

CHAPTER 7

Inclusive education and Māori communities in Aotearoa New Zealand

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KEY LEARNING POINTS

After studying this chapter, you should be able to:

- 1.** appreciate initiatives to address equity for Māori in the New Zealand education system
- 2.** identify features of a culturally responsive pedagogy
- 3.** implement strategies for culturally inclusive classrooms that are incorporated within the Educultural Wheel
- 4.** develop an understanding of a number of key Māori values within te ao Māori, (the Māori world)
- 5.** apply reflective analysis in order to understand how to respond to challenges presented in the classroom.



Introduction

This chapter considers the notion of inclusion within a paradigm of cultural affirmation. As stated in previous chapters, there is agreement that teaching practices should be responsive to the cultural identities of students. However, descriptions of what this practice might look like in classrooms and across the curriculum are less evident. There is a real need for New Zealand educators to identify and affirm what works in the New Zealand educational contexts for Māori students. While there have been some government-funded professional development initiatives to respond to this need, such as Te Kotahitanga (see chapter 3), there is a clarion call for resources to be made available to promote the sharing, dissemination and critical reflection of successful educational models and practices. This chapter describes a selection of teaching approaches generated over recent years, geared to the learning needs of the culturally diverse classroom.

This chapter discusses the importance of culturally responsive approaches within inclusive education. It has long been accepted that curriculum and teaching adaptations are necessary for children with special educational needs in order for them to learn successfully. More recently, teachers and schools have become aware of their responsibility to adapt their teaching pedagogies to be more congruent with culturally diverse needs, and to understand this as a central tenet of inclusive education. The growing literature on inclusive education offers many examples of educators embracing the challenge of responding to cultural inequities for minority students. Ongoing efforts to build a 'culture' of inclusion in schools are being valued more and more in many localities. Building this dimension of inclusion emphasises a paradigm of cultural affirmation that unites behind diversity. In such a paradigm a one-method-fits-all-students approach is unacceptable. This culturally inclusive paradigm offers possibilities for transforming the conventions of schooling to address structural inequities, to shed inhibitions and to be willing to try new techniques.

In the recent past schools were not inclusive places for many students. Students with disabilities were segregated into special education programs or transferred to alternative education centres, particularly if their perceived disability involved emotional, behavioural and learning difficulties. Many disaffected students were suspended and excluded from school, particularly in the case of Aotearoa New Zealand (hereafter called New Zealand) if they were boys from lower socioeconomic backgrounds, and were Māori. Fortunately, these practices have decreased over the past 30-plus years, and such students are much more likely to remain in regular classrooms. As a consequence,

now more than ever before, there is a greater necessity for teaching practices to be more responsive, and able to meet the needs of culturally diverse students. Two questions are raised continuously in conversations around how to respond to cultural diversity in New Zealand education. The first is ‘Why do disparities exist for Māori in education?’, and the second is ‘What is on offer that will help teachers to respond to the challenges that cultural diversity presents?’ Let us turn to each of these questions and attempt to explain that, while there is no panacea, there are indeed culturally relevant ways of responding.

Māori educational disparity: a legacy of events

Before exploring this legacy, it is prudent to examine some of the fundamentals of Māori cultural values and practices, and ecologies that characterise the Māori world — **te ao Māori** (see, for example, Barlow, 1993; Mead, 2003; Reedy 2008). These texts assert that Māori **iwi** (tribal entities) had their own longstanding ideas about the structure and organisation of society, education, social rules and whānau (family) connectedness well before colonising settlers arrived in the early 1800s. A formal agreement, the **Treaty of Waitangi**, was signed in 1840 between many Māori chiefs and the representatives of the British crown. The treaty signified a partnership requiring each party to act towards the other reasonably and with good faith, and to share in the governance of the country. The treaty required the representatives of the Crown to recognise and protect the rights of Māori to identify and define their natural resources, their cultural institutions and their language. The treaty also required that Māori would enjoy all the rights and privileges of being British citizens. While the nature of the partnership continues to be keenly debated, and frequently misunderstood, there have been numerous challenges and developments in the 172 years since that historical event. Subsequently, land wars and land confiscations, and the pressures of urbanisation and modernisation have affected Māori to their detriment. The retention of **te reo** (the language) and **tikanga** (customs) has required enormous fortitude on the part of a number of Māori leaders to ensure these **taonga** (treasures) are protected throughout **Aotearoa** New Zealand society. Education has been a contentious arena — it has played a key part in the protection of these taonga, but has often been at the centre of criticism for the ways that schooling has been (and often still is) provided, in contradiction to the principles of the treaty. Mandated culturally responsive educational policies accompanied with numerous documents to assist with the implementation of programs, together with an extensive range of resource

Māori: The Indigenous people (first people) of Aotearoa New Zealand.

te: A word meaning ‘the’ (singular).

te ao: The world; worldview.

te ao Māori: The Māori world; Māori worldview.

iwi: A tribe or tribal group connected through a shared genealogy.

Treaty of Waitangi: New Zealand’s founding document. The treaty was signed in 1840 between the British Crown and many Māori tribal leaders.

te reo: Māori language.

tikanga: A word meaning cultural patterns, customs or protocols.

taonga: Treasure; something highly valued and held in utmost regard.

Aotearoa: The original (Indigenous Māori) name for New Zealand, literally meaning ‘land of the long white cloud’.

paradigm: A general concept of the nature of cultural endeavour within which assumptions are challenged, experiences are tested, and feelings are respected.

cultural affirmation: A brand of inclusion that perceives diversity as an investment. It addresses structural inequities and encourages a willingness to shed inhibitions and to try new techniques. It reinforces the integrity of the cultural knowledge students bring with them and denounces a one-method-fits-all-students approach.

material, including elaborate websites, have been provided by the New Zealand Government. While these policies and programs are helpful, there is still much to do with regard to enacting these culturally responsive policies in schools. This requires an emphasis on fostering **paradigms** of **cultural affirmation**.

Emphasising paradigms of cultural solidarity — those that reinforce the integrity of the cultural knowledge students bring with them and denounce a one-method-fits-all-students approach — is not without challenges. The first challenge of educational underachievement (even failure) is often ascribed to ethnicity, which is viewed as the ‘cause’. Mainstream schools in New Zealand have historically evolved out of educational policies designed to assimilate indigenous students into the dominant culture by eliminating language and cultural differences (Smith, 1999). The result has been decades of research findings, which report the failure of Māori children in mainstream schools. Much of this research has contributed to many teachers having low expectations of Māori students, and to the attribution of failure to ethnicity, rather than to an inequitable education system. Jenkins and Ka’ai argued, over ten years ago, the pattern of disparity had become so commonplace that ‘society has come to accept it as quite normal for Māori to fail’ (1994, p. 150).

The second challenge concerns demographic unevenness. The majority of Māori children are enrolled in mainstream classes and the majority of their teachers are non-Māori. Just over 92 per cent of Māori children are enrolled in mainstream classes, despite Māori immersion and bilingual options being available. Of the New Zealand student population (primary and secondary schools), 22.2 per cent are Māori (Ministry of Education, 2009). Although more Māori have been encouraged to enter the teaching profession over the past decade and a half in particular, about 84 per cent of those engaged in teacher education in 2008 in New Zealand are non-Māori (Ministry of Education, 2009). The imbalance that exists between the numbers of Māori teachers and Māori students is glaring. The indications are that Māori parents and caregivers will continue to have little option but to choose mainstream education in New Zealand for their children, and the majority of these children will have non-Māori teachers.

Given diversity is transforming the face of nations, the need for culturally inclusive and culturally responsive education is a rapidly growing need.

Responses to the diversity challenge

A starting point for responding to the challenge presented by culturally diverse students, and particularly by students from indigenous cultures, is to encourage and enrich teaching scholarship that draws from two theoretical realms: those

of indigenous epistemologies and Western science. This is an important consideration because drawing concurrently from these two sources provides, on the one hand, types of information that are scientific, measurable, objective and replicable via one stream of knowledge, while on the other, culturally meaningful. However, many classroom practitioners may feel the information that flows from these parallel streams of knowledge is excessively theoretical and somehow less valid or less real — given it is somewhat removed from the hurly-burly reality of the classroom environment. The ‘less real’ argument is often premised on the notion that the knowledge gained by interacting with students within the four walls of a classroom has far greater merit. It would therefore appear timely that researchers and practitioners continue to be enthusiastic about seeking ways in which Western science and indigenous epistemology can be mutually assembled or interwoven, thereby contributing to forming competencies that aim to help educators meet the needs of diverse student cohorts. Implicit in this plea is a belief that plans for advancing the education of students from diverse and minority ethnic backgrounds should be predicated on schools understanding and affirming the cultural and historical contexts of their lives.

When the **Education Review Office** (ERO) in 1995 analysed policy documents from 272 schools to identify the schools’ perceptions of barriers to learning, it found that schools predominately characterised barriers, not in terms of school systems and pedagogical practices, but instead in terms of students and their families, whose underachievements were somehow understood as an intrinsic fault, within the students or within their cultural communities. Māori educators and other concerned Māori had, for much longer, been making claims that such deficit theorising existed, and was negatively affecting Māori student achievement.

The influence of renowned educator Paulo Freire’s thinking on many New Zealand educators of the 1970s and 1980s provided these critical observers with an increased awareness of the need to improve the quality and effectiveness of teaching and learning for Māori within mainstream classrooms. Forms of deficit thinking in relation to underachieving students, among whom Māori have long been over represented, were common among New Zealand teachers and schools (Alton-Lee, 2003; Bishop & Berryman, 2006). This line of thinking has been challenged in a number of quarters. For example, Smith (1999, p. 18) critiqued the deficit model approach to working with Māori as ‘a situation of mono-cultural dominance and rigid organisational practices ... it is important to draw these assumptions out as a basis for discussion and making progress’. Macfarlane, Glynn, Grace, Penetito, and Bateman (2008) called for a more assertive interaction on the part of educators with the *key competencies* as listed within the New Zealand Curriculum (Ministry of Education, 2007),

Education Review Office: The New Zealand Government department that evaluates and reports on the education and care of students in schools and early childhood services. Schools are reviewed on average once every three years and the reports become public documents.

so that these competencies would be understood through cultural lenses, and crucial cultural differences acknowledged.

In more recent times, culturally responsive principles have become more evident in New Zealand's educational research, literature, policies and strategies, culminating in the New Zealand government's Māori education strategy, *Ka Hikitia — Managing for Success* (Ministry of Education, 2008). The Ministry of Education's primary response to inequity has been to provide substantial investment in North Island New Zealand secondary schools in the form of the teacher professional development programs, such as **Te Kotahitanga**, which literally means 'unity of purpose' (Bishop, Berryman, Tiakiwai, & Richardson, 2003). An evaluation of the program found, while the professional development did positively affect teacher pedagogy and improved student retention and learning, approximately 25 per cent of the teachers in the research sample did not implement the culturally responsive framework known as the Effective Teaching Profile (Meyer et al., 2010). In recent iterations the program has moved towards school reform, rather than simply a cohort for professional development of teachers. The program now focuses on developing pedagogical leaders — schools leaders who support culturally responsive pedagogical practices.

Ka Hikitia, which literally means 'to step up; to lift up; to lengthen one's stride', sets out the Ministry of Education's strategic approach to achieving education success for and with Māori (Ministry of Education, 2008, p. 10). It focuses on approaches and strategies deemed most effective in bringing about the changes that Māori desire. Essentially, a Māori potential approach (Te Puni Kōkiri, 2004) underpins Ka Hikitia. This approach invests in 'success-building' — building on what works from a learning and teaching perspective, and then spreading that success more widely (Ministry of Education, 2009). The three underlying principles of this approach are identifying Māori potential, acknowledging cultural advantage (being Māori is an asset, not a problem) and acknowledging inherent capability (all Māori are inherently capable of success).

Within this strategy framework, educators have opportunities to make the types of contributions essential to facilitate and support quality education outcomes for Māori learners. However, these contributions need to be provided alongside a strong measure of **whānau** and iwi authority and involvement. Studies carried out by Hill and Hawk (2000) and Macfarlane (2004, 2007) comment, along with other studies, on the skills that all teachers need to connect and engage with Māori learners at all levels of the education system. The findings of these studies align with those of a study carried out in the south-eastern United States (Pierce, 1994), which showed how one effective teacher (described as 'white middle-class'), teaching primarily at-risk African-American learners, created a classroom climate that enhanced learner outcomes.

Te Kotahitanga: A whole-school teacher professional development initiative aimed at enhancing Māori educational achievement by developing teaching pedagogy.

Ka Hikitia: The New Zealand Māori Education Strategy. Ka Hikitia literally means 'to step up; to lift up; to lengthen one's stride'.

whānau: Māori word referring to members of the extended family; a group of people working cooperatively and collaboratively for a particular purpose.

The class in this inner-city school in this study included 21 students; 29 per cent were Caucasian and 71 per cent were African-American. Seventeen of the students had been identified as at-risk by the guidance counsellors and the teacher, based on their low family income, family configuration and previous school performance. Pierce (1994) presumed the majority of these students did not see the benefit of education reflected in their parents' lives. She noted they exhibited traits of hesitancy, fear and insecurity when confronted with the demands of school. The teacher in this study was adamant these negative perceptions needed to be countered and minimised, by developing a classroom ambiance that diminished the threat of failure, allowed opportunity for student participation in the learning process, and provided a safe haven for all the students. This study reported on outstanding positive change in the students' enthusiasm for learning, among other things. We contend this study has traces of the elements likely to be located in a culturally responsive paradigm.

Culturally responsive pedagogy

Culturally responsive teaching draws on the culture of the students to enhance culturally engaged learning (Bishop et al., 2003). Culturally responsive teachers are skilled at connecting with culture while focusing on the elements of dialogic teaching and learning pedagogy (Nuthall, 1997; Prochnow & Macfarlane, 2008). In addition to being pedagogically informed, these teachers focus on developing and extending their own levels of cultural competency. They continue to become more proficient exponents, ensuring curriculum relevancy (content and context) and facilitating respectful relationships between the different cultures within the classroom (Macfarlane, Glynn, Cavanagh, & Bateman, 2007). They also use differentiated instruction in order to be adept at meeting the needs of the students (Foorman & Torgesen, 2001; Tunmer, Chapman, & Prochnow, 2003). They pay particular attention to learning needs, and avoid deficit theorising to explain learning gaps (Trent, Kea, & Oh, 2008). Culturally responsive teachers also continually challenge their own personal biases, and use a range of effective assessment methods in order to gauge learning and to further inform their teaching (Cartledge & Kourea, 2008).

Teachers adopting a culturally responsive pedagogy need to ensure they look outside their classroom and become aware of the broader social, economic and political contexts in which they live and work. While many teachers manage to adopt culturally responsive practices in their classroom, they may continue to work in a school that adopts policies and practices that unwittingly marginalise and belittle students from minoritised cultures. Weinstein, Tomlinson-Clarke, and Curran (2004) state that the structure and practices of schools — such as testing, streaming and the uneven distribution of resources — can privilege

select groups while marginalising or segregating others. Without a critical and informed eye, the culturally destructive beliefs and practices of our schools can progress unchallenged (Munroe, 2005). Culturally responsive teachers accept responsibility, not only for examining the practices within their own classroom, but also for examining practices communicated to students through the school's hidden curriculum via the implicit norms and values. Many uninformed schools and teachers may be viewed as contributing to educational inequity, unless they actively address cultural disparities through reforms that lead to deep-seated changes in schools and classrooms.

Culturally responsive pedagogy requires teachers to approach the practice of teaching as a *moral* craft — an approach that effectively brings into play the heart, the head and the hand (Sergiovanni, 1994). The heart is about adopting a philosophy that incorporates beliefs, values and vision. The head involves personal or cognitive theory. The hand is about practices — the skills, strategies and decisions. Culturally responsive pedagogy is premised on creating a 'culture of care' and warmth in the classroom. A culture of care is one that accepts each member of the class (including the teacher), and regardless of their ethnic or cultural affiliations, making them feel they are accepted as a valued member of the class (whānau). Within such a context, everyone's strengths contribute to and benefit collective classroom culture as well as individual learning. We offer a conceptual framework of values and strategies for assisting teachers in establishing a culture of care in their classrooms. This framework is known as The Educultural Wheel (Macfarlane, 2004).

The Educultural Wheel framework

Educultural Wheel: A model premised on a complementary relationship across a set of core values and knowledge, derived from heterogeneous sources. It reinforces the integrity of the cultural knowledge the students and teachers bring with them to the learning environment.

The **Educultural Wheel** shown in figure 7.1 (Macfarlane, 2004) offers a framework for introducing culturally inclusive classroom strategies premised on five core values that underpin an Indigenous Māori worldview. These values are likely to resonate closely with the values that underpin worldviews of other indigenous peoples, the world over. We believe these same values will contribute also to the successful development and maintenance of a culture of care in classrooms that include students from many different minoritised cultures.

These core values are:

1. whanaungatanga
2. rangatiratanga
3. manaakitanga
4. kotahitanga
5. pūmanawatanga.

These concepts are described in detail further on. The Educultural Wheel acknowledges that while many of the strategies founded on these values have their origins in the general literature, they are likely to have a more positive effect on students' learning and teachers' teaching because core cultural referents guide the ways the strategies are instantiated. Acknowledging these cultural referents, and instantiating culturally responsive pedagogy, will signal to Māori, and to students from other cultures, their culture matters. Such an approach offers students the presence of the familiar and relevant, and if the learning and teaching connect with the cultures represented in the classroom, students are more likely to 'switch on'.

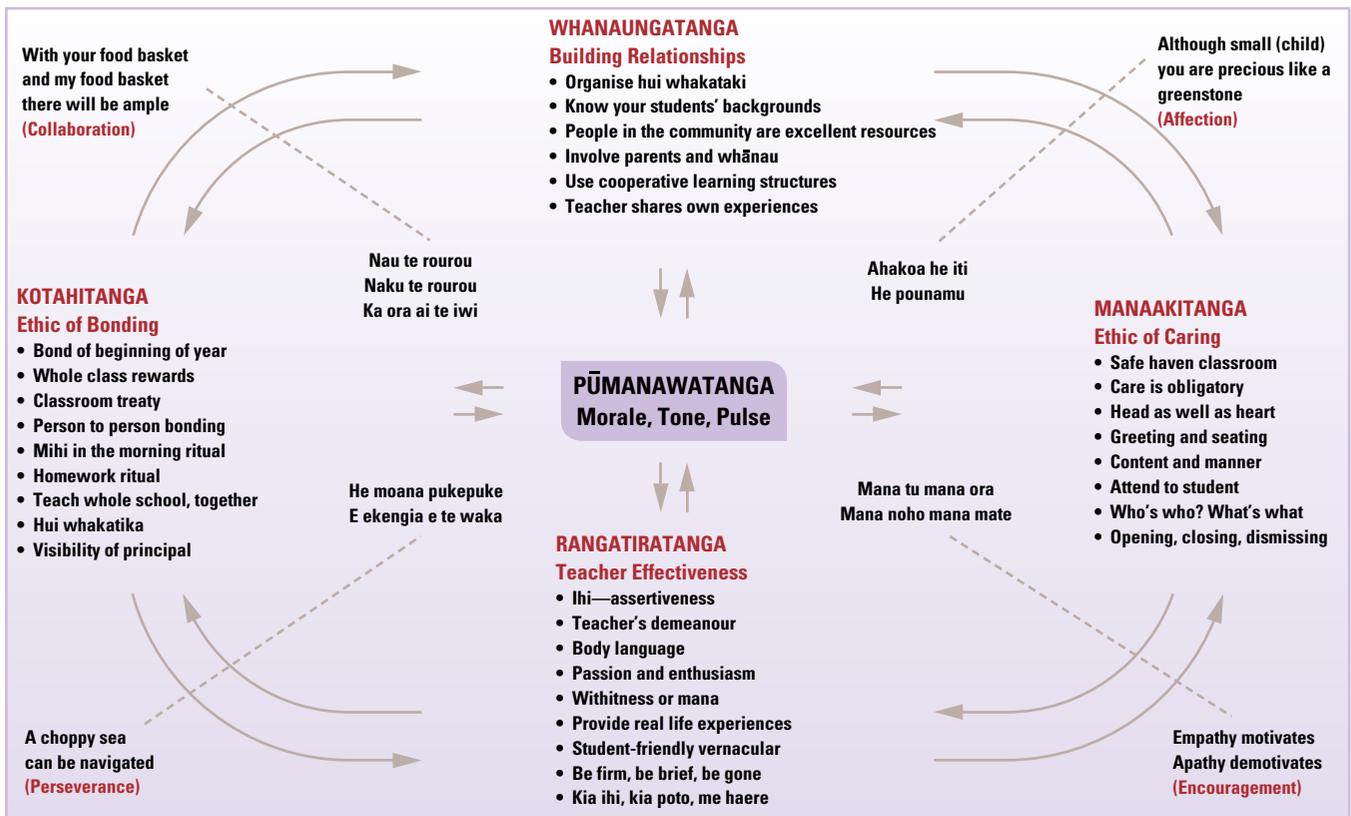


Figure 7.1: The Educultural Wheel

Source: Macfarlane (2004)

Manaakitanga

Manaakitanga is a cornerstone of a culturally responsive pedagogy. According to Williams (1971), showing respect and kindness is the quintessence of manaakitanga. Ritchie (1992) expands on this by declaring it is about hosting

manaakitanga: The ethic of care; being kind, hospitable and caring.

marae: A community location or space where Māori language and protocols reign.

people; showing respect and kindness; being hospitable and kind; and caring for others. This is endorsed by Barlow (1993), who explains the purpose of manaakitanga is to remind the host people they should be kind to visitors who come to the **marae** (Māori community setting). Barlow goes on to say, ‘the most important attributes for the hosts are to provide an abundance of food, a place to rest, and to speak nicely to visitors so that peace prevails during the gathering’ (p. 63). For Ritchie (1992), manaakitanga is reciprocal and unqualified caring. In the reciprocal sense, Ritchie adds, ‘there is simply faith that one day that which one has contributed will be returned’ (p. 75) and ‘you are obliged to support, to care for, be concerned about, to feed, shelter and nurture your kin, and especially when they are in need ... This is obligatory’ (p. 78).

Manaakitanga as understood in the context of education goes beyond simple feelings of affection and care giving. Rather than referring to aesthetic caring, which involves affective expression only, manaakitanga is extended to authentic caring, which entails deep reciprocity (Valenzuela, 1999). In terms of advancing these meanings into the domain of teaching and learning, manaakitanga can be taken to have several interpretations. The first is teachers need to possess a range of strategies that will promote the caring process in the classroom (the metaphor of providing an abundance of food). The second is teachers need to ensure classrooms are culturally safe environments (the metaphor of providing a peaceful place). Third, teachers need to ensure that sound intercultural communication must prevail in the classroom (the metaphor of speaking nicely). Fundamentally, manaakitanga is not optional within a culture of care. It is obligatory and has reciprocal ramifications, suggesting teachers and learners who value others will be valued in return (the metaphor of that which one has contributed being returned).

Manaakitanga is concerned with the heart as well as the head. In terms of the heart, caring for students and colleagues is about compassion. In terms of the head, it is important for teachers to take stock of themselves in their personal and professional roles. Manaakitanga therefore extends beyond merely responding to others’ physical needs. It also encompasses caring for the psychological and spiritual domains of others. Consequently, expressing manaakitanga will include not only overt but also covert expressions of care towards others that ensure a sense of belonging will transpire for them. This is about passion.

Culturally responsive pedagogy enables Māori students to feel secure with their own identities at school (Macfarlane et al., 2007; Macfarlane et al., 2008). This can be accomplished by making learning experiences more personally meaningful; by engaging students in activities that relate to their interests and experiences outside of school; using materials and iconography that are

presented in an authentic manner, including relevant content in culturally familiar social contexts; and improving community involvement in learning by promoting stronger connections among schools, parents and the community (Au, 1998, 2000).

Developing this (manaakitanga) dimension of inclusion emphasises a paradigm of cultural affirmation insofar as it offers possibilities for bringing the classroom context more meaningfully into a state where affective qualities characterise the pedagogical processes. What is of note in this paradigm is teacher temperament, tolerance, amenability and overall demeanour. As a consequence of these teacher characteristics, there is likely to be more willingness on the part of the students to shed inhibitions and try new techniques. The authenticity within this paradigm is illustrated by the fact the integrity of the cultural knowledge the students bring with them is likely to be affirmed and accepted.

Whanaungatanga (relationships)

Strategies built around this core value focus on establishing relationships in a Māori context based on kinship, common locality and common interests. Teachers can engage in **whanaungatanga** by getting to know each student as an individual, and by generating opportunities to build mutual trust and respect. Whanaungatanga is a reciprocal process, so it is also important for the students to learn something about the teacher's interest and concerns. This process should begin in the first week of school as teachers set about building positive relationships with the students and community.

If whanaungatanga is obvious in the classroom, interactions are seen to be warm and evidence of the teacher's knowledge of student individuality should be apparent. Beck and Newman (1996) found that authentic teacher caring is seen when teachers recognise individuality, such as knowing each student by name (Hellison, 2003; Hill & Hawk, 2000), being able to pronounce the names properly (Bishop et al., 2003; Hawk, Cowley, Hill, & Sutherland, 2001), getting to know students personally (Hill & Hawk, 2000) and acknowledging their individuality (Capel, 2001).

When whanaungatanga is alive in a classroom, humour is often evident in teacher–student relationships. Humour, appropriate for classroom environments, is well documented in the literature as a factor influencing students' positive attitudes towards learning and their teachers (Hullena & Hullena, 2010). If teachers know their students and their interests they are able to engage in dialogue that reflects the students' curiosities and cultural backgrounds. Whanaungatanga, building positive and reciprocal relationships, leads to dialogue that is frequent and easy between teachers and students (Tarlow, 1996).

whanaungatanga: Building and maintaining relationships; kinship; connectedness.

There are several other teacher strategies described in the literature that promote whanaungatanga. These include following up with students after difficulties, supporting them in co-curricular activities, and advocating for those with personal problems (Hill & Hawk, 2000). In order for these interactions to occur, teachers must not only be accessible and approachable to their students, but also willing to take action on their behalf (Tarlow, 1996). Meyer et al. (2010) found that culturally responsive teachers saw themselves as part of the classroom learning community rather than removed from the social world of the classroom. They used language like ‘we’ and referred to the class as ‘whānau’. Establishing whanaungatanga is primarily the responsibility of the teacher as the architect of the classroom environment. Teachers need to lead relationship building with individual students, among students, and with whānau and the community.

Rangatiratanga (self-determination)

rangatiratanga: A term meaning autonomy; self determination.

mana: A term meaning integrity, respect, dignity and status.

Rangatiratanga refers to taking responsibility for becoming an effective and competent teacher. Developing skills, gaining knowledge and working diligently are significant expressions of rangatiratanga. Teachers with **mana** (autonomy, integrity and dignity) possess a demeanour of dignity and respect. They recognise and, through their interactions, develop the mana of the child as well as their own. Teachers are encouraged to scan the classroom and to use antecedent behaviour management strategies such as effective body language, making eye contact, using physical proximity, displaying confident demeanour and assertiveness. This approach is more effective than relying on aversive control to reduce or eliminate unacceptable classroom behaviour, and leads to a task-focused, calm environment that enables everyone to concentrate and learn (Ross, Bondy, Gallingane, & Hambacher 2008; Savage, 2010).

As an example, Meyer et al. (2010) found that teachers implementing a culturally responsive pedagogy displayed learning objectives in the classroom that were related to learning and referred to these during the lesson. Success criteria were often identified on the whiteboard and in some cases co-constructed with students. These teachers required students to reflect on their own learning, asking students’ opinion of their work and asking them what they needed to know to move forward. In some cases students used the success criteria for personal reflection at the end of the lesson, or to construct their own reflective questions, which they answered using the criteria. The learning was led and managed by sound practices that enabled students to take responsibility for their own learning in the classroom.

Rangatiratanga also encapsulates the teacher’s ability to include Māori language and cultural knowledge, and opportunities for students to contribute

to knowledge construction in the classroom. Culturally responsive teachers seek ways to acquire new knowledge and construct learning to provide space for students to use their own knowledge in learning. Meyer et al. (2010) found that culturally responsive teachers organised group work using cooperative strategies with role assignments and clearly identified task outcomes. These teachers supported groups by asking questions and requiring students to elaborate, bringing their own knowledge to the task.

Finally, teachers demonstrating rangatiratanga along with demonstrating manaakitanga communicate high and clear expectations for academic learning to students and whānau. Pianta (2006) states when teachers hold high expectations of students, their students not only tend to achieve more, but also gain in competence and self-esteem, and tend to resist involvement in problem behaviours. Teachers' beliefs and perceptions about what their students are capable of appear to have a major influence on the time and effort they invest in their students (Ennis et al., 1997).

Kotahitanga (unity and bonding)

Kotahitanga is a core value that advocates forming or becoming one out of many, where a sense of unity and inclusiveness is created within the classroom and school by recognising the mana of every person. Teachers are encouraged to establish person-to-person relationships with students, to give awards to the class as a community, to engage in rituals or routines such as a morning **mihi** (culturally appropriate greetings) and after-school activities, including support with homework. Teachers are also encouraged to explore and operate in accord with the Treaty of Waitangi principles of partnership, protection and participation. These principles may then serve as a basis for a class treaty of power sharing through exercising reciprocal rights and responsibilities.

Savage et al. (2011) describe a culturally responsive classroom in which kotahitanga was evident through learning. There was evidence of collaboration and collegiality in the classroom with the teacher using language that included them in the group; the teacher said things like 'We're a great team! We can do this!' There was a strong sense of reliance on each other to achieve: 'We are a whānau — so we need to care about each other's success ... we need to help and challenge each other to get through these exams, we need to get serious'. Students were directed to help one another: 'If you've finished, help someone who isn't; help others to achieve.' This example demonstrates how the teacher promoted unity through learning, supporting one another to achieve and to care for each other's success.

The school is also encouraged to engage in school-wide activities that will help build school communities, which are culturally safe for students from

kotahitanga: A term to describe unity, unity of purpose, bonding and collaboration.

mihi: A term meaning greeting or acknowledgement.

Te wiki o te reo Māori: Māori language week (a national event held annually that specifically acknowledges the Māori language).

Te hui whakatika: A restorative meeting; a meeting to resolve conflict and restore harmony.

pūmanawatanga: A term meaning beating heart; the pulse.

minoritised cultural groups. Some New Zealand examples of these activities include **Te wiki o te reo Māori** (Māori language week), and the use of **Te hui whakatika**. Te hui whakatika is a process of meeting together to put things right after wrong-doing has occurred, and has similarities to contemporary restorative justice group conferencing (Bateman & Berryman, 2008; Hooper, Winslade, Drewery, Monk, & Macfarlane, 1999; Macfarlane, 2005). This is an effective alternative to punitive and retributive strategies that stem from deficit thinking such as the suspension or exclusion of individuals, which run counter to the values and practices of inclusive education.

Pūmanawatanga (a beating heart)

The concept of **pūmanawatanga** involves enlivening (breathing life into) the other four core values and sustaining their continued presence. Teachers are encouraged to adopt a position within their classrooms consistent with enlivening these core values, by displaying evidence of these in their own values, beliefs, attitudes and behaviour. The program has evolved to include the development of pedagogical teachers — school teachers who support and promote culturally responsive pedagogical practices.

School practices should therefore not erode but rather support and promote the cultural aspirations of Māori, and other minoritised cultural groups. In order to do this meaningfully and effectively both school managers and teachers need to develop their knowledge of and respect for the protocols of their students' cultures, as well as their willingness and competence to implement culturally responsive pedagogies. This willingness is the heart that is needed if we are to address inequity and ensure that school success for Māori students does not come at the expense of their culture and language.

Reflective analysis and culturally responsive practice

This section presents the implications for teachers and possible actions they might take in adopting a culturally responsive pedagogy. A culturally responsive pedagogy is as much a state of mind as an action. It is a pedagogy that effectively brings into play the heart, the head and the hand (Sergiovanni, 1994). While it is helpful to describe teacher behaviour and strategies and to provide examples of culturally responsive teaching, it is also important to provide teachers with tools so they can critically examine their own practice. Howard (2003) concurs that teachers must be aware of their own beliefs and practices through self-reflection in order to fully engage in culturally responsive teaching.

Cartledge and Kourea (2008) (cited in Prochnow & Macfarlane, 2011) propose teachers reflect upon a series of introspective questions that may help uncover their biases in practice. For this purpose they developed 11 questions to guide self-reflection. Adaptations of the questions from a New Zealand perspective are presented below. These questions are open-ended to stimulate reflective analysis of teaching practices and attitudes, and critical awareness of how actions and intentions may be perceived by others:

1. How does the ethnicity of the students in my class influence my perspectives or biases in terms of how I respond to and manage teaching and learning?
2. How do my interactions with students relate to their ethnicity?
3. How are my responses being perceived by the students?
4. How are my responses being perceived by the students' peers?
5. Is the learning of my students improving? How do I know? If not, why not?
6. How equitable and culturally appropriate are my relationship management responses? How do I know?
7. Do my relationship management strategies facilitate long-term change(s) or not? How do I identify cultural influences on, and explanations for, various learning styles or behaviours?
8. How do I currently respond to/address positive and long-term motivational change for learning in my students? Do I influence and empower their pro-social and learning skills?
9. What pedagogical skills do I need to develop? Do I effectively engage and co-construct the learning?
10. How can I improve my pedagogical skills so that I am responsive to my students' culture and ethnicity?

These questions demonstrate the importance of analysing our own ethnicity and cultural beliefs and practices, and their effect on those we teach. Weinstein, Curran, and Tomlinson-Clarke (2003) claim a critical component of adopting a culturally responsive pedagogy is recognising we see the world from the perspective of our own culture. By asking ourselves questions we become more aware of how our beliefs and practices are connected to our culture. To do this, culturally responsive teachers need to operate within a structure of reflection and self-awareness, be reflective about their own cultural practice and identify what further skills they need for working with Māori (Savage, 2010). Tucker et al. (2005) described this process as teachers coming to recognise their own personal biases — their worldview is not universal and their cultural norms are not absolute.

A growing number of schools in New Zealand are engaging in a review of their current systems and practices, and are considering productive ways

of better serving the needs of all students and cultures. In some schools only the dominant culture is reflected, rendering other cultures effectively invisible. This can effectively privilege students who share that dominant cultural identity while simultaneously disadvantaging those students whose cultures are different. As a consequence, a mainstream school's organisational structure, language, materials and symbolism can provide the context for affirming some students and devaluing others, if they are not actively critiqued and examined. It has been noted that these monocultural practices have evolved over many decades and they do not sit comfortably within the new inclusive values and practices. As the necessary critique, attitudes, skills and values become inculcated in schools, it seems likely even more positive outcomes of a culturally inclusive approach will ensue.

Now that we have described teacher behaviour and provided examples of culturally responsive teaching, we consider how one classroom teacher has worked with her students to explore imaginative and more hopeful ways of understanding human diversity, through engaging with a historical event. The following *Inclusion in action* vignette demonstrates the spirit of intercultural communication for personal and collective growth.

Inclusion in action

A 'class treaty' to create cultural connectedness

Young people's thoughts and feelings about diverse cultures are partially shaped by what they learn in the classroom. Incomplete information, stereotypical presentations and the marginalisation of minority cultural groups in the classroom inhibit a greater understanding and appreciation of the various cultures that characterise New Zealand. Neglectful or careless treatment of this important topic has the potential to perpetuate the privileging of some cultures over others. A more complete education, according to Hardman, Drew, and Egan (1999), must include learning about the richness of diversity and minority cultures. As far as New Zealand is concerned, this particularly refers to learning more about the relationship between the two treaty (Treaty of Waitangi) partners.

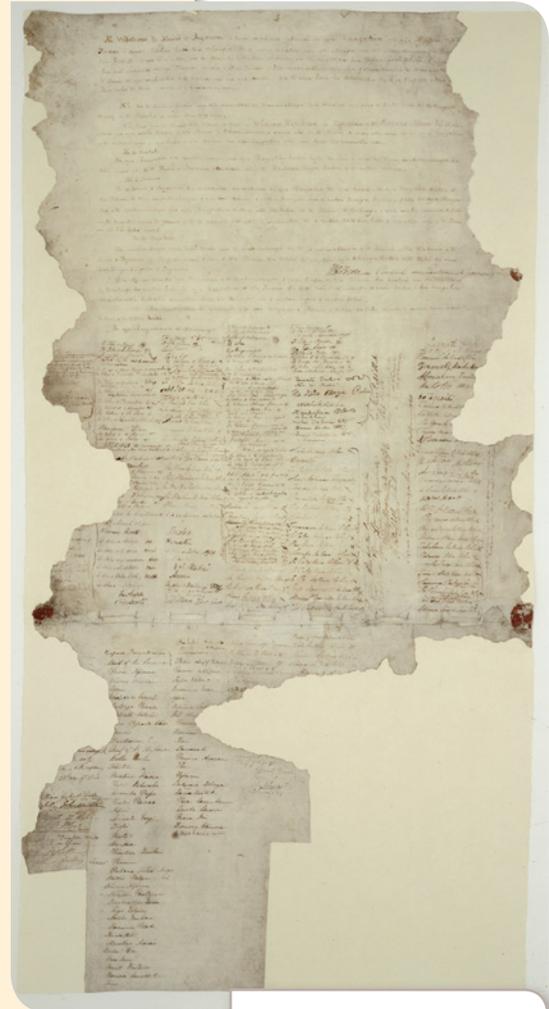
Let us take a look at a case of Sandy Blackman's (not her real name) Year 7 class. The following account (see also Macfarlane, 2004) explains how Sandy carried out a social studies unit in her class, Room 11. Here is Ms Blackman's plan and account of the study unit:

Having a 'class treaty' is an excellent way of creating cultural connectedness (kotahitanga) and group accountability within a

classroom. Waitangi Day, a national public holiday in New Zealand, falls at the beginning of the school year, and therefore provides teachers and students with an opportunity to experience what a treaty actually means, why it is valued and what is involved in putting together an agreement. We would initially explore the Treaty of Waitangi as both a historical and contemporary document. I would then propose having a treaty for our class, and would ask the students to think about what details we might need to consider. With careful prompting (persuasive guidance?) they would mention things such as rights and responsibilities, and we would parallel these with the Treaty of Waitangi principles of partnership, protection and participation. While shaping these themes into a treaty format, I would ask: 'When we come to school each day and into this classroom, what rights do we have?' And, 'So, to help make these rights real, what do we need to do? What responsibilities should we insist on?'

We would compile a draft treaty document (labelled DRAFT), which was passed around the classroom, so everyone could check that what was recorded was an accurate account of what had previously been discussed. This was a powerful stage in the process, as it showed the students that everyone needed to understand what they were agreeing to, and also indicated that power-sharing was occurring. I would talk to the students about the importance of knowing what they were going to sign. This would lead onto a discussion that perhaps this was one reason why the Treaty of Waitangi has had such a turbulent history ... both sides could not agree on the intent of the document that they had signed independently. More talk would be generated on how this lack of understanding might inhibit intercultural communication now, as it did in 1840. Did Room 11 want to get it right? Yes.

When the final treaty wording was agreed upon, it would be displayed on a large worksheet and passed around for everyone to sign, myself included. I would mention that teachers also learn from students, as a consequence of classroom interactions. The concept of ako (learners becoming the teachers) was dispensed at this point. Signing the treaty was a significant event. The fact that their signatures were valued had somewhat of a wry appeal as many of them spent time practising their signatures over and over before signing the final version!



Treaty of Waitangi



Treaty of Room 11:

In Room 11 ...

1. We have rights: these include the right to be taught, the right to learn, the right to be respected, the right to be included and the right to feel safe.
2. We have responsibilities: these include the need to be respectful of others (their feelings, their learning time and their possessions), to be honest, to help care for each other, to look after our environment, to use polite language, to work hard, and to 'have a go'.

If the Treaty of Waitangi were acknowledged in the true spirit of its intentions — an agreement between two peoples to bond as one nation — intercultural communication in this country would be immensely more wholesome than it is. While we propose that every teacher should have a sound knowledge and understanding of the treaty, exposing students to New Zealand's founding document would also have benefits in terms of improving active student engagement, humanistic ethics, and information and problem-solving skills. This core curriculum would be deemed essential by a large body of the community.

Questions for discussion

1. Identify one link between the Educultural Wheel, and Principle One (Partnership) of the Treaty of Waitangi.
2. Identify one link between the Educultural Wheel, and Principle Two (Protection) of the Treaty of Waitangi.
3. Identify one link between the Educultural Wheel, and Principle Three (Participation) of the Treaty of Waitangi.

Conclusion

Diversity and inclusion are no longer simply educational ideas — they are realities. These dual realities may pose challenges to teachers and schools. However, they also offer opportunities for teachers to grow their practice, and for schools to reflect the knowledge, values and practices of the communities they serve. Teachers and school management staff do not have to become experts in each and every culture represented by their student community. Rather, they need to develop an inclusive school and classroom culture, a culture that values diversity and is co-constructed within a paradigm of cultural affirmation. This paradigm makes it safe for all students to participate on the basis of who

they are, and without threat to their individual cultural identities, values, beliefs and practices.

The successful school of the twenty-first century is one that produces culturally competent young people who can work responsibly (those who can be relied upon) and interdependently (those who can work effectively with others) in times of rapid change (te ao hurihuri). The successful school does this by promoting in students a sense of social responsibility and an awareness of interdependency — both of which require an appreciation of cultural beliefs, values and ways of doing things, like never before in our history. Skrtic (1995) maintained the successful school needs to have excellence and equity as chief factors, and to recognise equity is the pathway to excellence. Culturally responsive pedagogy is the most important imperative for bringing this dual goal to fruition.

Points for discussion

- 1.** Schools inviting partnerships with parents and whānau is a long-standing expectation in the inclusive education paradigm and, as detailed in this and other chapters, provides numerous benefits. What benefits are likely to occur at a school and at national level when the special status of the Māori is acknowledged?
- 2.** How might teachers, who are culturally responsive, influence practices within the wider school context to ensure the school culture is also responsive to the needs of Māori students and whānau?
- 3.** Cultural responsiveness and manaakitanga (an ethos of care) lie at the core of inclusive education. Reflect on the concept of manaakitanga, and discuss two specific ways teachers might draw on this concept in order to facilitate inclusive education for Māori students.

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Connections to practice

Recognising culture in teaching and learning

All schools are unique. They draw from and comprise members of their local communities — whether they have a rich mix of culture, ethnicity and religion, or are diverse in other ways. Some communities include families faced with economic hardship, whereas other communities are largely composed of more affluent families. Schools in all of these different communities establish their own values, cultures, and approaches to teaching and learning, and students' school experiences vary accordingly.

You are a first-year teacher who has taken up a position in a Year 5 classroom at a regular suburban school, which includes a large proportion of Indigenous students. As a child you attended school in an urban, middle-class neighbourhood. The school included children and young people of mainly European descent and there were few Indigenous students. You have grown up understanding that Indigenous people have a rich and unique culture, but your own knowledge of that culture and heritage is limited and vague. While training as a teacher you learned a positive Indigenous identity is important and teachers can support the learning of Indigenous students by keeping these ideas in the forefront. Although you would like to learn the local Indigenous language of the families in your school community, you have only managed to pick up a few phrases, which you use in your classroom.

One of the children in your class, Maya, is Indigenous and speaks her Indigenous language frequently at home, as well as being fluent in English. Maya experiences some challenges at school, particularly in the area of English literacy. You discover teachers have tried a variety of remedial approaches, but, at age ten, Maya is reading English at a much lower level than most of the children in her class and she finds it difficult to participate when English literacy features strongly in activities. When the children are required to engage in tasks involving reading or writing, Maya draws pictures in her books or watches what other children are doing. When you ask her a question about the content of a lesson, she says she hates school and sometimes she runs out of the classroom. You are having trouble working out how to make Maya feel happy and engaged in class, and you are not sure how to support her literacy learning.

Maya has several cousins at school, but you have not yet met her family. Her family speaks their first language at home, and their Indigenous culture plays a large part in their home and community life. You recognise the boundaries of your own knowledge in this regard, and understand building relationships with families will be a vital aspect of your teaching. Collaborating closely with Indigenous teachers becomes a goal for you as you explore ways to work

alongside families to share knowledge in a reciprocal way, so the children in your class learn well.

You have a busy classroom, with a number of children who require additional learning support. You are concerned about Maya and would like to see her become more involved in classroom work, in a way she finds enjoyable rather than aversive. You want her to feel secure in the classroom, but above all you want her to be able to participate in all lessons. Literacy, in her Indigenous language as well as in English, is the key, but you are not sure where to start as you have found other teachers have failed to support her learning in this important area. You know Maya enjoys listening to stories that are read to her, and has a particular interest in adventure stories. She is a very good singer and is actively involved in music and dance groups at school. She recently won a ‘principal’s award’ for her enthusiastic involvement in a community music and dance festival. You have been thinking about what is significant about these activities and why Maya finds them so rewarding compared with her other classwork.

Questions

- 1.** What questions could you ask as part of the process of identifying some the reasons for Maya’s literacy challenges?
- 2.** What might be contributing to Maya’s discomfort in the classroom around literacy tasks?
- 3.** What changes could you make in the classroom to support Maya’s learning?
- 4.** How might you engage with Maya’s family and community to support her learning in the areas of reading and writing?