). The teachers used their monitoring skills to avoid disadvantages as much as possible.

Related to the notion of co-operative learning is the practice of *ako*, which recognises that a person is both a learner and a teacher, depending on the context (Bishop et al., 2003, p. 114). Ako also reflects the younger child being able to teach the older child, and relates to the teacher's willingness to admit that she or he does not know everything and can be a learner along with the children (Ministry of Education, 2009a). In the four classrooms in this study, the teachers were both teachers and learners, and the children were both learners and teachers. In Chapter 4 I record examples of this, such as Christine in Jan's class teaching other children and Jan herself, and Michelle making it explicit to her class that she does not know everything.

Within the confines of a school long-term scheme of work, wherein topics of study were decided by syndicates or the school as a whole, in all four classrooms, in some contexts, group work was based around student-generated questions, as was some individual study (particularly to extend more able students—for example Asad and Christine in Jan's class). Bishop and Glynn (1999a) argue that when students "are the initiators of... discursive interaction" (p. 146), their diverse knowledges and sense-making processes are "validated and further developed" (p. 146.). Similarly, Walshe and Sattes (2005) draw on Postman (1979) and Morgan and Saxton (1991) to argue that encouraging student questioning can lead to greater interest and engagement in learning, can lead students to challenge their own and their teachers' ideas, and in turn can lead to students asking higher order questions. Chin (2002) asserts that "[a] hallmark of self-directed, reflective learners is their ability to ask themselves questions that help direct their learning" (p. 60). Rearranging the class timetable to carry on for longer periods with work that interested the children, despite having to accommodate school- or syndicate-wide topics, was also a practice in all four classrooms, including Michelle's, where she had greater pressure to conform to school-set topics because of the specialised teaching timetable that is common in intermediate schools.

Building on student questions, the four teachers attempted, where possible, to integrate the classroom curriculum, so that students could see links between what they were learning in the different learning areas. Each of the teachers made comments similar to Damien's, when he said, "The curriculum is just so related to each other" (DI, 19.10.04, p. 8). Fraser draws a distinction between curriculum integration and 'thematic units' of work, and asserts that curriculum integration "does not usually involve a theme that the teacher plans in advance" (2000, p. 34). This distinction is important when discussing the four teachers in this study. In some instances, the teachers did plan cross-curricular units of work in advance, but more important is their skills in a range of areas related to curriculum integration. These skills are identifying when an event or activity has piqued the children's interest (such as ballooning in Jan's class); the ability to use students' questions to find out what they know already (the water topic in Damien's class, which was a syndicate-wide topic of study); knowing how to facilitate child inquiry around the topic; and how to observe minute by minute and make 'on the run' links for individual children with what they are working on currently and with previous activities and learning. Fraser identifies that "teachers' knowledge remains crucial to effective pedagogy" (p. 36), and it is evident that all four teachers have both content and pedagogical knowledge (Shulman, 1986).

Fraser also writes, in collaboration with Paraha, about curriculum integration as Treaty[29] praxis (2002). They argue that curriculum integration "can be particularly suitable for Māori given its cultural responsiveness" (p. 57). They assert that curriculum integration, in this sense, is when "teachers take the personal concerns of students seriously and examine social issues with them that are drawn from the students' cultural positioning" (p. 63), and that in doing so "they are acknowledging who students are, what they bring to the classroom, and how their interactions with others influence their thinking" (p. 63). In the case of the four teachers in this study, this argument is borne out. The teachers were comfortable "abdicating their prominent role as decision-maker" (p. 59) and actively drew on the funds of knowledge that children brought to learning topics, making links from one learning area to others.

---

[29]   The Treaty of Waitangi, signed in 1940 by Māori and the Crown, is Aotearoa New Zealand's founding document.

Differentiating learning to meet the varied needs of learners was also evident in all four classrooms and all four teachers spoke about this in the interviews I conducted with them. Bishop and his colleagues describe this aspect of the KETP as manipulating the "learning environment to accommodate different learning styles and levels of competency of their students" (2003, p. 114). That is, both curriculum content and ways of teaching are adapted to better suit the variety of learners who make up any one class. Much in the way that Fraser and Paraha argue that curriculum integration is a culturally responsive practice, Tomlinson and Eidson (2003) say that differentiated instruction is "responsive teaching" (p. 2). The teacher's goal in such teaching is to "maximize the capacity of each learner by teaching in ways that help all learners bridge gaps in understanding and skill and help each learner grow as much and as quickly as he or she can" (p. 2).

The four teachers articulated and demonstrated adaptation of both curriculum content and ways of teaching and learning. The programme that Jan had designed to meet Whetu's learning needs illustrates this. As well as designing a differentiated programme, Jan also articulated to the other children in the class what it was that Whetu was doing and why, and gave them opportunities to be involved in the work with Whetu. Damien's discussion with the children about what teachers had been learning about during their staff meetings, including discussing learning styles writers and their ideas, is another example of both differentiation and making this transparent to children, although, as Alton-Lee notes, there are "risks apparent in the learning styles approach" (2003, p. 38) such as the child coming to rely on one style, to the detriment of others.

The teachers were able to adapt the curriculum to meet individual learning needs because they were constantly reflecting critically on their practice, and modifying and adjusting what they were doing in the light of this. Their reflection took the form of quiet contemplation once the children had gone home, for example, Michelle's practice of recalling the week when she totalled up her roll balance on Fridays, and Jan's practice that she articulated to the children about going home and thinking about how to make learning better; as well as minute by minute observation and refining in action during the teaching day, such as Damien stopping the class when a lesson did not appear to be going well, and asking the

students to suggest what they should do instead. All four teachers could tell me how they best reflected and I observed them in action making changes to lessons and activities as a result of their thinking while they were doing. As well as practising 'reflection-in action' and 'reflection on action' (Schön, 1983), the teachers demonstrated what van Manen (1991) describes as mindfulness in the "interactive pedagogical moment itself" (p. 101), an almost tacit understanding about 'what to do next' for or with an individual child.

An element of the teaching strategies set in the KETP is oral language/literacy across the curriculum, focussed on the "prior or real-life experiences of the children" (Bishop et al., 2003, p. 113). This element is present in the profile in relation to secondary school settings where curriculum areas are, in the majority of cases, taught separately. In the primary classroom, oral language and literacy are part of every day and of most lessons, and opportunities to practice using language (oral and written) in ways that provide the tools children need "to process their own learning" (p.113) are generally based on children's own experiences, individual and group. All four of these teachers had purposeful print rich classroom environments (Phillips, McNaughton, & MacDonald, 2002) and provided many opportunities for speaking one to one, as part of groups and to the whole class, and for writing in a range of genre.

Overlaid across all of the teaching strategies in this set of the KETP is formative assessment, or what much of the literature describes as 'assessment for learning' (e.g. Absolum, 2006; Black, Harrison, Lee, Marshall, & Wiliam, 2003; Clarke, Timperley, & Hattie, 2003; Cowie, 2009; Hattie & Timperley, 2007; Hill, 2012), that is, "assessment for which the first priority is to serve the purpose of promoting students' learning" (Black et al., 2003, p. 2). Formative assessment, whether planned or interactive (Cowie & Bell, 1999), underpins the practice of all four teachers in this study. This was particularly evident in the interviews I conducted with them about the progress of the Māori children in their classes, whom I had also interviewed.

All four teachers had some form of document in which they recorded the results of planned assessments such as running records in reading, curriculum exemplar comparisons, asTTle and Progressive Achievement Test (PAT) assessments, and

these data were used alongside the more interactive forms of assessment, such as observations on the run, to plan programmes of work for the class and individuals, and to guide individual children about the next steps in their learning. The nature of the teachers' interactive assessment, which Cowie and Bell describe as arising out of learning activities (p. 107), has similarities with van Manen's notion of mindfulness, discussed earlier in relation to teacher reflection, in that the teachers demonstrated what might be termed *finesse* in their moment by moment observations of, reflections on, and decisions about, individual children and their next learning steps.

Also evident across all four classrooms was the teachers making transparent to the children the purposes of assessment, such as Liz's explanation to the group about the pre- and post-tests they were going to undertake, and Michelle's teaching of specific strategies for tackling assessments her year eight students would encounter the following year at secondary school. All four teachers provided opportunities for their students to self and peer assess, including participation in group tasks to ascertain what had been learned, such as that undertaken by Jan with regard to the unit of work on the Commonwealth Games. The specific assessment data that the teachers gathered and recorded meant that they were able to provide parents with easy to understand information about their children's learning. All could give parents the kind of running update during visits to the classroom, that Margaret describes in relation to Jan (recorded in Chapter 4).

The practices described above are congruent with what Mahuika, Berryman and Bishop (2011) regard as culturally responsive assessment practices. Such practices take into account the varied ways in which individuals assimilate new knowledge and demonstrate their learning, and focus on Where to next? purposes for assessment, in contexts that are "interactive, social and contextual" (p. 185), as opposed to more summative assessment purposes which can focus on deficiencies without feeding forward into future learning.

The teaching practices of these four teachers are consistent with the culturally responsive practices that form this set of the *Kōtahitanga effective teaching profile.*

Set 6: Outcomes

The last of the six sets in the KETP concerns outcomes for students, and focuses on student assessment, which has been discussed above; student aspirations and goals; student attendance and retention; and student academic engagement.

Earlier, when discussing the teachers' care for student performance, I identify co-construction of teaching-learning goals as a significant factor in supporting student learning. In Chapter 4 I describe ways in which all four teachers develop learning goals with individuals, groups and the whole class, based around what it is that the students want and need to learn about. The students in all four classes were able to articulate what it was they were learning about and what their goals were for a particular lesson. They could also identify the progress they had made across time in relation to their goals, an example being my conversation with Watara and Samuel from Liz's class about the things they were not good at earlier in the year that they could do now. Alton-Lee (2003) identifies the practice of "[t]eachers and students engag[ing] constructively in goal-oriented assessment" (p. x) as a characteristic of quality teaching, and this articulation by the children is evidence of the teachers' work in developing goals with them.

Alongside this awareness of goals sits the children's academic engagement. Interviews with Māori children from all four classes elicited responses about enjoying learning in specific curriculum areas and across school in general. Peter, from Liz's junior class told me about his love of writing, Sherill from Michelle's year eight class told me about her enjoyment of mathematics, and these are just two examples. Such engagement results from students being in culturally responsive classroom environments where there is "respect for their interests, understandings and resources which they bring to learning from their diverse backgrounds" (Gibbs, 2006, p. 194).

Academic engagement is linked to student attendance and retention. Chapter 4 records instances of children from all four classes who had previously been disengaged and unhappy at school, and some who had been frequently absent, who were now active attenders who insisted on coming to school even when they were unwell, because they enjoyed their teachers and their learning so much. Peter and Maddy's conversation is a case in point. These two Māori students told

me they had felt scared in other classes but did not any more, because Mrs A (Liz) was a "real nice teacher". In reporting success at school for Māori students, the Education Review Office (ERO) says "[b]eing at school is vital if students are to be successful learners" (Education Review Office, 2010, p. 12). The students in these four classes are successful learners, as evidenced by the assessment data discussed in the previous section, due, in significant part, to their teachers' culturally responsive practices.

Low absenteeism may also be related to increased self-efficacy in students. Because their schooling is in culturally responsive environments, students' self-beliefs in their capabilities to succeed are enhanced. Their connection with learning and with schooling becomes enhanced, as their self-efficacy as learners increases as a result of being in culturally responsive settings.

In summary, student learning was occurring and achievement was improving in these four teachers' classrooms in a manner that is consistent with set six of the *Kōtahitanga Effective Teaching Profile*.

The preceding discussion of the four teachers in this study, confirms that in all four cases the elements of the six sets of the *Kōtahitanga Effective Teaching Profile* are evident in them and their classroom practice. This provides a robust evidential basis to consider the second sub-question, which follows.

5.2 What insights may be gleaned about culturally responsive teachers and teaching from effective Pākehā primary teachers of Māori students?

As was noted in the review of literature, the findings of the *Te Kōtahitanga* project concern secondary teachers rather than primary teachers. That the *Kōtahitanga* characteristics were evident in these primary teachers affirms the importance of the *Kōtahitanga Effective Teaching Profile.* In addition, the findings of the present study provide an evidential base from which to acquire further theoretical and practical insights about culturally responsive teachers and teaching. These are discussed in more detail in Chapter 6.

During the analysis of the data, two findings emerged and are reported on in Chapter 4, that are not immediately evident in the literature on effective teaching

and culturally responsive teaching, even though relationships, caring, love, and other related descriptors are present in the literature.

The first of these findings, which was identified by the teachers as significant in their own feelings of effectiveness, was working consistently in class and outside, with a colleague whom they knew well and who held similar beliefs and values about teaching. These colleagues were fellow teachers or teacher aides.

The second, which was evident in the data from interviews and observations, and spoken about by the teachers, the children they taught and their parents, was physical touch (which, as I shall discuss, might better be described as culturally-responsive touch) and overt expressions of love between teachers and children.

A further feature of these culturally responsive teachers was their expressed beliefs and commitment to honouring social justice in their teaching. All these teachers see teaching in a culturally responsive way as being an expression of a moral responsibility as a teacher (Cochran-Smith, 1995, 1997).

These two further findings are discussed in the following sections.

Working consistently with a colleague
These teachers valued working alongside others

The four teachers all identified that they felt they were more effective as teachers when they had a close colleague with whom they worked on a consistent basis. This colleague was usually a fellow teacher or teacher aide. This was articulated strongly by Michelle, who worked with Belinda, a teacher aide. Belinda usually worked longer that her paid hours, so was with Michelle and the students almost full time. In a previous school, Michelle had worked with Kalia, whom she described as a soul mate. Each of the teachers identified a particular person who filled this role. Jan had worked with fellow teachers, Damien and later with Jane, joining the two classes together for aspects of the classroom programme each day. Damien had worked with Jan and, when he moved to his new school, with Laurie who had student teacher and teacher aide roles in the school. Laurie was in the classroom with Damien and out on the sports field with him during breaks almost full time. Liz had team taught with Sally, a beginning teacher, in a double classroom open plan space during the first part of the data-gathering phase, and

had Luann, a teacher aide as a close colleague later on. However, she did not have an in-school close colleague in the later stages of the data-gathering. During one visit, she talked with me about how she missed Sally and Luann, and she specifically directed me to note in my observation book that I had become her close colleague, even though I was usually only with her in the classroom one day a week.

Reasons given for valuing working alongside others

The four teachers gave varied, but similar, reasons for their beliefs that they were more effective when they had another adult alongside them for the majority of the teaching day. Michelle's comments typify what the others said, when she articulated the need to have another person because of the large number of students in the class and the issues that they brought with them. She described needing two people to have eyes for what was going on in the classroom and time to get alongside individual children when they appeared troubled. Michelle would notice something was amiss and would ask Belinda to sit alongside the child in a natural and unobtrusive manner to find out what was bothering them.

Although some of the things the teachers valued about working alongside a colleague concerned aspects of teaching related to the notion of 'an extra pair of hands' (Wilson, Schlappe, & Davidson, 2002), and the structural (as opposed to agentic) aspects of teaching (Roth & Tobin, 2004) such as time for planning and administration (Potter & Carew, 2001), the most significant aspect of having such a colleague was to do with the relational aspects of teaching.

Central to this is the notion of care for the person (Huber, 2010; Isembarger & Zembylas, 2006; Miller, 2006; Noddings, 2005), whether it be having time to care for the child in the manner Michelle described (see above), or for the teachers themselves to have someone to whom they related and with whom they felt connected, with whom they could share moments of joy or concern during the school day and beyond, and feel an "enhanced sense of community" (Thousand, Villa, & Nevin, 2006, p. 240). Relational connectedness with colleagues is part of the wholeness of person that makes for effective teaching (Gibbs, 2006). Gibbs describes this as inter-connectedness— "Inter-connectedness is about forming deep, meaningful, and active connections with others" (2007, p. 4).

Fullan and Hargreaves (2000) discuss the problem of isolation and of teaching as a lonely profession, where teachers "often work in deafening silence behind the closed doors of their classroom" (Robertson & Allan, 1999, p. 1). These writers talk about the physical isolation of one adult in a classroom and identify that "collegiality and collaboration among teachers is indeed part and parcel of sustained improvement" (Fullan & Hargreaves, 2000, p. 12), that is, of effectiveness. Thousand et al. (2006) report that co-teaching, whether it be alongside a qualified teacher or a teacher aide, resulted in "teachers report[ing] being happier and not feeling so isolated" (p. 240). Isolation from others breaks down inter-connectedness by limiting it to only those who are accessible. By limiting inter-connectedness opportunities, we limit the chance for wholeness for teachers.

A substantial body of literature has emerged since team teaching first gained popularity in the 1970s, on the value of team teaching and collegial support in the classroom, related to situations where two qualified teachers teach together (for example, Bouck, 2007; Carless & Walker, 2006; Friend & Cook, 2003; Hourcade & Bauwens, 2001; Jang, 2006; Murawski, 2005; Potter & Carew, 2001; Roth & Tobin, 2004), and to teachers and para-professionals working together (such as Groom, 2006; Kerry, 2005; Morgan, Ashbaker, & Forbush, 1998; Petrie, 2005; Woolfson & Truswell, 2005). However, much of this work relates to special education teachers and assistants, or to collaborations in tertiary teaching, rather than to the general school classroom.

There are few examples from New Zealand that describe teacher collaboration or team teaching. Notable is that of Potter and Carew (2001) whose work describes a team teaching initiative with year nine and ten secondary school students, and whose findings regarding the benefits for teachers match those of the present study, in that teachers "feel supported, not isolated" (p. 41), are involved in a greater amount of professional/collegial discussion, know individual students better, find teaching less stressful, and have more direct communication with parents. Benefits for students that are recorded by Potter and Carew are similar to those identified in the literature on culturally responsive teaching and in the present study; that is, team teaching "builds the feeling of family/whānau", "students enjoy coming to school", students know their teachers and "forge

positive relationships with them", teachers talk with rather than to students and students feel they are treated as individuals and "have more access to help from teachers" (p. 42).

In the same manner as reported by Bishop and his colleagues (2003), students in Potter and Carew's study report that "teachers know what to do to help you because they know you personally" (2001, p. 42). This is consistent with what the teachers in the present study identified —because there were two adults to look out for the students, they were able to identify when things were not going as they should in both academic work and personal life, and could intervene to assist. Rutherford's New Zealand study concerning the work of teacher aides provides evidence that reinforces the importance of relationships between learners and the adults with whom they have contact at school. Rutherford reports the "fundamental importance of relationships in coming to know students in terms of their humanness and competence" (2008, p. ii), which is congruent with the findings of the present study.

A further advantage of teaching alongside another adult, which was also identified by the teacher participants, is the ability to model team work and cooperation. The teachers had all deliberately taught their students interpersonal interaction skills, and both Michelle and Damien specifically identified, in the manner of Thousand et al., that "coteaching allows students to experience and imitate the cooperative and collaborative skills that teachers show when they coteach" (2006, p. 241).

It is generally acknowledged that modelling by teachers and imitation by students is a common dynamic in classrooms. "If you typically respond to student embarrassment with tact and sympathy, the class will tend to follow suit" (Good & Brophy, 2008, p.75). Oppenheimer (2006) says:

> The young child does not watch us carefully, and then in a studied way choose to imitate, for instance, the tone of our voice as we talk to the cat. Rather, the young child, who is so new to life, simply *lives into* our actions and makes them her own. (p. 10)

In demonstrating working cooperatively and collaboratively with others, these four teachers modeled lives in the classrooms which students were willing to

reflect in their own.

Māori perspectives on working alongside others

Valuing working alongside another, it is suggested, harmonises with the relationality implicit in Māori perspectives on learning and teaching. The notion of learning and teaching in Māori, referred to as *ako* (which represents the interplay between learning and teaching), values relational connectedness— knowing oneself as a person connected to others and present physically, temporally, and spiritually. Hemara (2000) says that the "concentration of that connectedness onto individuals and their whānau and communities was supposed to create a sense of security" (p. 74).

This connectedness is evident in the teaching and learning, for instance, in kura kaupapa Māori and ngā kōhanga reo where teachers and whānau teach and learn alongside tamariki. These practices reflect cultural patterns where learning and teaching are seen as whānau-centred, where the "importance of whānau, and embracing whānau support and involvement in the school, is paramount to the operation of [the] school" (Rewi, 2011, p. 90) and where intergenerational teaching and learning take place (Hemara, 2000). In the case of the four teachers in this study, whānau involvement and a whānau feel to their classrooms is evidence of their cultural responsiveness. Parents, such as Shona in the case of Liz, and Paula in the case of Jan, talked about the classrooms having a whānau feel and being one big happy family. Michelle's assertion that she and her colleagues needed to get the kaumātua and whānau to assist with a decision during a troubled time at the school is another example of cultural responsiveness that speaks of relationality and of consulting "the real experts" (Metge, 1990, p. 57).

Working alongside others also enables the outworking of the cultural notion of attributing achievement and success to the whānau or group rather than the individual. Jan talked about this in her comments about how much she had learned from her colleague Jane, and how she was successful in what she did because of Jane's support. Similarly, Michelle spoke of Belinda and the team that they were, and how they modelled team work to the students.

In te ao Māori, the role of ancestors, also, is significant. One is never alone because one is always in the realm of the ancestors. The presence of tīpuna "link up the mokopuna with the past and the mokopuna link up the tīpuna with the present and the future" (Pere, 1982, p. 45). Such ancestors are a spiritual presence which affirms trans-connectedness of the kind that Gibbs (2006, p. 78) explains as "relatedness of self with the spiritual aspects of life." Mead describes the manner in which some speakers on the marae "refer to the fact that the spirits of the dead are on the shoulders of the living and that we carry them with us wherever we go" (2003, p. 57). Even though there was not explicit reference to links to ancestors by the teachers, there is evidence of a prevailing belief that permeates their lives. Examples are the teachers' references to the influence of their own parents on their lives and beliefs that continues to this day, and Liz's role as the historian for her family, keeping the links with her ancestors alive.

In summary, the teachers in this study all described how their sense of effectiveness was enhanced by working alongside another whom they knew well and who held similar beliefs and values about teaching. It is suggested that not only were there positive influences on the teachers themselves, but the culturally-responsive ways the teachers and those working alongside them cooperated and collaborated also influenced how children worked with each other.

5.3 Physical Touch and Overt Expressions of Love

These teachers used physical touch and expressed love

All four teachers used physical touch and said things to their students that indicated that they loved them. This did vary from context to context, and was less marked in Damien's case, which is in many ways understandable, particularly given the recent climate in New Zealand of concern for male teachers being in situations where false accusations of inappropriate touching might be made. It is also consistent with the experience of other male teachers in the New Zealand context (Cushman, 2005; Jones, 2003a, 2003b; Power, 2009) who reported awareness of potential risk in touching the children they taught, and with the experiences of male teachers in other countries (Hansen & Mulholland, 2005; Hargreaves, 2000; Johnson, 2000; Perdue & Connor, 1978).

In all classrooms, I observed children hug each other or pat each other on the back to congratulate for things done well or to console when classmates were unhappy. The teachers are comfortable with who they are as people and how they relate to children, although Jan did comment that perhaps she was not supposed to say to the children that she loved them.

Damien uses humour as part of showing his love for the children. This was summed up by Rick when I asked him how the children could tell that Mr Harris likes them (see Chapter 4). The way Damien talks with children is not as overt as the direct expressions of love made by the women teachers. Another example of a less overt expression of love is the manner in which he deals privately with instances of off-task behaviour.

Other expressions of love included teachers saying that a child was so lovely that they would like to pick them up and take them home; and threatening to kiss children as a punishment, which the children laughed at and enjoyed. When someone had been absent from school, all teachers took the opportunity during roll call time to welcome them back, let them know that they had been missed and that they were valued and loved.

All the teachers used gentle, discreet touch to get children back on task, to let them know they had done well, or to comfort them when things may have been going badly for them at home or at school. This might be a touch on the arm or a rub on the back, or for the women teachers, a gentle stroke of the cheek.

The children too, knew that their teachers loved them and they were not afraid to express their love in words, such as Eamon's proposal of marriage to Liz. When I interviewed children and parents, the children's love for their teachers was evident. Rick's response regarding Damien is recorded earlier. My conversations with children in both Jan's and Liz's classes elicited responses about the teachers' faces and eyes showing love. Parents made statements that their children loved their teachers and the teachers loved their children, and indicated their tacit, and in some cases direct, recognition that the teachers maintained at school their [the parents'] home practices of touch and hugging.

Culturally responsive touch and expressions of love

The context for touch in this study is the primary school (children from five to twelve years of age), and the following discussion concerns this context. The case made here may not be appropriate for the secondary school context, with older students. The controversies surrounding touch with children cause some caution and equivocation. The New Zealand Educational Institute (NZEI), the union for primary and early childhood teachers in New Zealand, has had for some time, specific guidelines for teachers about physical contact with children, which have been recognised as too cautious (NZEI, 2006b). The earlier guidelines had drawn criticism from within New Zealand's educational community (Farquhar, 2001; Jones 2003a, 2003b: McWilliam & Jones, 2005).

Power (2009), in a hermeneutic phenomenological study concerning male primary school teachers' experiences of touch in New Zealand, qualifies the nature of touch by referring to it as either 'positive' or 'appropriate' so as to "identify a form of touch that has the potential to promote physiological and psychological well-being of the individual who is being touched" (p. 3).

The nature of touch in this study's context might best be described as *culturally responsive touch.* By this, it is implied that touch is moderated by the shared meanings which provide the guidelines for interacting within cultural groups, including the extent to which touching is permissible and valued. This harmonises with generally accepted definitions of culture such as Dyck's (1998,) which sees culture as a shared system of meanings that "involve ideas, concepts and knowledge, and include the beliefs, values and norms that shape standards and rules of behaviour as people go about their everyday lives" (p. 68).

Cultures vary in the quantity of touch that is acceptable and permissible, and as well the nature of such touch. Heylings (1991), for example, suggests that some countries such as the United States might be described as 'low-touch cultures' and he associates such limited touch with symptoms of loneliness, isolation, emotional inhibitions and feelings of insecurity.

Traditional Māori culture may be considered 'high touch culture'. Touch is particularly important in the context of this study of culturally responsive teachers because in Māori "protocols and tikanga, physical touching is a key part of

greetings, expressing sorrow and general socialisation" (Ministry of Health, 2004, p. 8). For instance, following the formal speeches on the marae, the act of physical touch that is part of the harirū and hongi is significant because it enables visitors to become part of the tangata whenua by sharing breath. These teachers were doing things in Māori ways that responded to the culture of the parents and the children. In all four cases, children initiated touch with their teachers, in the manner that Hohepa and Tangaere (2001) cite concerning Kendall, who ran the first missionary school in New Zealand, who described how Māori "children played with his feet as he attempted to teach" (p. 53).

The nature of touch also varies between cultures. For example, in tikanga Māori "one should not pass anything over the head of another, the head being the most tapu part of a person" (Mead, 2003, p. 30). This includes touching the head. Touch in te ao Māori through massage is commonplace, even for babies and infants in Māori communities (Hohepa & Tangaere, 2001). Traditional Māori massage, mirimiri, is holistic in nature integrating the physical and spiritual aspects of a person's life. Much of its rhythmic pattern draws from the natural elements such as the tempo of the sea. In this sense, touch harmonises with how Māori perceive their world, as essential in enabling the interconnecting of the self, the physical and the spiritual with the natural elements (Massage New Zealand, 2012). Hohepa and Tangaere (2001) describe the practice of babies being "passed around and cuddled when awake" (p. 54) and that babies were "expected to be physically pacified as soon as showing signs of discomfort or distress" (p. 54).

A hug and a kiss of greeting from the teachers was usual each time I visited each of the classrooms—this was an overt expression of culturally responsive touch. The hug and kiss, such as is part of a pōwhiri on a marae, affirm inter-connectedness, strengthen intra-connectedness by affirming self identity, and also acknowledge the trans-connectedness with the spiritual aspect. This is evidence of what Gibbs calls the "essential harmony between what we believe and how we act—personally and professionally" (2007, p. 3).

In the practice of the teachers in this study, expressions of love and physical touch extended to the parents of the children as well. Because these teachers were acting in culturally responsive ways, touch with children and with parents was not

confined to the forms of touch most commonly used by teachers, that is, comforting and directional touch (Power, 2009) but encompassed culturally responsive touch as described above. Hohepa and Tangaere (2001) argue that Māori educational initiatives over recent decades, that are based on and in te reo Māori me ona tikanga, and that have relationships at their core, must consider touch in educational settings.

The reclaiming of touch and expressions of love in the school context are evidenced in the NZEI's re-evaluation of its guidelines referred to earlier, and in the work of writers such as Johnson (2000) and Piper and Stronach (2008) who record examples of teachers who have countered the 'no touch' dictum in their own classrooms (Johnson, 2000). Organisations such as the University of Miami's Touch Research Institute[30] and the Zur Institute[31] are developing research bases on the effects of touch and no touch on children. Writers such as Chapman (2006), Ferguson (2005), Piper and Smith (2003), Piper, Powell, and Smith (2006), and Power (2009), make claims for the value of touch and expressions of love in teachers' work, as does the literature on caring and emotion in teaching (Boler, 1997; Cooper, 2011; Evans & Harvey, 2012; Goldstein & Lake, 2000; Hargreaves, 2000; Isenbarger & Zembylas, 2006; Noddings, 2001; Palmer, 1998; Uitto, 2012). Johnson also makes the case for reconsideration of teacher education programmes to prepare new teachers to develop classrooms that contain touch and expressions of love. The natural functions of touching and showing love are significant in developing relational connectedness between teacher and child. They are part of the wholeness of person that makes for effective teaching.

In this latter regard, Carpenter et al. (2002) explored the beliefs and attitudes which informed the pedagogies of highly successful teachers in low decile schools in South Auckland, and identified that one of the eleven key attitudes and beliefs related to teachers demonstrating an unconditional form of love for their students. While they do not specifically define what this means, they do suggest examples such as teachers publicly backing children and classes as if they are all one family; loving the children not in the same way as parents but in a similar fashion;

---

[30]   see http://www6.miami.edu/touch-research/
[31]   see http://www.zurinstitute.com/

sharing aspects of their personal lives; and developing bonds that mean students come back and visit their teachers after they have moved on to other classes. These examples are also evident in the four teachers in this study, and are consistent with what writers on culturally responsive teaching in New Zealand and elsewhere say about relationships between teachers and students (for example, Bishop & Berryman, 2006; Ladson-Billings, 1994).

In the Māori context, the term *aroha* can mean love, sympathy and charity, and these three notions of love fit well with the actions of the four culturally responsive teachers in this study. Barlow says, "[a]roha in a person is an all-encompassing quality of goodness, expressed by love for people ...and all living things. A person who has aroha for another expresses genuine concern towards them and acts with their welfare in mind, no matter what their state of health or wealth. It is the act of love that adds quality and meaning to life" (2002, p. 8). All four teachers demonstrated genuine concern for, and acted in the welfare of, their students in this manner.

In summary, the four teachers in this study used touch and demonstrated love as a natural part of their interactions with children and adults, in ways that are culturally responsive.

5.4 Culturally-responsive Teaching and Social Justice

Through their culturally responsive pedagogy, these teachers all demonstrated that they had a commitment to, and belief in, teaching in ways which honour social justice. Villegas and Lucas (2002, p. 53) say that:

> [s]tudents depend on teachers to have their best interests at heart and to make sound educational decisions. Teachers have the moral obligation to do all they can to fulfil these expectations and to do so for all children, not just for some.

Cochran-Smith (1995) goes further, and suggests that:

> We need teachers who regard teaching as a political activity and embrace social change as part of their job, teachers who enter the profession not expecting to carry on business as usual but prepared to join other educators and parents in major reforms. (p. 494)

For teachers, honouring the principles of social justice is intimately connected to what it means to be a culturally responsive teacher. These four teachers see

teaching as a moral activity which is intimately connected with social justice (Cochran-Smith, 1991, 1997) and resist practices which serve to reproduce current inequities in education and society.   There are examples of thinking and acts of social justice in all four teachers' stories, for instance Michelle's advocacy for her students' access to the public library, and Jan's comments about people's reactions to her teaching in a low decile school.

5.5 Summary

This chapter discusses the findings of the study, as reported in the case studies in Chapter 4, by responding to the specific research questions, and it interrogates the findings, drawing on the literature to theorise the notion of the culturally responsive teacher.

The discussion confirms that the understandings that form the *Kōtahitanga effective teaching profile* are demonstrated in the personhood and practices of the four teachers and identifies that working consistently with another adult, expressing love and using touch, and thinking and acting in social justice ways, are further aspects of culturally responsive teaching.

CHAPTER 6
THEORETICAL AND PRACTICAL IMPLICATIONS

6.0 Introduction

In this chapter first, some theoretical insights arising from the findings are identified and discussed. Secondly, the findings are considered in terms of their implications for teaching and schools, and for initial teacher education and professional development, and these are elaborated. Finally, the study is considered in the context in which it was conducted, in terms of its limitations, and recommendations for further research are identified.

This research delves into the professional lives of four Pākehā primary school teachers in Aotearoa-New Zealand who are considered to be highly effective, culturally responsive teachers of Māori students. First, it sought to identify the ways in which the *Kōtahitanga effective teaching profile* understandings were evident in these teachers. It then aimed to glean insights about culturally responsive teachers and teaching as evidenced in these teachers.

The study found that all the effective teaching profile understandings and sets of observable characteristics identified in *Te Kōtahitanga* with regard to secondary school teachers were also evident in these effective Pākehā teachers of Māori primary school students. All four teachers actively rejected deficit theorising as a means of explaining Māori students' educational achievement and all four demonstrated in observable ways that they "know and understand how to bring about change in Māori students' educational achievement and are professionally committed to doing so" (Bishop et al., 2003, p. 96). All four had a commitment to social justice and equity. In addition, the study yielded two additional findings: the teachers' preference for working alongside others who share the same beliefs; and their use of culturally responsive touch and expressions of love.

In short, the evidence from observing their practices, and interviewing the teachers themselves, some of their students, and the parents of those students,

confirms that they subscribed to, as well as demonstrated, culturally responsive teaching.

The data and findings were further analysed and critiqued in order to glean theoretical as well as practical implications that arise from the study. These are discussed in the following sections.

6.1 Theoretical Insights

The review of literature underpinning this study presented three major theoretical positions which were advanced as ways of understanding differential achievement and engagement in Māori students' learning.

The findings from the study provide confirmatory evidence that these theoretical perspectives are helpful in explaining culturally responsive teachers and teaching. In the case of deficit theorising, which refers to the practice of blaming failing students' underachievement on students themselves (Bishop et al., 2003), the four teachers' articulated views and their practices, reflected a positive perspective towards students. In other words, deficit theorising was part of neither their belief systems nor practices as teachers.

In the case of teacher expectations, it is clear from the case study descriptions, and the discussion of them in light of the specific sets of characteristics in the *Kōtahitanga effective teaching profile*, that these teachers held high expectations of learning for all students and conveyed these expectations in multiple ways.

In the case of teacher cultural efficacy, the discussion of the teachers' practice in comparison with the *Kōtahitanga effective teaching profile* sets of characteristics shows that all four teachers demonstrated that not only did they hold strong beliefs in their capability to make a difference in student learning, they also have strong self-beliefs that they are "capable of organising and teaching in ways that respect, value and encourage students' cultural beliefs, thinking, and actions as integral to their learning" (Gibbs, 2006, p. 106)

In summary, an informative theoretical positioning concerning culturally responsive teaching is characterised by the rejection of deficit theorising, and the demonstration of high teacher expectations, and cultural efficacy. The findings from this study confirm this, and in addition, the two characteristics identified

beyond the *Kōtahitanga effective teaching profile* sets suggest that a more inclusive theoretical position would be one which incorporates both culturally responsive touch and expressions of love, and teaching alongside a colleague. These characteristics, while perhaps implied in teacher expectations and cultural efficacy, would benefit from being more explicitly stated. Thus, a more comprehensive theoretical perspective would acknowledge the instrumental role of teacher expectations and cultural efficacy, and integrate these with the human relational characteristics of culturally responsive touch and love, and the valuing of working alongside a colleague.

These latter, affective characteristics have become more prevalent in the research literature in the last two decades or so (*inter alia*, Cooper, 2011; Gibbs, 2006; Miller, 2006; Noddings, 2005; Palmer, 1998; van Manen, 1991). Van Manen asks, "Is it possible to act as a real teacher if one is not oriented to children with loving care, trustful hope, and responsibility?" (1991, p. 65). This question points to the human relational aspects of teaching and to teacher expectations and self-efficacy.

Given the above, it is proposed that the model in Figure 6.1 provides an appropriate depiction of effective culturally responsive teaching, by integrating the three theoretical perspectives from the review of literature: rejection of deficit theorising; teacher expectations and teacher cultural efficacy; and the findings from the present study.

The following sections elaborate each of the five elements in the model.

Rejection of deficit theorising

Teachers who reject deficit theorising actively reject cultural deficit explanations (victim blaming) of students' educational performance. This is characterised by:

- bridging "cultural disjunctures between home and school" (Villegas, 1997, p. 271);
  .
- valuing children's varied funds of knowledge that children bring to the classroom (Gonzales et al., 2009);
  .
- not "treating differences as deficits" (Shields, 2004, p. 112; Ladson-Billings, 1994);
  .

- not seeing children from different cultures to their own as 'other' (Alton-Lee, 2003; Delpit, 1995; Smith, 2003);
- "critical cultural consciousness" (Villegas & Lucas, 2002); and
.
- high expectations of children (Bishop & Berryman, 2006; Carpenter et al., 2002).
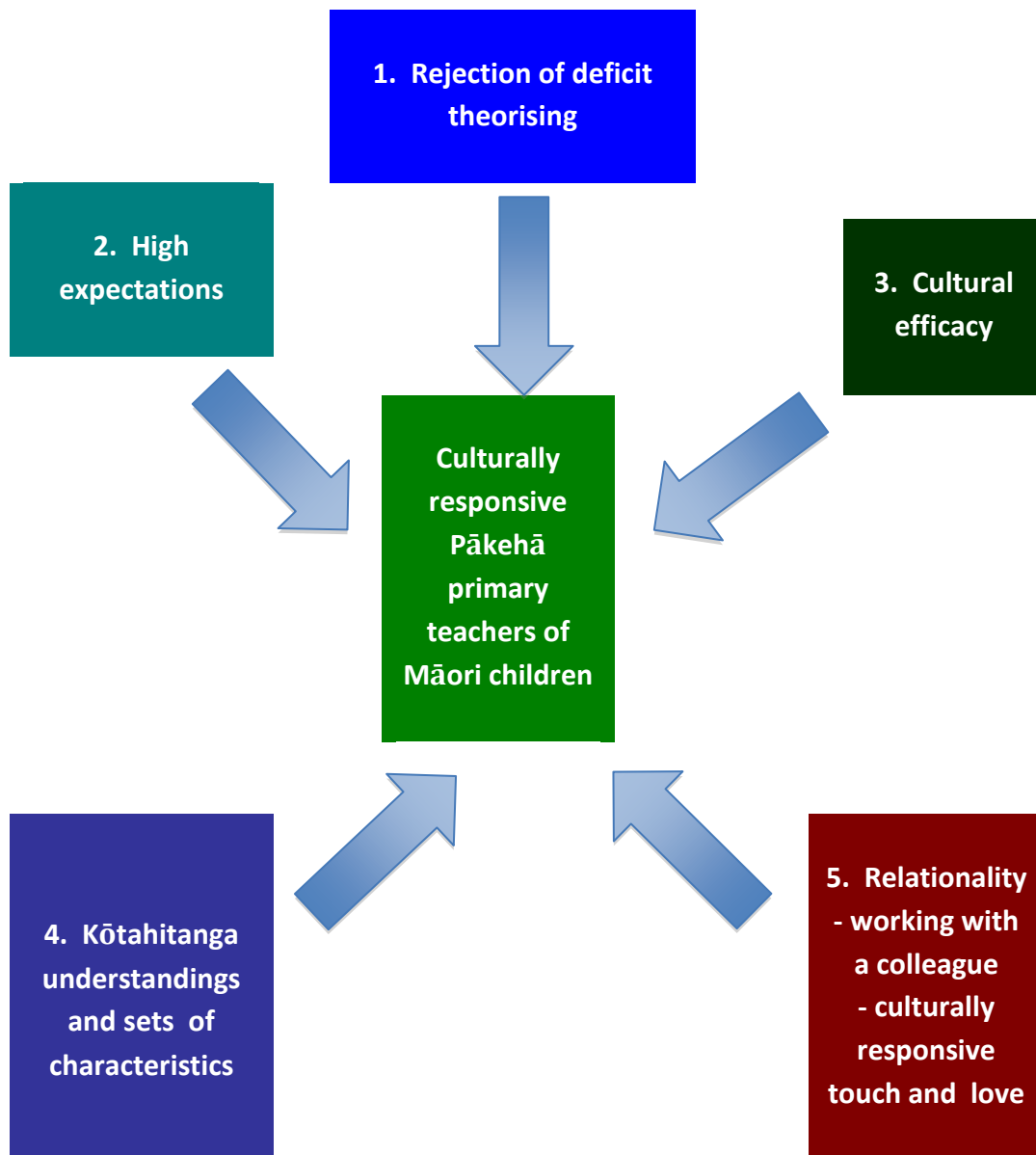

Figure 6.1   Integrated theoretical model informing understandings about culturally responsive Pākehā primary teachers of Māori children

High expectations

Teachers who hold high expectations believe that whilst students' backgrounds may vary, every child can learn. This is characterised by:

- respect for students and their families (Bishop & Berryman, 2006);

- expectation that children will behave appropriately and will learn (Mitchell et al., 2002);

- empowering children to live up to high expectations (Carpenter et al., 2002); and

- high expectations situated within wider dynamic of teaching--support, love, trust (Carpenter et al., 2002).

Cultural efficacy

Teachers who are culturally efficacious believe that they are capable of causing learning to occur for all children. This is characterised by:

- belief in themselves and their students (Elawar et al., 2007);

- working harder and persisting longer with students who are difficult to teach (Bandura, 2005; Gibson & Dembo, 1984);

- "resilience, persistence and innovation in their instruction when confronted with challenging teaching situations" (Gibbs, 2005, p. 106);

- believing " that they are capable of organising and teaching in ways that respect, value and encourage students' cultural beliefs, thinking, and actions as integral to their learning" (Gibbs, 2005, p. 106);

- believing that they can be effective in diverse cultural contexts (Gibbs, 2005); and

- "capability to influence those who have access to power, resources, or expertise to apply these to bring about desired culturally-appropriate actions, consequences, or circumstances for students" (Gibbs, 2005, p. 106)

- belief in "collective capability to effect change" (Gibbs, 2005, p. 106).

Te Kōtahitanga understandings and sets of characteristics

Teachers who demonstrate the *Kōtahitanga* understandings and sets of characteristics actively "reject deficit theorising as a means of explaining Māori students' educational achievement levels" (Bishop et al., 2003, p. 95) and "know and understand how to bring about change in Māori students' educational achievement and are professionally committed to doing so", in six specific sets of observable ways (p. 96):

- caring for students as Māori;

- caring for the performance of Māori students;

- creating a secure, well-managed learning setting;

- engaging in effective learning interactions with Māori students;

- using a range of teaching strategies; and

- using student progress to inform future teaching practices (Bishop, 2010, pp. 59-60).

Relationality, working alongside a colleague, culturally responsive touch and love

Teachers who demonstrate relationality use culturally responsive touch and expressions of love. They prefer to work alongside another adult. They demonstrate relational connectedness and this becomes evident in the harmony between their beliefs and their actions as teachers. This is characterised by:

- evidence of the "essential harmony between what we believe and how we act —and professionally" (Gibbs, 2007, p. 3);

- knowing oneself and teaching out of who one is (Palmer, 1998);

- relational care that responds to each individual (Noddings, 2005);

- "an all-encompassing quality of goodness, expressed by love for people" (Barlow, 2002, p. 8);

- "an unconditional form of love for… students" (Carpenter et al., 2002, p. 6);

- working with another that results in an "enhanced sense of community" (Thousand et al., 2006, p. 240);

- the teacher feeling "supported, not isolated" (Potter & Carew, 2001, p. 41); and

- culturally responsive touch that goes beyond comforting and directional touch (Power, 2009).

6.2 Practical Insights and their Implications

There are three sets of practical implications that emerge from this study. The first set provides some practical considerations for the classroom teacher and schools. The second considers some potential initial teacher education and professional development implications, and the third relates to policy decision making and implementation.

Practical insights for the classroom teacher and the school

This study has affirmed the practical aspects included in *the Kōtahitanga effective teaching profile*, such as negotiated rules and consequences for quality of behaviour, and having a clean, tidy, well-organised classroom, as aspects of culturally responsive teaching. The study identifies some further considerations for teachers and schools.

The first of these considerations concerns teachers' self-reflection and examination of their own beliefs. In Chapter 5, I discuss the teachers in the study being authentic in how they work with children and how they create and present their environments. Reflecting on and examining one's beliefs contributes to authenticity. This is consistent with the view that knowledge and skills about cultural responsiveness as a teacher remain important but, in themselves, are insufficient, for it is teachers' beliefs (and specifically their cultural self efficacy) which mediate between what they know and can do, and whether they are prepared to act in accordance with this knowledge.

The second is about teachers being authentic in how they construct the classroom environment. This relates to the classrooms of the four teachers in this study not being ostentatiously Māori in terms of the artefacts and materials evident on display. To be authentically culturally responsive, this study suggests that Māori materials and displays should be those that are regularly used as teaching materials in the classroom programme.

A third consideration is that teachers display publically, in language intelligible to the layperson, their teaching philosophy, or beliefs that underpin why they teach the way they do. This provides parents, whānau (and colleagues) with a basis to understand the child's teacher and the practices of the classroom.

There are also three considerations that fall within school policy and practice. One concerns schools finding ways to make it possible for teachers to make home visits to the parents/caregivers of the children in their classes, when needed. Michelle, Damien and Jan were able to do this, and Liz said that she would like to, and had made home visits when teaching at another school. The teachers felt communicating in this way was helpful in getting to know the child and whānau

and it is consistent with what the literature says about culturally responsive interactions with family and whānau. Home visits can also be seen as making and securing connections and as an expression of valuing the whānau.

Another consideration concerns schools making it easy for teachers and other personnel, such as teacher aides, to work together in the classroom, and to collaborate in planning, assessment and pastoral care of students. Whilst it is beyond the capacity of schools to provide significantly more ancillary staffing than they are currently funded for, it should be possible to encourage co-teaching and cooperation that benefits both students and the teachers themselves in the ways that this study identifies.

A further consideration concerns schools being clear in their policies and practices relating to culturally responsive touch and expressions of love between children and teachers. If teacher relationships with students and parents are to be culturally responsive, this aspect needs to be addressed transparently within school contexts. Recent news media reports that some schools are considering banning hugging between students[32] have brought this aspect of schools and teaching to the public's attention. Culturally responsive touch and expressions of love are important, particularly from the point of view of the teacher being encouraged to connect with who they are as a person (Palmer, 1998), and of relational connectedness (Gibbs, 2006, 2007). People have a need for harmony between inter-, intra-, and trans-relational connectedness. In other words, the notion of culturally responsive touch and expressions of love emerge from a person who has a sense of connectedness.

Practical insights for teacher preparation and professional development
The first consideration in the section above, concerns the teachers' self-reflection and examination of their own beliefs. Initial and in-service teacher education programmes can assist teachers to develop these practices. Teacher cultural efficacy is also important if we are to develop teachers who are "competent and confident in their ability to execute practices associated with culturally responsive teaching" (Siwatu, 2011, p. 368). Teacher education programmes and institutions have an important role to play in the development of cultural efficacy. Such

---

[32] For example see http://tvnz.co.nz/national-news/hugging-banned-upper-hutt-school-4881029

professional development can honour teachers' commitment to serve students and their families and build on the strengths of teachers' beliefs. In this way, teachers are less likely to become defensive, and are more likely to reject deficit explanations for student achievement.

Practical implications for policy decision making and implementation

The reality in Aotearoa-New Zealand is that the number of teachers who are Māori is not sufficient that every Māori child can be taught by Māori teachers, and the number of school age Māori is growing. Therefore, it is important that there is policy to increase the number of teachers who are Māori. This study also points to the need for policy that enables Pākehā primary teachers to extend their knowledge, skills, and beliefs about effective teaching of primary students who are Māori.

This study also provides evidence that there is benefit in further development and implementation of the *Te Kōtahitanga* research and development programme for primary teachers, with the caveat that it would be valuable for the additional findings from this study to be incorporated in the programme.

The culturally responsive teachers in this study were clear that working alongside another who shared similar beliefs and views about working culturally responsively with students enhanced their practice. At the same time, there is the notion of needing to *know* children. Together, these two ideas point towards the need to ensure that class numbers are manageable for relationality to occur, and that there are opportunities for teachers to work alongside each other or to have full time teacher aides—in ways which support the other's and the collective notions of culturally responsive teaching.

6.3 The Study in Context

The study is based on the cases of four effective, culturally responsive Pākehā primary teachers of Māori children. There appear to be few studies where the researcher has been immersed for whole days, for more than a year, in primary school classrooms, focusing on teachers. Studies that have sought insights about teachers have largely been survey or interview based, and without the triangulation of student and parent perspectives. Additionally, there are 115

named and several un-named children, parents and teachers mentioned in the thesis.

While there were common general features between the cases (such as teaching environment, dispositions of teachers) inevitably, each was unique. So too, were my relationships with the participants[33]. It is this very complexity, reflecting the 'real' world of teaching, which makes generalisability problematic for qualitative research. The power of case studies is that they have their own internal uniqueness and integrity. Nevertheless, Patton (2002) argues that:

> You may even *generalize* case study findings, depending on the cases selected and studied, to generate or test theory (Yin, 1989:44, 1999b), establish causality (Ragin, 1987, 2000), or inform program improvements and policy decisions from patterns established and lessons learned (GAO 1987:51). (p. 93)

Imperfections in qualitative research are inevitable inasmuch as we live "with imperfections in a phenomenologically messy and methodologically imperfect world" (Patton, 2002, p. 93).

The potential for generalisability in this present study is untested. As Miles and Huberman (1984, pp. 19-20, cited in Patton, 2002) say:

> We want to interpret and explain these phenomena *and* have confidence that others, using the same tools, would arrive at analogous conclusions. (p. 96)

This seems an important caveat to place upon the generalisability of the current findings.

The study took a form of appreciative inquiry in that it was sought to discover the positive aspects of the teachers. The findings describe the ways in which these four teachers are culturally responsive. What the case studies do not record in any detail are the difficulties teachers (including these highly successful teachers),

---

[33] A conundrum arose as I worked to change to pseudonyms the names of the 115 other people mentioned by name in the thesis. This substitution was done at the end of the writing process, and for a time the story felt like it was not the one I knew and had written, when these 'new' people were introduced. I had deliberately worked through the full writing process using real names, including the times I checked drafts with the teacher participants, because these people (mostly parents and children) were people we knew, and it was easier to confirm accuracy of what had been written with the real people in our minds' eyes. A further dilemma concerns the act of naming as an act of power, and the power of names (Guenther, 2009). I was conscious that their parents had chosen names for these people with care and with reference to family whakapapa (genealogy/cultural identity) and that my choice of names might be inappropriate and even offensive to them when they read the summary of findings I was to send to them. This remains a methodological tension, which as Guenther (2009) suggests, deserves further attention.

face, such as stress and burn out. All four teachers talked with me about the stresses of teaching, and both Michelle and Jan have had periods when they have resigned from teaching and worked in other occupations. Because all four were recognised as teachers who could manage difficult behaviour in children, their principals placed such children in their classes, which, despite their skill, was an added stress.

The teachers talked about frustrations with systems imposed by schools and by education authorities. These ranged from needing to follow prescribed curriculum topics, decided upon by the school, and classrooms that were too small to comfortably fit the number of students and variety of activities that teachers are expected to include in their programmes, through to inadequate support from the Ministry of Education for the special needs that some of their students had. There was a game that they had to play at times, of what Young (2002, p. 32) calls "creative insubordination", wherein they had to find inventive ways round obstacles in their paths put there by colleagues and the system that frustrated them in terms of the ways in which they wished to work with students. Some identified a kind of professional jealousy in colleagues who had not achieved success with some of the students whom these teachers had successfully taught.

There was also frustration at what the teachers sometimes saw as failure on their part to achieve success for some students, especially given their wide range of individual differences. Being culturally responsive, caring, well organised, innovative in their pedagogy, and having high expectations and self efficacy do not necessarily mean that every child will succeed and that life as a teacher will be problem-free. As writers such as Palmer (1998) and Kelchtermans (1996) say, teachers are vulnerable and need to be resilient. Finding ways to maintain enthusiasm, build resilience and sustain it, can be difficult and these teachers recognised this. Also, champions of teachers are needed, champions who "help beat back the forces that deform and deplete the teacher's heart and integrity" (Intrator, 2002, p. xi).

Data gathering for this study took place before the 'new' curriculum for New Zealand schools (Ministry of Education, 2007) was implemented. Arguably, this document's vision, principles, values and key competencies, and its attention to

267

"the natural connections that exist between learning areas and that link learning areas to the values and key competencies" (p. 16) will have made some aspects of the teachers' lives easier, in that the ways in which these teachers preferred to teach and learn, such as curriculum integration, ako, and inquiry-based cooperative learning, are included in the document.

A further development in New Zealand primary school education, that has taken place since data were gathered for this study, has potential to impact upon the work of these and other teachers. That development is the introduction of National Standards, the aim of which is to:

> lift achievement in literacy and numeracy (reading, writing, and mathematics) by being clear about what students should achieve and by when. This will help students; their teachers and parents, families and whānau better understand what they are aiming for and what they need to do next. (Ministry of Education, 2012d)

It may be argued that such standards impact on the ways teachers can be culturally responsive, if they are forced to focus on assessment results in specific curriculum areas to the detriment of other aspects of curriculum, pedagogy and teaching. Indeed, Sleeter and Cornbleth (2011) write of their concern, in particular for beginning teachers:

> that standards—or assessment-based and standardized approaches to teaching and professional development—leave new teachers with few models of culturally responsive, intellectually engaging, socially aware teaching. Younger teachers today probably do not know first-hand what teaching, learning, and schooling were like before the deluge of standards and testing. (p. 1)

The teachers in the present study all used standardised assessment tools to identify learning gains in their students, and could clearly articulate what the data that these tools provide could tell them about 'what they [students] need next'. The teachers could also report those data to parents and whānau in ways that could be readily understood by lay people, and this was attested to by the parents who were interviewed. A danger of the National Standards lies in schools interpreting them as the curriculum and teachers teaching to the test. Littky and Grabelle (2004, p. 171) talk about "standards and how testing has nothing to do with them", and argue for "measuring what matters in a way that matters" (p. 154). The teachers

in the present study have the self efficacy to continue measuring in this manner, but it remains to be seen what happens for many teachers.

6.4 Implications for Future Research

This thesis provides findings which are worthy of further confirmatory research. Firstly, the findings relating to the nature of culturally responsive touch and expressions of love warrant closer examination. Such research may offer further and new insights into these critically important areas in teachers' relationality with Māori children and help mitigate the prevailing negative commentaries about these issues.

Secondly, because the data for the present study were collected prior to the implementation of the 2007 curriculum and the National Standards, the study cannot show what impacts these two changes might have on culturally responsive teachers and teaching. This is a potential area for future research.

Thirdly, the participants in this study were experienced teachers who were known to be culturally responsive to Māori students. It may be insightful for further research to track the beliefs and actions of teachers with varying experience (from neophyte through to highly experienced) as they wrestle with what it means to become and be culturally responsive teachers. Such research will further enrich our understandings of teachers in the complex dynamics of teaching, and thereby help ensure that the needs of Māori students are better served in primary schools.

6.5 Concluding Statement

This thesis began with the Walker's comment about the significance of teachers in the lives of indigenous children. She says the child 'asks' for no less than the following:

> Observe me as a child of my own indigenous culture. Provide me with an environment that accepts, values, and sustains my individuality so that I can truly feel safe as well as nurtured. Allow me to explore and interact with this environment so that I may reach my full potential. (Grace, personal communication, October 2006, as cited in Walker, 2008, p. 7)

The teachers in this present study, who all demonstrated beliefs and practices which are consistent with what it means to be a culturally responsive teacher,

accept, value and sustain their children's individuality so that they "truly feel safe as well as nurtured" so that they may reach their full potential.

The thesis also began with the call of Cochran-Smith to consider the teacher's personal knowledge and experience—the teacher as a person. She says we

> need opportunities to examine much of what is usually unexamined in the tightly braided relationships of language, culture, and power in schools and schooling [and that this] inevitably begins with our own histories as human beings and as educators, our own cultural, racial and linguistic backgrounds, and our own experiences as raced, classed, and gendered children, parents, and teachers in the world. It also includes a close look at the tacit assumptions we make about the motivations and behaviors of other children, other parents, and other teachers and about the pedagogies we deem most appropriate for learners who are like us and learners who are not like us. (1995, p. 500)

These four effective Pākehā primary teachers of Māori children revealed through their beliefs and in their actions that they know and understand their own histories and who they are as people, and are aware of the assumptions they and others make about the motivations and behaviours of children, parents and teachers. Their stories speak of what it means to be a relationally connected, culturally responsive teacher, committed to the principle of teaching in ways which contribute to social justice and equity.

REFERENCES

Absolum, M. (2006). *Clarity in the classroom: Using formative assessment-building learning-focused relationships.* Auckland, New Zealand: Hodder Education.

Achinstein, B., & Ogawa, R. T. (2012). New teachers of color and culturally responsive teaching in an era of educational accountability: Caught in a double bind. *Journal of Educational Change, 13*(1)*,* 1-39.

Allen, J., & Labbo, L. (2001). Giving it a second thought: Making culturally engaged teaching culturally engaging. *Language Arts, 79*(1), 40-52.

Alton-Lee, A. (2003). *Quality teaching for diverse students in schooling: Best evidence synthesis*. Wellington, New Zealand: Medium Term Strategy Policy Division, Ministry of Education.

Alton-Lee, A. (2006). How teaching influences learning: Implications for educational researchers, teachers, teacher educators and policy makers. *Teaching and Teacher Education, 22*(5), 612-626.

Alton-Lee, A. G., Nuthall, G. A., & Patrick, J. (1993). Reframing classroom research: A lesson from the private world of children. *Harvard Educational Review, 63*(1), 50–84.

Alvesson, M., & Skōldberg, K. (2009). *Reflexive methodology: New vistas for qualitative research* (2nd ed.). Thousand Oaks, CA: Sage.

Anderson, G. L., & Arsenault, N. (1998). *Fundamentals of educational research* (2nd ed.). London, UK: Falmer.

Angrosino, M., & Rosenberg, J. (2011). Observations on observation: Continuities and challenges. In N. K. Denzin & Y. S. Lincoln (Eds), *The Sage handbook of qualitative research* (pp. 467-478). Thousand Oaks, CA: Sage.

Apple, M. W. (1996). *Cultural politics and education.* Buckingham, England: Open University.

Ashton-Warner, S. (1963). *Teacher.* London, England: Secker & Warburg.

Aubrey, C., David, T., Godfrey, R., & Thompson, L. (2000). *Early childhood educational research: Issues in methodology and ethics.* New York, NY: Routledge Falmer.

Babad, E., Bernieri, B., & Rosenthal, R. (1991). Students as judges of teachers' verbal and nonverbal behaviour. *American Educational Research Journal, 28*(1), 211-234.

Bamba, S., & Haight, W. L. (2011). *Child welfare and development: A Japanese case study.* Cambridge, UK: Cambridge University Press.

Bandura, A. (1977). *Social learning theory.* New York, NY: General Learning.

Bandura, A. (1982). Self-efficacy mechanism in human agency. *American Psychologist, 37*(2), 122-147.

Bandura, A. (1986). The explanatory and predictive scope of self-efficacy theory. *Journal of Social and Clinical Psychology, 4*(3), 359-373.

Bandura, A. (1997). *Self efficacy: The exercise of control.* New York, NY: W. H. Freeman.

Bandura, A. (2002). Social cognitive theory in cultural context. *Applied Psychology: An International Review, 51*(2), 269-290.

Bandura, A. (2005). The primacy of self-regulation in health promotion. *Applied Psychology: An International Review, 54*(2), 245-254.

Barlow, C. (2002). *Tikanga whakaaro: Key concepts in Māori culture.* Victoria, Australia: Oxford University Press.

Bartolomé, L. I. (1994). Beyond the methods fetish: Toward a humanizing pedagogy. *Harvard Educational Review, 64*(2), 173-194.

Bassey, M. (1999). *Case study research in educational settings.* Buckingham, UK: Open University Press.

Bernard, H. R. (2000). *Social research methods: Qualitative and quantitative approaches.* Thousand Oaks, CA: Sage.

Bigelow, W. (1992). Inside the classroom: Social vision and critical pedagogy. *Education Links, 43,* 19-24.

Bingham, C., & Sidorkin, A. M. (Eds). (2004). *No education without relation.* New York, NY: Peter Lang.

Bishop, R. (2005a). Pathologizing the lived experiences of the indigenous Māori people of Aotearoa/New Zealand. In C. M. Shields, R. Bishop, & A. E. Mazawi (Eds.), *Pathologizing practices: The impact of deficit thinking on education* (pp. 55-84). New York, NY: Peter Lang.

Bishop, R. (2005b). Freeing ourselves from neocolonial domination in research: A kaupapa Māori approach to creating knowledge. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (3rd ed.) (pp.109-138). Thousand Oaks, CA: Sage.

Bishop, R. (2008). Te Kōtahitanga: Kaupapa Māori in mainstream classrooms. In N. K. Denzin, Y. S. Lincoln, & L. T. Smith, (Eds.), *Handbook of critical and indigenous methodologies* (pp. 439-458). Los Angeles, CA: Sage.

Bishop, R. (2010). Effective teaching for indigenous and minoritized students. *Science Direct, 7*(C), 57-62.

Bishop, R. (2011). *Freeing ourselves.* Rotterdam, The Netherlands: Sense.

Bishop, R., & Berryman, M. (2006). *Culture speaks: Cultural relationships and classroom learning.* Wellington, New Zealand: Huia Publications.

Bishop, R., & Berryman, M. (2009). The Te Kōtahitanga effective teaching profile. *SET: Research Information for Teachers, 2,* 27-33, Wellington, New Zealand: NZCER Press.

Bishop, R., Berryman, M., & Richardson, C. (2001*). Te toi huarewa: Effective teaching and learning strategies, and effective teaching materials for improving the reading and writing in te reo Māori of students aged five to nine in Māori -medium education* (Report to the Ministry of Education). Wellington, New Zealand: Ministry of Education.

Bishop, R., Berryman, M., Cavanagh, T., & Teddy, L. (2007). *Te Kōtahitanga Phase 3: Establishing a culturally responsive pedagogy of relations in mainstream secondary school classrooms* (Report to the Ministry of Education). Wellington, New Zealand: Ministry of Education.

Bishop, R., Berryman, M., Cavanagh, T., Teddy, L., & O'Sullivan, D. (2007). *The experiences of Year 4 and 5 Māori students in primary school classrooms* (Report to the Ministry of Education). Wellington, New Zealand: Ministry of Education.

Bishop, R., Berryman, M., Tiakiwai, S., & Richardson, C. (2003). *Te Kōtahitanga: The experiences of year 9 and 10 Māori students in mainstream classrooms.* Wellington, New Zealand: Ministry of Education.

Bishop, R., & Glynn, T. (1998). Achieving cultural integrity within education in New Zealand. In K. Cushner (Ed.), *International perspectives on intercultural education* (pp. 38-70). New York, NY: Lawrence Erlbaum Associates.

Bishop, R. & Glynn, T. (1999a). *Culture counts: Changing power relations in education.* Palmerston North, New Zealand: Dunmore.

Bishop, R., & Glynn, T. (1999b). Researching in Māori contexts: An interpretation of participatory consciousness. *Journal of Intercultural Studies, 20*(2), 167-182.

Bishop, R., O'Sullivan, D., & Berryman, M. (2010). *Scaling up education reform.* Wellington, New Zealand: NZCER Press.

Black, P., Harrison, C., Lee, C., Marshall, B., & William, D. (2003). *Assessment for learning: Putting it into practice.* Maidenhead, UK: Open University.

Boler, M. (1997). Disciplined emotions: Philosophies of educated feelings. *Educational Theory, 47*(1), 203-227.

Bondy, E., Ross, D. D., Gallingane, C., & Hambacher, E. (2007). Creating environments of success and resilience: Culturally responsive classroom management and more. *Urban Education, 42*(4), 326-348.

Boomer, G., Lester, N., Onore, C., & Cook, J. (Eds). (1992). *Negotiating curriculum: Educating for the 21st century.* Bristol, PA: Falmer Press.

Bouck, E. C. (2007). Co-teaching… Not just a textbook term: Implications for practice. *Preventing School Failure, 51*(2), 46-51.

Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design.* Cambridge, MA: Harvard University.

Brown, D. F. (2003). Urban teachers' use of culturally responsive management strategies, *Theory into Practice, 42*(4), 277-282.

Brown, D., & Thomson, C. (2000). *Cooperative learning in New Zealand schools.* Palmerston North, New Zealand: Dunmore Press.

Bullough, R. V., & Pinnegar, S. (2001). Guidelines for quality in autobiographical forms of self-study. *Educational Researcher, 30*(3), 13-21.

Butterworth, V., & Bevan-Brown, J. (2007). Praising Māori children: Getting it right. *SET: Research Information for Teachers, 1,* 36-41. Wellington, New Zealand: NZCER.

Carless, D., & Walker, E. (2006). Effective team teaching between local and native-speaking English teachers. *Language and Education, 20*(6), 463-477.

Carpenter, V. M., McMurchy-Pilkington, C. & Sutherland, S. (2002). Kaiako Toa: Highly successful teachers in low decile schools. *SET: Research Information for Teachers*, 1, 4-8, Wellington, New Zealand: NZCER.

Cavanagh, T. (2007). Focusing on relationships creates safety in schools. *SET: Research Information for Teachers*, *1,* 31-35, Wellington, New Zealand: NZCER.

Chin, C. (2002). Student-generated questions: Encouraging inquisitive minds in learning science. *Teaching and Learning, 23*(1), 59-67.

Chapman, D. (2006). Touching scenes in the classroom. *Education Review, 11*(22), 9.

Christensen, P., & James, A. (2008). *Research with children: Perspectives and practices* (2nd ed.). New York, NY: Falmer.

Cho, G., & DeCastro-Ambrosetti, D. (2005/2006). Is ignorance bliss? Preservice teachers' attitudes toward multicultural education. *The High School Journal, 89*(2), 24-28.

Cholewa, B., Amatea, E., West-Olatunji, C. A., & Wright, A. (2012). Examining the relational processes of a highly successful teacher of African American children. *Urban Education, 47*(1), 250-279.

Clandinin, D. J. (Ed.) (2007). *Handbook of narrative inquiry: Mapping a methodology.* Thousand Oaks, CA: Sage.

Clandinin, D. J., & Connelly, F. M. (1998). Stories to live by: Narrative understandings of school reform. *Curriculum Inquiry, 28*(2), 149-164.

Clarke, J. (2008). A focus on thirds. *Education Review, 13*(8), 7.

Clarke, S., Timperley, H., & Hattie, J. (2003). *Unlocking formative assessment: Practical strategies for enhancing students' learning in the primary and intermediate classroom.* Auckland, New Zealand: Hodder Moa Beckett.

Cochran-Smith, M. (1991). Learning to teach against the grain. *Harvard Educational Review, 61*(3), 279-310.

Cochran-Smith, M. (1995). Color blindness and basket making are not the answers: Confronting the dilemmas of race, culture, and language diversity in teacher education. *American Educational Research Journal, 32*(3), 493-522.

Cochran-Smith, M. (1997). Knowledge, skills, and experiences for teaching culturally diverse learners: A perspective for practicing teachers. In J. J. Irvine (Ed.), *Critical knowledge for diverse teachers and learners* (pp. 27-87). Washington, DC: American Association of Colleges for Teacher Education.

Cohen, L., Manion, L., & Morrison, K. (2011). *Research methods in education* (7th ed.). London, UK: Routledge.

Connelly, F. M., & Clandinin, D. J. (1988). *Teachers as curriculum planners: Narratives of experience.* New York, NY: Teachers College.

Cooper, B. (2011). *Empathy in education: Engagement, values and achievement.* London, UK: Continuum International.

Cowie, B. (2009). Teacher formative assessment decision making: A consideration of principles and consequences. *Assessment Matters, 1,* 48-63.

Cowie, B., & Bell, B. (1999). A model of formative assessment in science education. *Assessment in Education, 6*(1), 101-116.

Cram, F. (2010). Appreciative inquiry. *MAI Review, 3*, 1-13.

Cushman, P. (2005). Male teachers in primary schools. *SET: Research Information for Teachers, 3,* pp. 2-6, Wellington, New Zealand: NZCER

Danermark, B., Ekström, M., Jakobsen, L., & Karrlson, J. C. (2002). *Explaining society: Critical realism in the social sciences.* New York, NY: Routledge.

Deal, T. E., & Peterson, K. D. (2009). *Shaping school culture: Pitfalls, paradoxes, and promises.* San Francisco, CA: Jossey-Bass.

Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom.* New York, NY: New Press.

Denzin, N., & Lincoln, Y. (Eds). (2005). *Handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: Sage.

Denzin, N., & Lincoln, Y. (Eds). (2011). *Handbook of qualitative research* (4th ed.). Thousand Oaks, CA: Sage.

Doyle, W. (1990). Classroom management techniques. In O. C. Moles (Ed.). *Student discipline strategies: Research and practice* (pp. 113-128). New York, NY: State University of New York.

Dyck, I. (1998). Multicultural society. In D. Jones, S. E. Blair, T. Hartery, & T. R. K. Jones (Eds.), *Sociology and occupational therapy* (pp.67-80). London, UK: Harcourt Brace.

Education Counts. (April, 2011). Teacher headcount by designation (grouped), ethnicity group and gender in State and State Integrated schools as of April 2011. Retrieved from www.educationcounts.govt.nz/statistics/schooling/teaching_staff

Education Review Office. (June, 2010). Promoting success for Māori students: Schools' progress. Retrieved from www.ero.govt.nz

Elawar, M. C., Irwin, L., & Lizarraga, M. L. S. A. (2007). A cross cultural analysis of motivational factors that influence teacher identity. *Electronic Journal of Research in Educational Psychology, 5*(3), 565-592.

Ellison, C. M., Boykin, A. W., Towns, D. P., & Stokes, A. (2000, May). *Classroom cultural ecology: The dynamics of classroom life in schools serving low-income African American children.* Report No. 44, US Department of Education: Published by the Centre for Research on the Education of Students Placed at Risk (CRESPAR).

Evans, I. M., & Harvey, S. T. (2012). *Warming the emotional climate of the primary school classroom.* Wellington, New Zealand: Dunmore.

Farquhar, S. (2001). Moral panic in New Zealand: Teachers touching children. In A. Jones (Ed.), *Touchy subject* (pp. 87-98). Dunedin, New Zealand: University of Otago.

Fereday, J., & Muir-Cochrane, E. (2006). Demonstrating rigor using thematic analysis: A hybrid approach of inductive and deductive coding and theme development. *International Journal of Qualitative Methods, 5*(1), 80-91.

Ferguson, K. (2005). Kaye's way: "To teach is to touch lives". In P. Schon (Ed.), *Wholehearted: Stories by teachers who are committed to bringing wholeness and heart to their teaching and learning* (pp. 131-141). Palmerston North, New Zealand: Kanuka Grove.

Flores, B., Cousin, P., & Díaz, E. (1991). Transforming deficit myths about learning, language, and culture. *Language Arts, 68*(5), 369-379.

Flyvbjerg, B. (2006). Five misunderstandings about case-study research. *Qualitative Inquiry, 12*(2), 219-45.

Flyvbjerg, B. (2011). Case study. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 301-316). Thousand Oaks, CA: Sage.

Fraser, D. (2000). Curriculum integration: What it is and is not. *SET: Research Information for Teachers, 3,* pp. 34-37, Wellington, New Zealand: NZCER.

Fraser, D., & Paraha, H. (2002). Curriculum integration as Treaty praxis. *Waikato Journal of Education, 8,* 57-70.

Friend, M., & Cook, L. (2003). *Interactions: Collaboration skills for school professional* (4th ed). New York, NY: Allyn and Bacon.

Fullan, M., & Hargreaves, A. (2000). *What's worth fighting for in your school?* Buckingham, UK: Open University.

Gadamer, H-G. (1975). *Truth and method.* (G. Barden, J. Cumming, Trans). London, UK: Sheed & Ward. (Original work published 1960).

Galton, M., Hargreaves, L., Comber, C., Wall, D., & Pell, A. (1999). *Inside the primary classroom: 20 years on.* London, UK: Routledge.

Garcia, S. B., & Guerra, P. L. (2004). Deconstructing deficit thinking: Working with educators to create more equitable learning environments. *Education and Urban Society, 36*(2), 150-168.

Garibaldi, A. M. (1992). Educating and motivating African American males to succeed. *Journal of Negro Education, 61*(1)*,* 4-11.

Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice.* New York, NY: Teachers College.

Gibbs, C. (1994). *Teacher efficacy, orientations toward children and self-esteem: The effects of student teaching practice.* Unpublished doctoral thesis. Palmerston North, New Zealand: Massey University.

Gibbs, C. (2003). Explaining effective teaching: Self-efficacy and thought control of action. *Journal of Educational Inquiry, 4*(2), 1-14.

Gibbs, C. (2005). Teachers' cultural self-efficacy: Teaching and learning in multicultural settings. *New Zealand Journal of Educational Studies, 40*(1/2), 101-112.

Gibbs, C. (2006). *To be a teacher: Journeys towards authenticity.* Auckland, New Zealand: Pearson Education Publications.

Gibbs, C. (2007, September). *Teaching and learning: The heart of relational connectedness.* Paper presented at the Annual Conference of the British Research Association, Institute of Education, University of London, London.

Gibson, S., & Dembo, M. H. (1984). Teacher efficacy: A construct validation. *Journal of Educational Psychology, 76,* 569-582.

Giles, D. (2008). *Exploring the teacher-student relationship in teacher education: A hermeneutic phenomenological inquiry.* Unpublished doctoral dissertation, Auckland University of Technology, Auckland, New Zealand.

Giles, D. (2011). 'Who we are' and 'how we are' are integral to relational experiences: Exploring comportment in teacher education. *Australian Journal of Teacher Education, 36*(1), 60-72.

Gillies, R. M., & Boyle, M. (2010). Teachers' reflections on cooperative learning: Issues of implementation. *Teaching and Teacher Education, 26*(4), 933-940.

Glynn, T. (1997, September). *Bicultural challenges for educational professionals in Aotearoa.* Inaugural Professorial Address, Hamilton, New Zealand: University of Waikato.

Goddard, R. D., Hoy, W. K., & Woolfolk Hoy, A. (2000). Collective teacher efficacy: Its meaning, measure, and impact on student achievement. *American Educational Research Journal, 37*(2), 479-507.

Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report, 8*(4), 597-607.

Goldstein, L. S., & Lake, V. E. (2000). "Love, love, and more love for children": exploring preservice teachers' understandings of caring. *Teaching and Teacher Education, 16*(8), 861-872.

González, N., Moll, L. C., & Amanti, C. (Eds.). (2009). *Funds of knowledge: Theorizing practices in households, communities, and classrooms.* New York, NY: Routledge.

Good, T. L., & Brophy, J. E. (2008). *Looking in classrooms* (10th ed.). Boston, MA: Pearson Education.

Good, T. L., & Nichols, S. L. (2001). Expectancy effects in the classroom: A special focus on improving the reading performance of minority students in first-grade classrooms. *Educational Psychologist, 36*(2), 113-126.

Goodlad, J. I. (1990). *Teachers for our nation's schools.* San Francisco, CA: Jossey-Bass.

Gollop, M. M. (2000). Interviewing children: A research perspective. In A. B. Smith, N. J. Taylor, & M. M. Gollop. (Eds). (2000). *Children's voices: Research, policy and practice* (pp. 18-36). Auckland, New Zealand: Pearson Education.

Gottfredson, D. C., Birdseye, A. T., Gottfredson, G. D., & Marciniak, E. M. (1995). Increasing teacher expectations for student achievement. *The Journal of Educational Research, 88*(3), 155-163.

Grant, C. A., & Sleeter, C. E. (2007). *Doing multicultural education for achievement and equity.* New York, NY: Routledge.

Grant, C. A., & Sleeter, C. E. (2011). *Doing multicultural education for achievement and equity* (2nd ed). New York, NY: Routledge.

Greer, G. (1970). *The female eunuch.* London, UK: Granada Publishing.

Griffiths, M. (1998). *Educational research for social justice: Getting off the fence.* Buckingham, UK: Open University.

Grix, J. (2004). *The foundations of research.* London, UK: Palgrave Macmillan.

Grinyer, A. (2002). The anonymity of research participants: Assumptions, ethics and practicalities. *Social Research Update, 36,* Retrieved from http://sru.soc.surrey.ac.uk/SRU36.html.

Groom, B. (2006). Building relationships for learning: The developing role of the teaching assistant. *Support for Learning, 21*(4), 199-203.

Guenther, K.M. (2009). The politics of names: Rethinking the methodological and ethical significance of naming people, organizations, and places. *Qualitative Research, 9*(4), 411-421.

Guerra, N. G., Attar, B., & Weissberg, R. P. (1997). Prevention of aggression and violence among inner-city youths. In D. M. Stoff & J. Brieling (Eds), *Handbook of antisocial behavior* (pp. 375-383). New York, NY: John Wiley & Sons.

Gutman, L. M., & Midgley, C. (2000). The role of protective factors in supporting the academic achievement of poor African American students during the middle school transition. *Journal of Youth and Adolescence, 29*(2), 223-248.

Gutschlag, A. (2007). Some implications of the Te Kōtahitanga model of teacher positioning. *New Zealand Journal of Teachers' Work, 4*(1), 3-10.

Haig-Brown, C. (2003). Creating spaces: testimonio, impossible knowledge, and academe. *Qualitative Studies in Education, 16*(3), 415-433.

Haig-Brown, C. (2010). Indigenous thought, appropriation, and non-Aboriginal people. *Canadian Journal of Education, 33*(4), 925-950.

Hansen, P., & Mulholland, J. A. (2005). Caring and elementary teaching: The concerns of male beginning teachers. *Journal of Teacher Education, 56*(2), 119-131.

Hardy, M. A., & Bryman, A. (2009). *Handbook of data analyses.* London, UK: Sage.

Hargreaves, A. (2000). Mixed emotions: Teachers' perceptions of their interactions with students. *Teaching and Teacher Education, 16*(8), 811-826.

Harré, R., & van Langenhove, L. V. (Eds.). (1999). *Positioning theory: Moral contexts of intentional action.* Oxford, Malden, MA: Blackwell.

Harris, F. (2008). Critical engagement with the deficit construction of Māori children as learners in the education system. *Critical literacy: Theories and Practices, 2*(1), 43-59.

Hattie, J. (1999, August). *Influences on student learning.* Inaugural Professorial Address, Auckland, New Zealand: University of Auckland.

Hattie, J. (2002, October). What are the attributes of excellent teachers? *Proceedings of the New Zealand Council for Educational Research Conference* (pp. 3-26). Wellington, New Zealand: NZCER Press.

Hattie, J. (2003, October). *Teachers make a difference: What is the research evidence?* Paper presented at the Australian Council for Educational Research Annual Conference, Auckland: University of Auckland.

Hattie, J. (2009). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement.* New York, NY: Routledge.

Hattie, J., & Timperley, H. (2007). The power of feedback. *Review of Educational Research, 77*(1), 81-112.

Hawk, K., Cowley, E. T., Hill, J., & Sutherland, S. (2002). The importance of the teacher/student relationship for Māori and Pasifika students. *SET: Research Information for Teachers, 3,* 44-49, Wellington, New Zealand: NZCER.

Hedges, H. (2007). *Funds of knowledge in early childhood communities of inquiry.* Unpublished doctoral thesis. Palmerton North, New Zealand: Massey University.

Heidegger, M. (1927/1993). What calls for thinking? In D. F. Krell (Ed.), *Basic writings from "Being and Time" (1927) to "The task of thinking" (1964) (*2nd ed.) (pp. 365-392), London, UK: Routledge. (Original published 1951).

Hemara, W. (2000). *Māori pedagogies: A view from the literature.* Wellington, New Zealand: NZCER.

Hesse-Biber, S. N., & Leavy, P. (2011). *The practice of qualitative research* (2nd ed.). Los Angeles, CA: Sage.

Heylings, D.A. (1991). The no touching epidemic – an English disease. *British Medical Journal, 25*(4), 653-660.

Hill, J., & Hawk, K. (2000). *Making a difference: Effective teaching practice in low decile, multicultural schools* (Report to the Ministry of Education). Wellington, New Zealand: Ministry of Education.

Hill, M. (2012). Using classroom assessment for effective learning and teaching. In C. McGee & D. Fraser (Ed.), *The professional practice of teaching (*pp. 160-184). Australia: Cengage Learning.

Hinde, E. R. (2004). School culture and change: An examination of the effects of school culture on the process of change. *Essay in Education, 12*, Retrieved from http://www.usca.edu.ezproxy.waikato.ac.nz/essays/vol122004/hinde.pdf

Hogg, L. (2011). Funds of knowledge: An investigation of coherence within the literature. *Teaching and Teacher Education, 27*(3), 666-667.

Hohepa, M., & Tangaere, A. R. (2001). Māori educational settings and touch. In A. Jones (Ed.), *Touchy subject: Teachers touching children* (pp. 50-60)*.* Dunedin, New Zealand: University of Otago.

Hollins, E. R. (2008). *Culture in school learning* (2nd ed.). New York, NY: Routledge.

Hollingsworth, S., Dybdahl, M., & Minarik, L. T. (1993). By chart and chance and passion: The importance of relational knowing in learning to teach. *Curriculum Inquiry, 23*(1), 5-35.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom.* New York, NY: Routledge.

Hourcade, J. J., & Bauwens, J. (2001). Cooperative teaching: The renewal of teachers. *The Clearing House, 74*(5), 242-247.

Hytten, K., & Adkins, A. (2001). Thinking through a pedagogy of whiteness. *Educational Theory, 51*(4), 433-450.

Huber, M. T. (2010). Caring for students: Pedagogy and professionalism in an age of anxiety. *Emotion, Space and Society*, *3*(2), 71-79.

Illich, I. (1971). *Deschooling society*. New York, NY: Harper & Row.

S. M. Intrator, S. M. (Ed.). (2002). *Stories of the courage to teach: Honoring the teacher's heart*. San Francisco, CA: Jossey-Bass.

Isenbarger, L., & Zembylas, M. (2006). The emotional labour of caring in teaching. *Teaching and Teacher Education, 22*(1), 120-134.

Jang, S-J. (2006). Research on the effects of team teaching upon two secondary school teachers. *Educational Research, 48*(2), 177-194.

Johnson, R. T. (2000). *Hands off! The disappearance of touch in the care of children.* New York, NY: Peter Lang.

Johnson, D. W., & Johnson, R. T. (1990). Social skills for successful group work. *Educational Leadership, 47*(4), 29 - 33.

Jones, A. (2003a). Touching children: Policy, social anxiety, and the 'safe' teacher. *Journal of Curriculum Theorizing, 19*(2), 103-116.

Jones, A. (2003b). The monster in the room: Safety, pleasure and early childhood education. *Contemporary Issues in Early Childhood, 4*(1), 235-250.

Jussim, L., & Harber, K. D. (2005). Teacher expectations and self-fulfilling prophecies: Knowns and unknowns, resolved and unresolved controversies. *Personality and Social Psychology, 9*(2), 131-155.

Kaur, B. (2012). Equity and social justice in teaching and teacher education. *Teaching and Teacher Education, 28*(4), 485-492.

Kazdin, A. E. (2003). *Research design in clinical psychology* (4th ed.). Boston, MA: Allyn & Bacon.

Kelchtermans, G. (2006). Teacher vulnerability: Understanding its moral and political roots. *Cambridge Journal of Education, 26*(3), 307-323.

Kerry, T. (2005). Towards a typology for conceptualising the roles of teaching assistants. *Educational Review, 57*(3), 373-384.

Kleining, G., & Witt, H. (2001). Discovery as basic methodology of qualitative and quantitative research. *Forum: Qualitative Social Research, 2*(1), art 16.

Kumashiro, K. K. (2000). Toward a theory of anti-oppressive education. *Review of Educational Research, 70*(1), 25-53.

Kushner, S., & Norris, N. (1980-81). Interpretation, negotiation and validity in naturalistic research. *Interchange, 11*(4), 26-36.

Kvale, S., & Brinkmann, S. (2009). *InterViews: Learning the craft of qualitative research interviewing* (2nd ed). Thousand Oaks, CA: Sage.

Labone, E. (2004). Teacher efficacy: Maturing the construct through research in alternative paradigms. *Teaching and Teacher Education, 20*(4), 341-359.

Ladson-Billings, G. (1992). Liberatory consequences of literacy: A case of culturally relevant instruction for African American students. *The Journal of Negro Education, 61*(3), 378-391.

Ladson-Billings, G. (1994). *The Dreamkeepers: Successful teachers of African American children.* San Francisco, CA: Jossey-Bass.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465-491.

Littky, D., & Grabelle, S. (2004). *The big picture: Education is everyone's business.* Alexandria, VA: Association for Supervision and Curriculum Development.

Lunenburg, F. C. (2011). Theorizing about curriculum: Conceptions and definitions. *International Journal of Scholarly Academic Intellectual Diversity, 13*(1), 1-6.

Macfarlane, A. (1997). The Hikairo Rationale: Teaching students with emotional

and behavioural difficulties. *Waikato Journal of Education, 3*, 153-168.

Macfarlane, A. H. (2000). Listening to culture: Māori principles and practices applied to support classroom management. *SET: Research Information for Teachers, 2,* pp. 23-28. Wellington, New Zealand: NZCER.

Macfarlane, A. H. (2004). *Kia hiwa ra! Listen to culture—Māori students' plea to educators.* Wellington, New Zealand: NZCER.

Macfarlane, A. H. (2007). *Discipline, democracy, and diversity: Working with students with behaviour difficulties.* Wellington, New Zealand: NZCER.

Macfarlane, A. H., Glynn, T., Cavanagh, T., & Bateman, S. (2007). Creating culturally safe schools for Māori students. *The Australian Journal of Indigenous Education, 36*, 65-76.

Maddux, J. E. (1995). *Self-efficacy, adaptation, and adjustment: Theory, research, and application.* New York, NY: Plenum.

Mahuika, R., Berryman, M., & Bishop, R. (2011). Issues of culture and assessment in New Zealand education pertaining to Māori students. *Assessment Matters, 3*, 183-198.

Mansell, H. L. (2009). *Collaborative partnerships: An investigation of co-construction in secondary classrooms.* Unpublished doctoral thesis. Hamilton, New Zealand: University of Waikato.

Marat, D. (2007). Students' and teachers' efficacy in use of learning strategies and achievement in mathematics. *Issues in Educational Research, 17*(2), 207-231.

Margolis, H., & McCabe, P. (2006). Improving self-efficacy and motivation: What to do, what to say. *Intervention in School and Clinic, 41*(4), 218-227.

Margrain, V., & Macfarlane, A. H. (Eds.). (2011). *Responsive pedagogy: Engaging restoratively with challenging behaviour.* Wellington, New Zealand: NZCER.

Massage New Zealand. (2012). *Miri miri (traditional Māori massage).* Retrieved from http://massagenewzealand.org.nz/answers/massage-techniques/

May, S., Hill, R., & Tiakiwai, S. (2004). *Bilingual/Immersion education: Indicators of good practice.* Final report to the Ministry of Education. Wilf Malcolm Institute of Educational Research. School of Education, University of Waikato. Wellington, New Zealand: Ministry of Education.

McAllister, G., & Irvine, J. J. (2000). Cross cultural competency and multicultural teacher education. *Review of Educational Research, 70*(1), 3-24.

McCombs, R. C., & Gay, J. (1998). Effects of race, class, and IQ information on social judgments of parochial grade school teachers. *Journal of Social Psychology, 128*(5), 647-652.

McGee, C. (1997). *Teachers and curriculum decision making.* Palmerston North, New Zealand: Dunmore.

McGee, C. (2012). Teachers and curriculum decisions. In C. McGee & D. Fraser, *The professional practice of teaching* (4th ed) (pp. 76-96). South Melbourne, Australia: Cengage.

McKinley, S. (2000). *Māori parents and education: Ko ngā mātua Māori me te mātauranga.* Wellington, New Zealand: NZCER.

McWilliam. E., & Jones, A. (2005). An unprotected species? On teachers as risky subjects. *British Educational Research Journal, 31*(1), 109-120.

Mead, H. M. (2003). *Tikanga Māori: Living by Māori values.* Wellington, New Zealand: Huia.

Mercado, C. (2001). The learner: "Race", "ethnicity", and linguistic differences. In V. Richardson (Ed.), *Handbook of research on teaching* (pp. 668-694). Washington, DC: American Educational Research Association.

Merriam, S. B. (1998). *Qualitative research and case study applications in education.* San Francisco, CA: Jossey Bass.

Metge, J. (1986). *In and out of touch: Whakamaa in cross cultural context.* Wellington, New Zealand: Victoria University.

Metge, J. (1990). *Te kohao o te ngira. Culture and learning: Education for a multicultural society.* Wellington, New Zealand: Ministry of Education.

Michael, S. (2005). The promise of appreciative inquiry as an interview tool for field research. *Development in Practice*, *15*(2), 222–230.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Newbury Park, CA: Sage.

Miller, J. P. (2006). *Educating for wisdom and compassion: Creating conditions for timeless learning.* Thousand Oaks, CA: Sage.

Milner, H. R. (2005). Stability and change in U.S. prospective teachers' beliefs and decisions about diversity and learning to teach. *Teaching and Teacher Education, 21*(1), 767-786.

Milner, H. R. (2006). Classroom management in urban classrooms. In C. M. Evertson & C. S. Weinstein (Eds.), *Handbook of classroom management: Research, practice, and contemporary issues* (pp. 491-522). Mahawah, NJ: Lawrence Erlbaum Associates.

Ministry of Education. (2007). *The New Zealand Curriculum for English-medium teaching and learning in years 1-13.* Wellington, New Zealand: Learning Media.

Ministry of Education. (2008). *Ka Hikitia—Managing for success: The Māori education strategy 2008-2012.* Wellington, New Zealand: Ministry of Education.

Ministry of Education. (2009a). *Te aho arataki marau mō te ako i te reo Māori— Kura auraki: Curriculum guidelines for teaching and learning te reo Māori in English-medium schools: Years 1-13.* Wellington, New Zealand: Learning Media.

Ministry of Education. (2011, May). *Statement of Intent: Ministry of Education Statement of intent 2011/12-2016/17.* Wellington, New Zealand: Ministry of Education.

Ministry of Education. (2011, December). *Briefing to the Incoming Minister of Education.* Retrieved from http://www.minedu.govt.nz/theMinistry/PolicyAndStrategy/~/media/MinEdu/Files/TheMinistry/PolicyAndStrategy/EducationBIM2011.pdf

Ministry of Education. (2011a). *Ko te whārangi takotoranga ārunga, ā te Tāhuhu o te Mātauranga, te matekitenga: Ministry of Education Position Paper: Assessment [Schooling Sector].* Wellington, New Zealand: Learning Media.

Ministry of Education. (2011b). *Tātaiako: Cultural competencies for teachers of Māori learners.* Wellington, New Zealand: Ministry of Education.

Ministry of Education. (2012a). *Māori language and culture in the school.* Wellington, New Zealand: Ministry of Education.

Ministry of Education. (2012b). *Young people engaged in learning.* Retrieved from

http://www.minedu.govt.nz/theMinistry/PolicyAndStrategy/KaHikitia/Strategy
Overview/StrategyFocusAreas/YoungPeopleEngagedinLearning.aspx

Ministry of Education. (2012c). *What is our school like?: A checklist for analysing a school's culture.* Retrieved from http://www.educationalleaders.govt.nz/Culture/Understanding-school-cultures/What-is-our-School-Culture-Like-A-Checklist-for-Analysing-a-School-s-Culture

Ministry of Education. (2012d). *National Standards.* Retrieved from http://www.minedu.govt.nz/theMinistry/EducationInitiatives/NationalStandards.aspx

Ministry of Health. (2004). *Guidelines for cultural assessment—Māori, under the Intellectual Disability (Compulsory Care and Rehabilitation) Act 2003.* Wellington, New Zealand: Ministry of Health.

Mitchell, L., Cameron, M., & Wylie, C. (2002). *Sustaining school improvement—Ten primary schools' journeys.* Wellington, New Zealand: NZCER.

Moll, L. C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory into Practice, XXXI*(2), 132-141.

Morgan, J., Ashbaker, B., & Forbush, D. (1998). Strengthening the teaching team: Teachers and paraprofessionals learning together. *Support for Learning, 13*(3), 115-117.

Morrison, K. A., Robbins, H. H., & Rose, D. G. (2008). Operationalizing culturally relevant pedagogy: A synthesis of classroom-based research. *Equity and Excellence in Education, 41*(4), 433-452.

Murawski, W. W. (2005). Addressing diverse needs through co-teaching: Take baby steps! *Kappa Delta Pi, 41*(2), 77-82.

Nash, R. (2003a, July). *Is equality of educational opportunity still a valid aspiration?* Paper presented at the Quality Public Education Coalition Conference, Palmerston North, New Zealand.

Nash, R. (2003b). Inequality/difference in New Zealand education: Social reproduction and the cognitive habitus. *International Studies in Sociology of Education, 13*(2), 171-191.

Nash, R. (2005). Cognitive habitus and collective intelligence: Concepts for the explanation of inequality of educational opportunity. *Journal of Education Policy, 20*(1), 3-21.

Neill, A. S. (1968). *Summerhill.* Hammondsworth, UK: Penguin.

New Zealand Teachers Council. (2012). *Tātaiako - cultural competencies for teachers of Māori learners: A resource for use with the Graduating Teacher Standards and Registered Teacher Criteria.* Wellington, New Zealand: New Zealand Teachers Council.

New Zealand Teachers Council. (2009). *Registered Teacher Criteria.* Wellington, New Zealand: New Zealand Teachers Council. Retrieved from www.teacherscouncil.govt.nz/rtc/rtc.stm

Nieto, S. (1996). *Affirming diversity: The sociopolitical context of multicultural education* (2nd ed.). White Plains, NY: Longman.

Nieto, S. (2002). *Language, culture and teaching: Critical perspectives for a new century.* Mahwah, NJ: Lawrence Erlbaum Associates.

Nieto, S. (2004). *Affirming diversity: The sociopolitical context of multicultural education* (4th ed). Boston, MA: Pearson Education.

Nieto, S. (2008). Culture and education. In G. D. Fenstermacher (Ed.), *Yearbook of the National Society for the Study of Education,107*(1), pp. 127-142.

Nieto, S., & Bode, P. (2012). *Affirming diversity: The sociopolitical context of multicultural education* (6th ed.). Boston, MA: Pearson Education.

Noddings, N. (2001). The caring teacher. In V. Richardson (ED.), *Handbook of research on teaching* (4th ed.) (pp. 99-105). New York, NY: Macmillan.

Noddings, N. (2003). *Happiness and education*. New York, NY: Cambridge University.

Noddings, N. (2005). *The challenge to care in schools: An alternative approach to education.* New York, NY: Teachers College Press.

Nuthall, G. A. (2004). Project on learning. Retrieved from http://www.nuthalltrust.org.nz/project.shtml

Nuthall, G. A., & Alton-Lee, A.G. (1997). *Student learning in the classroom: Understanding learning and teaching project 3*. Report to the Ministry of Education. Wellington: Ministry of Education.

NZEI (2006a). *Māori teacher supply.* Report to the Annual Meeting of the New Zealand Educational Institute.

NZEI (2006b). *Guidelines: Physical contact with children.* Wellington, New Zealand: New Zealand Educational Institute. Retrieved from http://www.nzei.org.nz/site/nzeite/files/primary%20teachers/GuidelinesPhysical.pdf

Oakley, A. (1982). Interviewing women: A contradiction in terms. In H. Roberts (Ed.), *Doing feminist research* (pp. 30-61). London, UK: Routledge (reprinted 1990).

Openshaw, R. (2007). *Evaluation of the Te Kōtahitanga —Phase 3.* Report for the New Zealand Post Primary Teachers' Association. Wellington, New Zealand: NZPPTA.

Oppenheimer, S. (2006). *Heaven on earth: A handbook for parents of young children*. Great Barrington, MA: Steiner Books.

Pajares, F. (1996). Self-efficacy beliefs in academic settings. *Review of Educational Research, 66*(4), 543-578.

Palardy, J. (1969). What teachers believe—what children achieve. *The Elementary School Journal, 69*(7), 370-374.

Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life.* New York, NY: Jossey Bass.

Patton, M. (1990). *Qualitative evaluation and research methods*. Beverly Hills, CA: Sage.

Patton, M. (2002). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage.

Penetito, W. (2004). Research and context for a theory of Māori schooling. In F. E. Jandt, (Ed.), *Intercultural communication: A global reader* (pp. 173-189). Thousand Oaks, CA: Sage.

Penetito, W. (2010). *What's Māori about Māori education?: The struggle for a meaningful context.* Wellington, New Zealand: Victoria University.

Perdue, V. P., & Connor, J. M. (1978). Patterns of touch between preschool children and male and female teachers. *Child Development, 49*(4), 1258-1262.

Pere, R. R. (1982). *Ako: Concepts and learning in the Māori tradition. Working Paper No. 17.* Hamilton, New Zealand: University of Waikato.

Petrie, P. (2005). Schools and support staff: Applying the European pedagogic model. *Support for Learning, 20*(4), 176-180.

Phillips, G., McNaughton, S., & MacDonald, S. (2001). *Picking up the pace: Report for the Ministry of Education*. Wellington, New Zealand: Ministry of Education.

Phillips, G., McNaughton, S., & MacDonald, S. (2002). *Picking up the pace: Effective literary interventions for accelerated progress over the transition into decile 1 schools*. Wellington, New Zealand: Ministry of Education.

Phuntsog, N. (2001). Culturally responsive teaching: What do selected United States elementary school teachers think? *Intercultural Education, 12*(1), 51-64.

Piper, H., & Smith, H. (2003). 'Touch' in educational and child care settings: Dilemmas and responses. *British Educational Research Journal, 29*(6), 879-894.

Piper, H., Powell, J., & Smith, H. (2006). Parent, professionals, and paranoia. *Journal of Social Work, 6*(2), 151-167.

Piper, H., & Stronach, I. (2008). *Don't touch: The educational story of a panic.* New York, NY: Routledge.

Polkinghorne, D. E. (2007). Validity issues in narrative research. *Qualitative Inquiry, X*(X), 1-16.

Postman, N. (1979). *Teaching as a conserving activity*. New York, NY: Delacorte Press.

Potter, N., & Carew, A. (2001). *Looking forward to teaching: A team approach to teaching in years 9 and 10.* Wellington, New Zealand: NZCER.

Power, N. (2009). *To touch or not to touch. Male primary school teachers' experiences of touch: A hermeneutic phenomenological study.* Unpublished Masters thesis, Auckland, New Zealand: AUT University.

Raider-Roth, M. B. (2005). *Trusting what you know: The high stakes of classroom relationships.* San Francisco, CA: Jossey-Bass.

Rata, E. (2008, February). *Keynote speech.* Presented at Team Solutions' Annual Conference, Waipuna Conference Centre, Auckland, New Zealand.

Rewi, T. (2011). Māori teaching pedagogies. Where to from here? In P. Whitinui, (Ed.). (2011). *Kia tangi te tītī. Permission to speak: Successful schooling for Māori students in the 21st century*. Wellington, New Zealand: NZCER.

Rice, P., & Ezzy, D. (1999). *Qualitative research methods: A health focus.* Melbourne, Australia: Oxford University.

Richardson, E. S. (1972). *In the early world.* Wellington, New Zealand: New Zealand Council for Educational Research Press.

Roberts, H. (Ed.). (1990). *Doing feminist research.* London, NY: Routledge & Kegan Paul.

Robertson, J., & Allan, R. (1999). Teachers working in isolation? Enhancing professional conversations. *SET: Research Information for Teachers, 2,* pp. 1-4, Wellington, New Zealand: NZCER Press.

Ross, J. A. (1998). The antecedents and consequences of teacher efficacy. In J. Brophy (Ed.), *Advances in research on teaching* (Vol. 7, pp. 49-74). Greenwich, CT: JAI.

Roth, W-M., & Tobin, K. (2004). Coteaching: From praxis to theory. *Teachers and Teaching: Theory and Practice, 10*(2), 161-180.

Rubie-Davies, C. M. (2006). Teacher expectations and student self-perceptions: Exploring relationships. *Psychology in the Schools, 43*(5), 537-552.

Rubie-Davies, C. M. (2007). Classroom interactions: Exploring the practices of high- and low-expectation teachers. *British Journal of Educational Psychology, 77*(2), 289-306.

Rubie-Davies, C. M. (2010). Teacher expectations and perceptions of student attributes: Is there a relationship? *British Journal of Educational Psychology, 80*(3), 121-135.

Rubie-Davies, C. M., Hattie, J., & Hamilton, R. (2006). Expecting the best for students: Teacher expectations and academic outcomes. *British Journal of Educational Psychology, 76*(1), 429-444.

Rubin, H. J., & Rubin, I. S. (2012). *Qualitative interviewing: The art of hearing data* (3rd ed.). Thousand Oaks, CA: Sage.

Rutherford, G. (2008). *Different ways of knowing? Understanding disabled students' and teacher aides' school experiences within a context of relational social justice.* Unpublished doctoral thesis, University of Otago, Dunedin, New Zealand.

Ryan, W. (1972/1976). *Blaming the victim.* New York, NY: Vintage Books.

Ryan, R. M., & Deci, E. L. (2000). Intrinsic and extrinsic motivations: Classic definitions and new directions. *Contemporary Educational Psychology, 25*(1), 54-67.

Said, E. W. (1994). *Orientalism.* New York, NY: Vintage Books.

Schön, D. A. (1983). *The reflective practitioner: How professionals think in action.* New York, NY: Basic Books.

Schunk, D. H., & Carbonari, J. P. (1984). Self-efficacy models. In J. D. Matarazzo, S. M. Weiss, J. A. Herd, N. E. Miller, & S. M. Weiss (Eds.), *Behavioral health* (pp. 230-247). New York, NY: Wiley.

Scrivener, S. (2000). Reflection in, and on, action and practice in creative-production doctoral projects in art and design. The foundations of practice-based research. *Working papers in art & design. (1).* University of Hertfordshire. Centre for Research into Practice. Retrieved from http://www.herts.ac.uk/artdes/research/papers/wpades/vol1/scrivener2.html

Shields, C. M. (2004). Dialogic leadership for social justice: Overcoming pathologies of silence. *Educational Administration Quarterly, 40*(1), 109-132.

Shields, C. M., Bishop, R., & Mazawi, A. E. (2005). *Pathologizing practices: The impact of deficit thinking on education.* New York, NY: Peter Lang.

Shopes, L. (2011). Oral history. In N. K. Denzin & Y. S. Lincoln, (Eds), *The Sage handbook of qualitative research* (pp. 451-466). Los Angeles, CA: Sage.

Shulman, L. S. (1986). Those who understand: Knowledge and growth in teaching. *Educational Researcher, 15*(2), 4-14.

Silverman, D. (2001). *Interpreting qualitative data: Methods for analysing talk, text and interaction* (2nd ed). London, UK: Sage.

Silverman, D. (2006). *Interpreting qualitative data: Methods for analysing talk, text and interaction* (3rd ed.). London, UK: Sage.

Siwatu, K. O. (2007). Preservice teachers' culturally responsive teaching self-efficacy and outcome expectancy beliefs. *Teaching and Teacher Education, 23*(7), 1086-1101.

Siwatu, K. O. (2011). Preservice teachers' culturally responsive teaching self-efficacy forming experiences. *The Journal of Educational Research, 104*(5), 360-369.

Sleeter, C., & Cornbleth, C. (Eds.). (2011). *Teaching with vision: Culturally responsive teaching in standards-based classrooms*. New York, NY: Teachers College.

Sleeter, C., & Delgado Bernal, D. (2004). Critical pedagogy, critical race theory, and antiracist education: Implications for multicultural education. In J. A. Banks & C.M. Banks (Eds), *The handbook of research on multicultural education* (pp. 240-258). New York, NY: Macmillan.

Sleeter, C. E., & Grant, C.A. (1999). *Making choices for multicultural education: Five approaches to race, class and gender*. Upper Saddle River, NJ: Merrill Prentice Hall.

Sleeter, C. E., & Grant, C. A. (2007). *Making choices for multicultural education: Five approaches to race, class, and gender* (5th ed.). Hoboken, NJ: John Wiley & Sons.

Smith, L. (2003). *Decolonizing methodologies: Research and indigenous people*. Dunedin, New Zealand: University of Otago.

Snook, I. (2003). *The ethical teacher.* Palmerston North, New Zealand: Dunmore.

Snook, I., O'Neill, J., Clark, J., O'Neill, A-M., & Openshaw, R. (2009). Invisible learnings? A commentary on John Hattie's book: Visible Learning: A synthesis of over 800 meta-analyses relating to achievement. *New Zealand Journal of Educational Studies, 44*(1), 93-106.

Solorzano, D. G., & Yosso, T. J. (2001). From racial stereotyping and deficit discourse toward a critical race theory in teacher education. *Multicultural Education, 9*(1), 2-8.

Spindler, G., & Spindler, L. (1997). *Pathways to cultural awareness: Cultural therapy with teachers and students.* Thousand Oaks, CA: Corwin Press.

Stake, R. (1995). *The art of case study research.* Thousand Oaks, CA: Sage.

Stake, R. (2005). Qualitative case studies. In N. K. Denzin & Y. S. Lincoln, (Eds), *The Sage handbook of qualitative research* (pp. 443-466). Thousand Oaks, CA: Sage.

Statistics New Zealand. (2010, April). National ethnic population projections 2006 base-2026 update). Retrieved from http://www.stats.govt.nz/browse_for_stats/population/estimates_and_projectio ns/NationalEthnicPopulationProjections_HOTP2006-26.aspx)

Stoll, L. (2000). School culture. *SET: Research Information for Teachers, 3,* 9-14.

Strauss, A., & Corbin, J. (1998). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (2nd ed.). Thousand Oaks, CA: Sage.

Suter, W. N. (2012). *Introduction to educational research: A critical thinking approach.* Thousand Oaks, CA: Sage.

TeachNZ. (2012). *Thinking of teaching?* Retrieved from http://www.teachnz.govt.nz/thinking-of-teaching/maori-and-education

Thabane, L., Ma, J., Chu, R., Cheng, J., Ismaila, A., Rios, L. P., Robson, R., Thabane, M., Giangregorio, L., & Goldsmith, C. H. (2010). A tutorial on pilot studies: The what, why and how. *BMC: Medical Research Methodology, 10*(1), 1-10.

Thousand, J. S., Villa, R. A., & Nevin, A. I. (2006). The many faces of collaborative planning and teaching. *Theory into Practice, 45*(3), 239-248.

Thrupp, M. (2008, April). *Secondary teaching, social contexts and the lingering politics of blame.* Keynote address to the New Zealand Post Primary Teachers' Association Professional Conference, Auckland, New Zealand.

Timperley, H. S., & Robinson, V. M. L. (2001). Achieving school improvement through challenging and changing teachers' schema. *Journal of Educational Change, 2*(4), 281-300.

Timperley, H. S., Phillips, G., & Wiseman, J. (2003). *The sustainability of professional development literacy: Part One: Changing and sustaining teachers' expectations through professional development in literacy.* Wellington, New Zealand: Ministry of Education.

Tom, A. R. (1984). *Teaching as a moral craft.* New York, NY: Longman.

Tom, A. R. (1997). *Redesigning teacher education.* Albany, NY: Suny.

Tomlinson, C.A., & Eidson, C. C. (2003). *Differentiation in practice: A resource for differentiating curriculum, grades K-5.* Alexandria, VA: Association for Supervision and Curriculum Development.

Tucker, C. M., Porter, T., Reinke, W. M., Herman, K. C., Ivery, P. D., Mack, C. E., & Jackson, E. S. (2005). Promoting teacher efficacy for working with culturally diverse students. *Preventing School Failure: Alternative Education for Children and Youth, 50*(1), 29-34.

Tuckman, B. W. (1999). *Conducting educational research* (5th ed.). Orlando, FI: Harcourt Brace College.

Uitto, M. (2012). 'Behind every profession is a person': Students' written memories of their own teacher-student relationships. *Teaching and Teacher Education, 28*(2), 293-301.

University of Auckland. (2012). Teacher expectation project (TEP). Retrieved from http://www.education.auckland.ac.nz/uoa/teacher-expectation

van Manen, M. (1991). *The tact of teaching: The meaning of pedagogical thoughtfulness.* New York, NY: State University of New York.

van Manen, M. (2002). Researching the experience of pedagogy. *Education Canada, 42*(3), 24-28.

van Tartwijk, J., den Brok, P., Veldman, I., & Wubbels, T. (2009). *Teachers' practical knowledge about classroom management in multicultural classrooms, Teaching and Teacher Education, 25*(3), 453–460.

Villegas, A. M. (1991). *Culturally responsive pedagogy for the 1990s and beyond (Trends and Issues Paper, No 6).* Washington, DC: ERIC Clearinghouse on Teacher Education.

Villegas, A. M. (1997). Increasing the racial and ethnic diversity of the U.S. teaching force. In B. J. Biddle, T. L. Good, & I. F. Goodson (Eds), *International handbook of teacher and teaching (pp. 267-302).* Netherlands: Kluwer Publishers.

Villegas, A. M., & Irvine, J. J. (2010). Diversifying the teaching force: An examination of major arguments. *Urban Review: Issues and Ideas in Public Education, 42*(3), 175-192.

Villegas, A. M., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, 53(1), 20-32.

Walker, R. (2008, December). *The philosophy of Te Whatu Pokeka: Kaupapa Māori assessment and learning exemplars.* Paper presented to the 7th World Indigenous People's Conference, Melbourne, Australia.

Waller, W. (1974). *The sociology of teaching.* New York, NY: John Wiley & Sons.

Walshe, J A., & Sattes, B. D. (2005). *Quality questioning: Research-based practice to engage every learner.* Thousand Oaks, CA: Sage.

Washington, V. (1982). Racial differences in teacher perceptions of first and fourth grade pupils on selected characteristics. *Journal of Negro Education, 51*(1), 60-72.

Weiner, B. (1979). A theory of motivation for some classroom experiences. *Journal of Educational Psychology, 71*(1), 3-25.

Weiner, B. (1992). *Human motivation: Metaphors, theories, and research.* Newbury Park, CA: Sage.

Weiner, L. (2003). Why is classroom management so vexing to urban teachers? *Theory into Practice, 42*(4), 305-312.

Weiner, L. (2006). Challenging deficit thinking. *Educational Leadership, 64*(1), 42-45.

Weinstein, C. S., Tomlinson-Clarke, S., & Curran, M. (2004). Toward a conception of culturally responsive classroom management. *Journal of Teacher Education, 55*(1), 25-38.

Weinstein, R. H., Gregory, A., & Strambler, M. J. (2004). Intractable self-fulfilling prophecies. *American Psychologist, 59*(6), 511-520.

Wellington, J. (2000). *Educational research: Contemporary issues and practical approaches.* London, UK: Continuum.

Wilson, V., Schlappe, U., & Davidson, J. (2000, October). *More than 'an extra pair of hands'? Evaluation of the Classroom Assistants Initiative* (Research Report for the SCRE Centre). Glasgow, UK: University of Glasgow.

Woolfolk Hoy, A. (2003-2004). *Self efficacy in college teaching. Essays on teaching excellence, 15*(7), Retrieved from http://serc.carleton.edu/resources/37513.html

Woolfson, R. C., & Truswell, E. (2005). Do classroom assistants work? *Educational Research, 47*(1), 2005, 63–75.

Yates, R. (2012). Managing learning environments. In C. McGee & D. Fraser (Eds.), *The professional practice of teaching* (pp. 118-136). Australia: Cengage Learning.

Yin, R. K. (2003). *Case study research: Design and methods* (3rd ed.). Thousand Oaks, CA: Sage.

Young, L. (2002). An experiment with truth: One teacher's path. In S. M. Intrator (Ed.), *Stories of the courage to teach: Honoring the teacher's heart* (pp. 29-33). San Francisco, CA: Jossey-Bass.

Zeichner, K. M. (1993). *Educating teachers for cultural diversity* (NCRTL Special Report). East Lansing, MI: Michigan State University.

GLOSSARY OF MĀORI TERMS

Note: the definitions included here relate to the use of the terms within this thesis. Other definitions exist for other contexts.

ako	learn, teach
akonga	learner(s), student(s)
ao	world
Aotearoa	Māori name for New Zealand
aroha	love, to love, to sympathise
awhi	embrace, draw close
e noho	sit down
haere	come, go, leave
haere mai	come here
haka	vigorous posture dance with chant
hāngi	means of cooking food in earth oven, the food/meal thereof
harakeke	New Zealand flax
harirū	shaking hands in greeting
he	a
hongi	the act of pressing of noses in greeting to share the essence or breath of one-ness
huri mai	turn towards me
i roto i	in
iwi	tribe, people
Ka Hikitia	title of New Zealand Ministry of Education's Māori Education Strategy 2008 – 2012. Literally 'be lifted up'.
ka pai	that's good
kaiako	teacher
kanohi	face
karakia	prayer, church service
karanga	call, the call by a senior woman that invites visitors to enter on to the marae
kaua	don't
kaumātua	elder, senior man
kaupapa	topic, rule, underlying idea
kaupapa Māori	as in kura kaupapa Māori—school that is underpinned by Māori ways of doing things, including language
kawa	protocol, practice, ceremony
ki	to
kia	be, so that (as in *kia tupato*—be careful)
kia ora	hello, thank you, go well, be well
kitea	past tense of *kite*, to see
kōhanga reo	Māori language early childhood education settings
kōrero	speak, speech
koroua	senior man
kōtahitanga	one-ness, unity
kōura	freshwater crayfish

kūaha	door
kupu	word
kura	school
kura kaupapa Māori	immersion schools where teaching is in the Māori language
kura-a-iwi Māori	medium schooling
mahi	work; to work, do or make
mai	towards someone speaking, from
mana	influence, standing
manaaki	to host, look after, show kindness
manaakitanga	caring (gerundive use of *manaaki*)
matua	parent, uncle (also used with a teacher's name as a form of address)
marae	enclosed space at front of a meeting house, used as a formal meeting place
Māori	indigenous people of Aotearoa
mirimiri	massage
mokopuna	grandchild/grandchildren
ngā	the (plural)
ngākau	heart (as in feelings/emotions)
nikau	a type of palm tree
noho	sit
o	of
Pākehā	term used to describe New Zealanders of European descent (largely British and Irish)
Parihaka	a settlement in Taranaki, New Zealand, where two visionary Māori leaders were based who promoted resistance through non-violent action.
piko	bend
piupiu	skirt-like garment made of flax
pōwhiri	formal ceremony of welcome, usually on a marae
puna kōhungahunga	Māori medium early childcare centre
rākau	stick, tree
raruraru	trouble(s)
reo	language
takahia	trample (literally or metaphorically)
tamariki	children
tāngata	person, man (plural *tāngata*)
tangata whenua	local people (literally people of the land)
tangi	to weep, also used as an abbreviation of *tangihanga*
tangihanga	events surrounding bereavement, mourning, honouring and burial of a deceased person
taniwha	water monster, chief
taniwharau	one hundred chiefs/*taniwha* (*rau* = 100)
taonga	treasure, valued thing
tapu	sacred, forbidden
taringa	ear
Tātaiako	NZ Ministry of Education and NZ Teachers Council resource explaining competencies teachers need to

	develop so they can help Māori learners achieve educationally as Māori. Literally 'measure teaching'.
tauiwi	foreigner, immigrant
tautoko	to support or agree
te	the
Te Kete Ipurangi (TKI)	New Zealand Ministry of Education's online 'knowledge basket'—a bilingual education portal providing resources for teachers, school managers, and the wider education community. Literally *kete*—kit or basket; *ipurangi*—organised container/storage space.
Te Kōtahitanga	in this context, New Zealand Ministry of Education research and development project led by Prof R Bishop
te reo Māori	the Māori language
Te Toi Huarewa	a New Zealand Ministry of Education research project and subsequent publication which looks at effective teaching and learning strategies, and effective teaching materials for improving the reading and writing in te reo Māori of students aged five to nine in Māori-medium education.
tikanga	custom, correct way of doing things
tino	very
tīpuna	ancestors
Tiriti o Waitangi	The Treaty of Waitangi, signed in 1940 by Māori and the Crown, is Aotearoa-New Zealand's founding document.
titiro	to look
toa	champion, brave, warrior
tuakana-teina	older-younger, used in learning contexts where the older child teaches the younger
tūpato	careful, cautious
turituri	be quiet (don't make a noise)
wāhanga	section or part of something
wairua	spirit, inner being
whāea	mother, aunt (also used with a teacher's name as a form of address)
whakamā	shy, ashamed
whakarongo	listen
whare	house, building
whānau	family (extended and nuclear family)
whanaungatanga	relationship, sense of family connection (gerundive use of *whānau*)

APPENDICES

Interview guide questions for children

Catherine Lang   Phone +64 7 8384466 ext 7836
Primary Practicum Coordinator   Fax +64 7 8384555
Primary Teaching Practice Office
Centre for Teacher Education   Email cmlang@waikato.ac.nz
School of Education
Te Kura Toi Tangata   www.waikato.ac.nz/education
The University of Waikato
Private Bag 3105   mobile 027 24 84 884
Hamilton, New Zealand   home 07 8295 909

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

EFFECTIVE PAKEHA PRIMARY TEACHERS
AND THE ENGAGEMENT OF MAORI CHILDREN

Interview questions for children

What sorts of things do you like about school?

What sorts of things do you want to learn about at school?

What sorts of things help you get on well at school?

What sorts of things stop you getting on well at school?

What do good teachers do?

Tell me about your teacher.

If you were a teacher, how would you try to be/what would you be like?

Are there any other things you'd like to tell me, about what helps you at school or about good teachers?

Catherine Lang
Primary Practicum Coordinator
Primary Teaching Practice Office
Centre for Teacher Education
School of Education
Te Kura Toi Tangata
The University of Waikato
Private Bag 3105
Hamilton, New Zealand

Phone +64 7 8384466 ext 7836
Fax +64 7 8384555

Email cmlang@waikato.ac.nz

www.waikato.ac.nz/education

mobile 027 24 84 884
home 07 8295 909

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

EFFECTIVE PAKEHA PRIMARY TEACHERS
AND THE ENGAGEMENT OF MAORI CHILDREN

Interview questions for student participants

What sorts of things do you like about school?

What sorts of things do you want to learn about at school?

What sorts of things help you get on well at school?

What sorts of things stop you getting on well at school?

What do effective teachers do?

Tell me about your teacher.

If you were a teacher, how would you try to be/what would you be like?

Are there any other things you'd like to tell me, about what helps you at school or about effective teachers?

Catherine Lang
Primary Practicum Coordinator
Primary Teaching Practice Office
Centre for Teacher Education
School of Education
Te Kura Toi Tangata
The University of Waikato
Private Bag 3105
Hamilton, New Zealand

Phone +64 7 8384466 ext 7836
Fax +64 7 8384555

Email cmlang@waikato.ac.nz

www.waikato.ac.nz/education

mobile 027 24 84 884
home 07 8295 909

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

EFFECTIVE PAKEHA PRIMARY TEACHERS
AND THE ENGAGEMENT OF MAORI CHILDREN

Interview questions - parents

1.   What sorts of things does your child like about school?

2.   What sorts of things do you want your child to learn about at school?

3.   What sorts of things help your child get on well at school?

4.   What sorts of things stop your child getting on well at school?

5.   What do effective teachers do?

6.   Tell me about your child's teacher.

7.   Are there any other things you'd like to tell me, about your child at school or about effective teachers?

Catherine Lang   Phone +64 7 8384466 ext 7836
Primary Practicum Coordinator   Fax +64 7 8384555
Primary Teaching Practice Office
Centre for Teacher Education   Email cmlang@waikato.ac.nz
School of Education
Te Kura Toi Tangata   www.waikato.ac.nz/education
The University of Waikato
Private Bag 3105   mobile 027 24 84 884
Hamilton, New Zealand   home 07 8295 909

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

EFFECTIVE PAKEHA PRIMARY TEACHERS
AND THE ENGAGEMENT OF MAORI CHILDREN

Interview questions for teachers

Kia ora

If you are willing to be interviewed, these are the kinds of questions I will ask you, so you can have a think about them beforehand. I have left spaces between each one in case you want to jot down some reminder notes for yourself, prior to the interview. I may not end up asking all the questions specifically, nor in the order they appear here - sometimes you'll give an answer to a question when you are answering another.

I would like to tape record the interview, as long as you feel comfortable with that. It makes it easier for us to talk naturally, rather than having to stop and write notes. However I am happy to take written notes instead if that is what you prefer. If you agree to having the interview taped, it will be transcribed and I will give you a copy of the transcript so that you can identify if there are any parts you would like deleted. I will not be using any material in my thesis that would enable you to be identified.

Questions

1.   Tell me a bit about the kinds of children there are in your class.

2.   Tell about what happens in a typical day in your class.

3.   Māori children appear to be enjoying school and succeeding in your class - what do you think the reasons for this are?

4. Are there things that you have consciously thought about (and maybe read about), related to Māori children's achievement in school, that have influenced the way you teach and manage your classroom?

5. Have there been any particular people or events in your life that have influenced the way you teach and manage your classroom?

6. What was your thinking/knowledge about Māori children's achievement in school before you went to teachers college/university? Has it changed since then?

7. Tell me about your own cultural and social class background. How did you find out about it? How does this fit with your beliefs about teaching and about success in school for Māori children?

8. Is the way you teach and manage your classroom different or similar to other teachers in your school?

9. Tell me about how you decide what curriculum content to cover with your class.

10. How do you choose the resources you use in the classroom?

11. How did you decide on the current physical layout for the classroom?

12. What ways are other adults involved in your classroom? How was this decided?

13. What do you find are the most helpful ways, for you, to reflect on your teaching?

14. Are there any other things that you would like to tell me about that could be relevant to this research?

Catherine's story

As I indicated in Chapter 1, the relational nature of this thesis, wherein the teacher participants have revealed themselves as teachers and as people, means that reciprocity on my part is appropriate.   What follows is my 'ongoing and lived storyline' (Harré & Lagenhove, 1999, p. 21).

I grew up in the Waikato, at Tauwhare, by the side of Pukemoremore maunga. My parents farmed Karokaro block C and my mother was a teacher at Ngāti Haua and Tauwhare Schools. My parents were very involved in the community, local and national politics (of a conservative kind), and interested in New Zealand history, and from them I learned about participating in and giving to your community, and about 'having a say' about things that you believe in.

At that time, secondary schools had a week longer for the August school holidays than primary schools, and I spent that extra week each year at Ngāti Haua School (originally a Native School) helping in Iria Whiu's junior classroom.

I went to Hamilton Teachers College from the sixth form at Hamilton Girls High School, and completed a Diploma of Teaching and Bachelor of Education in English and Education, with a smattering of Māori, sociology and politics papers. I became involved in student politics, flatted with people involved in producing the student newspaper, and became the paper's advertising manager.

My time at Teachers College coincided with the period of radical ideas around de-schooling (for instance Illich, 1971), alternative schooling such as Tamariki and Four Avenues in New Zealand and Summerhill in England (Neill, 1968) and learner-centred education. Books such as *Summerhill*, Sylvia Ashton-Warner's *Teacher* (1980) and Elwyn Richardson's (1972) *In the early world*, were compulsory texts. We were fortunate to be taught by significant figures in te ao Māori, such as Tīmoti Kāretu, John Rangihau, Te Wharehuia Milroy, and Atihana Johns.

A misapprehension I was under when I left teachers college was to have a profound influence on the shape and course of my career. I left Hamilton Teacher's College thinking that te reo Māori was a compulsory curriculum area. In my second year of teaching, I was appointed to an urban school with a significant proportion of Māori pupils, and although I had not included te reo Māori in my programme during my first year of teaching in a rural school, I knew I should do something about teaching te reo in this new context. I was uncertain where to start, so asked the advice of one of my colleagues, and that began a thirty-year friendship with Pare Kana, with whom I was to teach again later in my career, and with whose husband, Fred Kana, I was also to teach.

Things my mother had talked about in regard to her teaching at Ngāti Haua School stuck with me. One of these was her view that many of the 'new' Ready to Read books for junior classes were not relevant to the Māori children who made up her class. These books contained stories such as one about a Pākehā

father getting up in the morning and shaving, putting on a shirt and tie and going to work (red books, *Early in the morning*). My mother said "These are rural kids whose fathers work on farms or drive trucks and bulldozers. Their fathers don't have a shave in the morning or wear a white shirt to work". She developed small hand-made books with the children, about things in their immediate environment and experience, such as the topdressing plane spreading fertiliser on paddocks by the school, or a visit to the creek to catch koura. This was my first exposure to ideas about learner-centredness and being responsive to and inclusive of 'funds of knowledge' (González, Moll & Amanti, 2009) .

I distinctly remember an 'Ah ha!' moment during my time at that urban school. I cannot fully remember the setting nor who made the statement, but it was in the context of children's writing. One of the teachers said something like "These children [meaning the Māori children] haven't got anything to write about. They haven't had experiences to write about. They haven't been to the ballet or a concert. They haven't been away for a holiday." I was stunned and did not say anything, to my later regret. I thought of all the rich experiences that I knew Māori children from my own schooling years had had, that I'd read about in Sylvia Ashton Warner's *Teacher,* and knew about from my mother's accounts of the lives of the children she had taught at Ngāti Haua School. Apart from the things that Pākehā children also experienced, such as time spent with grandparents, sports competitions, church, playing the guitar, riding horses, family parties, getting a new car, visits to the beach and the farm... there were the things that this teacher had not experienced, the cultural capital of many of 'these children' that were real, visceral and exciting things to write about – tangihanga, hearing the karanga, hearing their koroua speak on the marae, weddings and twenty-first birthday celebrations at the marae, watching a hangi being put down and taken up.

I taught at Rakaumanga School in Huntly and was involved in the National Executive of NZEI, the union for primary teachers, and had opportunities for professional development in many areas, including developmental teaching and other discursive practices.

When Rakaumanga became an immersion school, I moved to Fifth Avenue School (later Te Ara Rima). Anne McKinnon, the STJC (Senior Teacher, Junior Classes) and the principal, Ross Gordon, had developed a very talented team of teachers, many of whom are current leaders in education, particularly in learner-centred teaching – Irene Cooper, Dianne Smardon, Debra Dickinson, and Margaret Begley, amongst them. Others, such as Jenny Wallbank, Sandra Neil, Glennis Ericksen and Linda Stuart, joined the staff later on. All these teachers hold the belief that every child can learn. Deficit thinking is not part of their repertoire. If children were hungry, we gave them something to eat, if they were tired we let them have a sleep, if they were unwell we got them seen by the health nurse (later the school had Jim Penniket, retired Medical Officer of Health, as volunteer school doctor), but these needs did not override the teachers' belief that every child would be literate and numerate at their age level or above, that they would be actively involved in the arts and sports, that they would have choices about what was in their classroom learning programmes, that parents were an important part of their children's education and should be comfortable coming in

to the classroom whenever they wanted to, and above all, that relationships, care and love were important, as was having humour and fun at school.

During this period, I was one of a group of women (the others were Barbara Harold, Jenny Wallbank and Marilyn Yeoman) who organised NZEI's first women's conference, which was held in Hamilton. Jenny and I were also involved in the development of a resource for teachers—*Alternatives to corporal punishment*. Ross Gordon, Anne McKinnon and Rod East (School Committee Chairperson) had had the foresight to ban corporal punishment in the school much earlier than the legislation that did this. A short time after this conference, I was elected to the National Executive of NZEI, at a time when much lobbying and organising had to be undertaken to get women onto the executive, on which there were very few women and very few who were not principals. I was elected along with Hera Johns, whom I had known from my year two practicum school, and later as principal of neighbouring Bernard Fergusson School when I was at Rakaumanga, and we were mentored into our roles on the executive by Carol Parker, Cathie Penetito and Helen Duncan. Later, we were joined by Iria Whiu, the teacher I had spent time with during my high school holidays.

Whilst at Te Ara Rima I was seconded to the Department of Education to work as a schools developer on the CRRISP (Curriculum Review Research in Schools) research and development project, and in this I got to work again with Barbara Harold and with Peter Ramsay, who had been an influential radicaliser of my thinking about education when I was at Teachers College. This project's role was to foster community involvement in schools. The project was under way at the time the Lange Government published what became known as the *Picot Report* (in which Peter Ramsay was also involved) and which initiated the changes that were to take place under the mantle of *Tomorrow's Schools*, including self-management of schools by their communities.

Shortly after this project came to an end, I was offered part time secondment to the SMDP (School Management and Development Project) which was led by Jan Robertson and Jane Strachan, at the newly amalgamated School of Education at the University of Waikato. Te Ara Rima was moving to become a total immersion school and I was not sufficiently fluent in te reo Māori to teach in the language, so knew that I would need to find another job. Fortuitously, two positions were advertised in the Professional Studies Department at the School of Education. Jane Strachan and I both applied and were appointed by the then Dean, Charmaine Pountney, and Department Chairperson, Ian Calder, having had some sound coaching in School of Education interview processes by a group of feminist staff. I joined a staff where there were others whom I knew already from teaching and involvement in women's groups and the NZEI, including Fred Kana who had by this time moved to the School of Education from Huntly West School. Pare Kana was to join the staff at a later date. I gravitated towards colleagues whose ideas seemed similar to my own, and my tertiary teaching was influenced by their courage and innovation in what is perhaps best described as the humanist paradigm. My practice has been significantly enhanced through discussion and debate with my husband, Colin Gibbs, whom I married while I was on the staff at the University of Waikato, and who had been the STJC at Huntly West School when I was at Rakaumanga.