

Restlessness, Resoluteness, and Reason

the evolving passage of culturally responsive pedagogies

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Aims of this presentation

- Take a glimpse at history, and at recent thinkers' contentions
- Consider the research platforms of recent thinkers
- Look at notions of teacher effectiveness
- Espouse further notions – when culture is part of the mix
- Contend that culturally responsive teachers play a leading role in a transformation that transfers knowledge into real acts of knowing
- Provide examples of accessible, existing, culturally-responsive programs, frameworks and strategies
- Conclude with a cluster of Education Imaginaries

Acknowledgements

- Nuthall family
- Previous annual Nuthall lecture presenters
- UC Te Whare Wānanga o Waitaha
- Te Rangai Ako me te Hauora
- Te Rū Rangahau
- Mana whenua
- Mātā waka
- Te Arawa waka
- People I have worked alongside in 40+ years of education

Connecting to and extending on Graham Nuthall's work...

- Graham Nuthall, NZARE keynote 2001, and other works
- Tamariki construct their own microworld, individually and socially
- Prior knowledge differs remarkably from one learner to another
- There are ethnically linked ways of thinking, feeling, and acting that are acquired through socialisation (Phinney & Rotheram, 1987)

Making connections to Adrienne Alton-Lee, Guy Claxton, and Alberto Rodrigues

- Adrienne Alton-Lee
- Guy Claxton
- Alberto Rodrigues
- John Hattie
- **Thin Learning Power:** attention to authority, reliance on authority, limited manipulation, recapitulation
- **Rich Learning Power:** perseverance, flexibility, imagination, empathy, taking feedback, questioning sources
- **Culturally Imbued Learning Power:** whanaungatanga, manaakitanga, kotahitanga, rangatiratanga, pūmanawatanga
- Graham, Adrienne, Guy, John, Alberto, other annual Nuthall presenters, lead us to ask big questions

Ngā pātai nui. The big questions

- What do we really want for our tamariki?
- How can we best prepare them for an uncertain world?

..... Both questions, Claxton contends, are intellectually relevant, and morally urgent

..... Both questions, Durie contends, are intellectually relevant, morally urgent, and contextually bound

....But first, a glimpse at the past

Huataki

Te ao tāwhito

Having to cope with social and economic change

- Almost complete loss of the ownership and control of land resources
- The development of alien systems of national administration
- Decimation by warfare and disease
- Enforced migration into cities
- Imposition of alien religious systems
- A money economy
- Changes in styles of housing, clothing, gender roles, status systems, and language
- The pressures on ethnic identity
- ***A culturally deprived education system***

.... events that have had varying degrees of influence

- **Native Schools Act 1867. The James Belich descriptor....**
- **Effective teaching of English emphasised as primary task**
- **Corporal punishment during 19th and very much of 20th century**
- **Hunn Report**
- **Johnson Report**
- **Māori Boarding Schools**
- **Te Kōhanga Reo**
- **Kura Kaupapa Māori and Wharekura**
- **Ten Point Plan for Māori Education**
- **Closing the Gaps**
- **Te Whāriki**
- **Eke Pānuku**
- **Te Kauhua**
- **Ka Hikitia**

Macfarlane, A. (2015). Restlessness, resoluteness and reason: Looking back at 50 years of Māori education. *New Zealand Journal of Education Studies*, 50(2), 177-193.

What are the main dangers of Eurocentric hegemony in the sector?

1. The lack of attention to alternatives to mainstream knowledge (which is not only Eurocentric but typically focused on middle-class beliefs and practices) has the potential to leave the sector impoverished
2. There is the potential for damage because of the 'colonisation' of local knowledge and theory and practice by Eurocentric thought. The dominance of Eurocentric ways of research and teaching helps legitimise world-wide inequality

Adapted from Howitt, D & Owusu-Bempah, J. (1994). *The Racism of Psychology*. London: Routledge

Criticality

- Interest in culturally relevant pedagogies grew out of a **restlessness** about the lack of attention to cultural ways of knowing and learning. Links to the thinking of Paulo Freire.
- The movement has its greatest inspiration in the figure of critics and writers and thinkers such as Gloria Ladson-Billings, Geneva Gay, Pauline Lipman, Cecelia Peirce, Tyrone Howard; Angela Valenzuela, Lisa Delpit, Paris, McCarty and Lee, Oscar Kawagley, Bryan Brayboy, Ray Barnhardt, Tom Cavanagh and others
- In Aotearoa New Zealand we have education (discipline) leaders too, who model **resoluteness** in education: Rose Pere, Iritana Tawhiwhirangi, Mason Durie, Tilly and Tamati Reedy, Tuhiwai and Hingangaroa Smith, Wally Penetito, Sonja Macfarlane, Catherine Savage, Gail Gillon, Cath Rau, Jill Bevan-Brown, Lesley Rameka, Russell Bishop, Mere Berryman, Ted Glynn, and many more.
- It is their faith in culturally grounded rationality in a quest for better ways, and their courage to confront conventionalists that has made an impact. Their critical thinking emphasises the development of rationality and skills of evaluation of arguments, identification of assumptions and formulation of lines of **reason**.
- Adapted from McCowan, T. (2009). *Rethinking citizenship education*. New York: Continuum International Publishing Group.

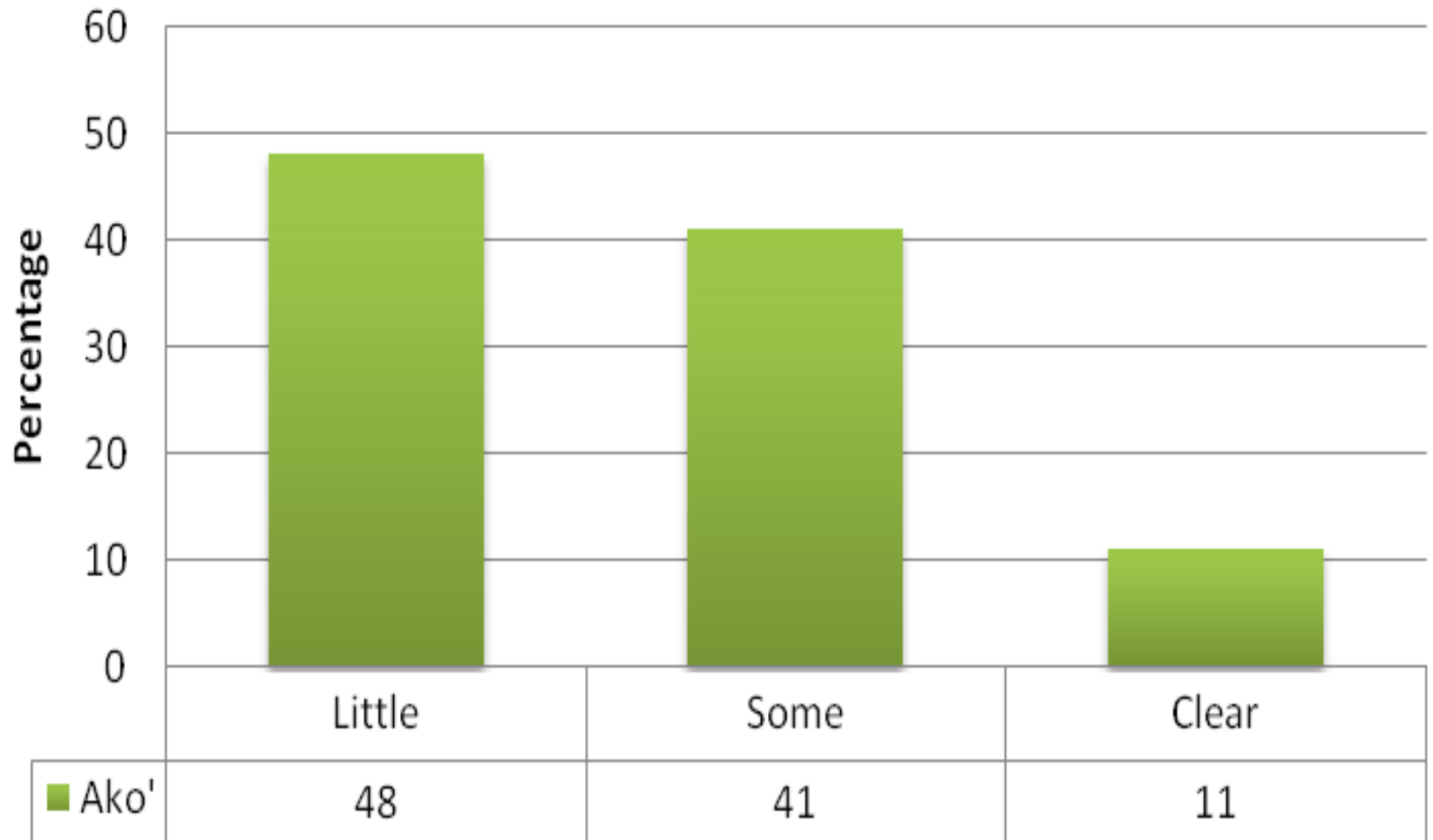
Te ao hurihuri: More recent thinkers

- **Teacher deficit theorising** impacting the quality of teacher/student relationships with Māori students (Bishop, et al., 2009; Clarke et al., 2017)
- **Pathologizing classroom practices** such as transmission teaching, remedial programs and behavior modification programs (Bishop, et al., 2009)
- **Denial of cultural difference** resulting in the use of the same identification procedures and assessment measures for all children regardless of their culture and language (Bevan-Brown & Bevan-Brown, 1999; Cullen & Bevan-Brown, 1999; Glynn, 2009)
- **Low teacher expectation** leading to self-fulfilling prophecies (Bevan-Brown, 2000; Bishop et al., 2009; Turner, 2014; Turner & Rubie)
- **Negative and stereotypical attitudes** toward Māori children, their parents and whānau (families), e.g. teachers disbelieving or ignoring parental concerns (Bevan-Brown, 2002)
- **Abdication of responsibility for cultural input into education**, e.g. Teachers not addressing cultural issues in the belief that this is the sole responsibility of kura kaupapa (total immersion schooling) Māori or Māori teachers in English-medium schools (Bourke et al., 2001)
- **Economic rationalization** and commercially-driven values which result in Māori relevant services not being provided because they are not economically viable (Bevan-Brown, 2002)
- **Teachers as champions** (Fickel et al. 2018; Macfarlane, 2004; Macfarlane, 2007; Macfarlane, Macfarlane & Webber, 2015; Savage, Macfarlane, Macfarlane, Fickel & Te Hemi. 2013)

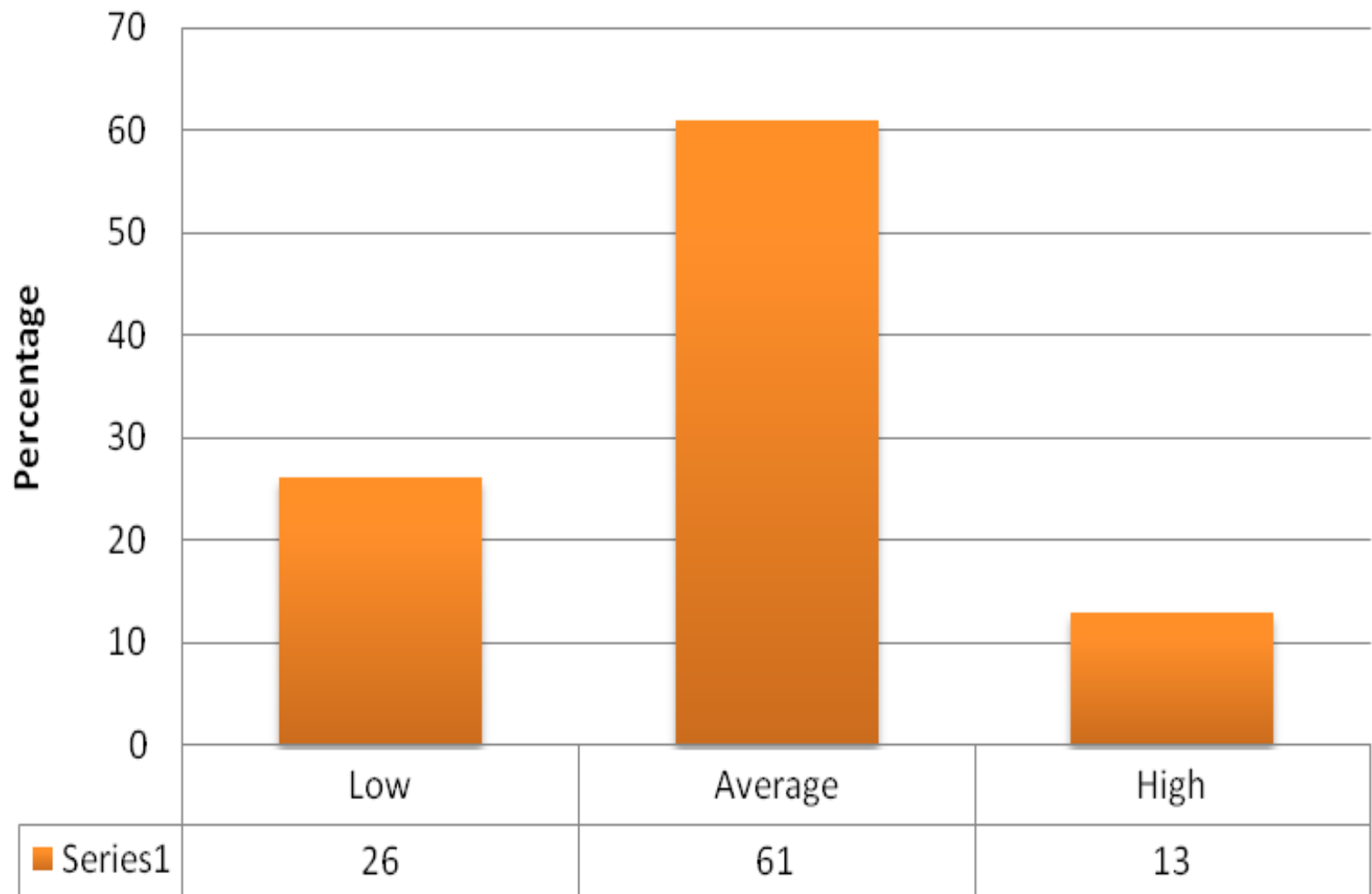
Data Stories

Raises Questions

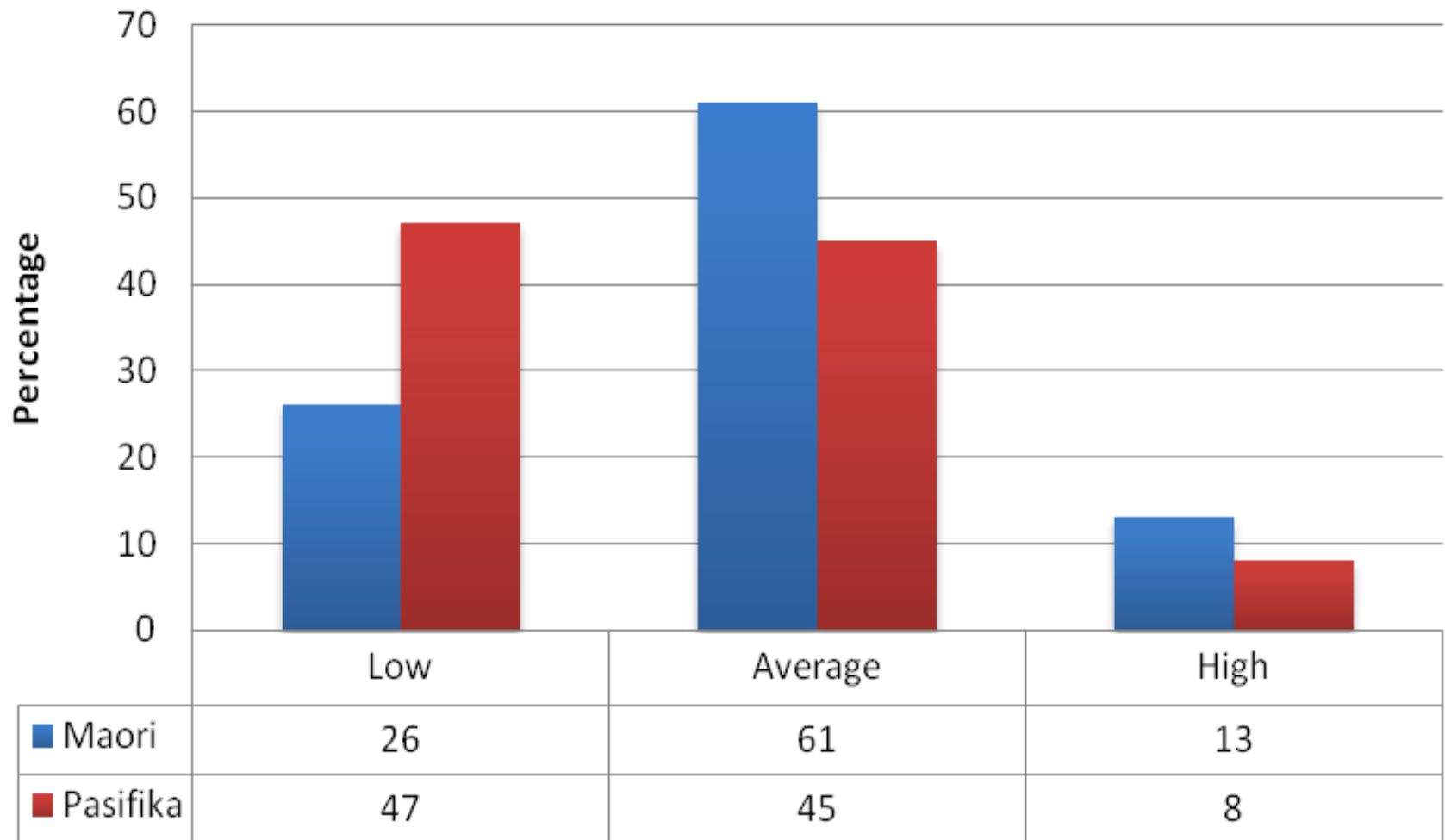
Teachers state what 'ako' means to them as an educator.



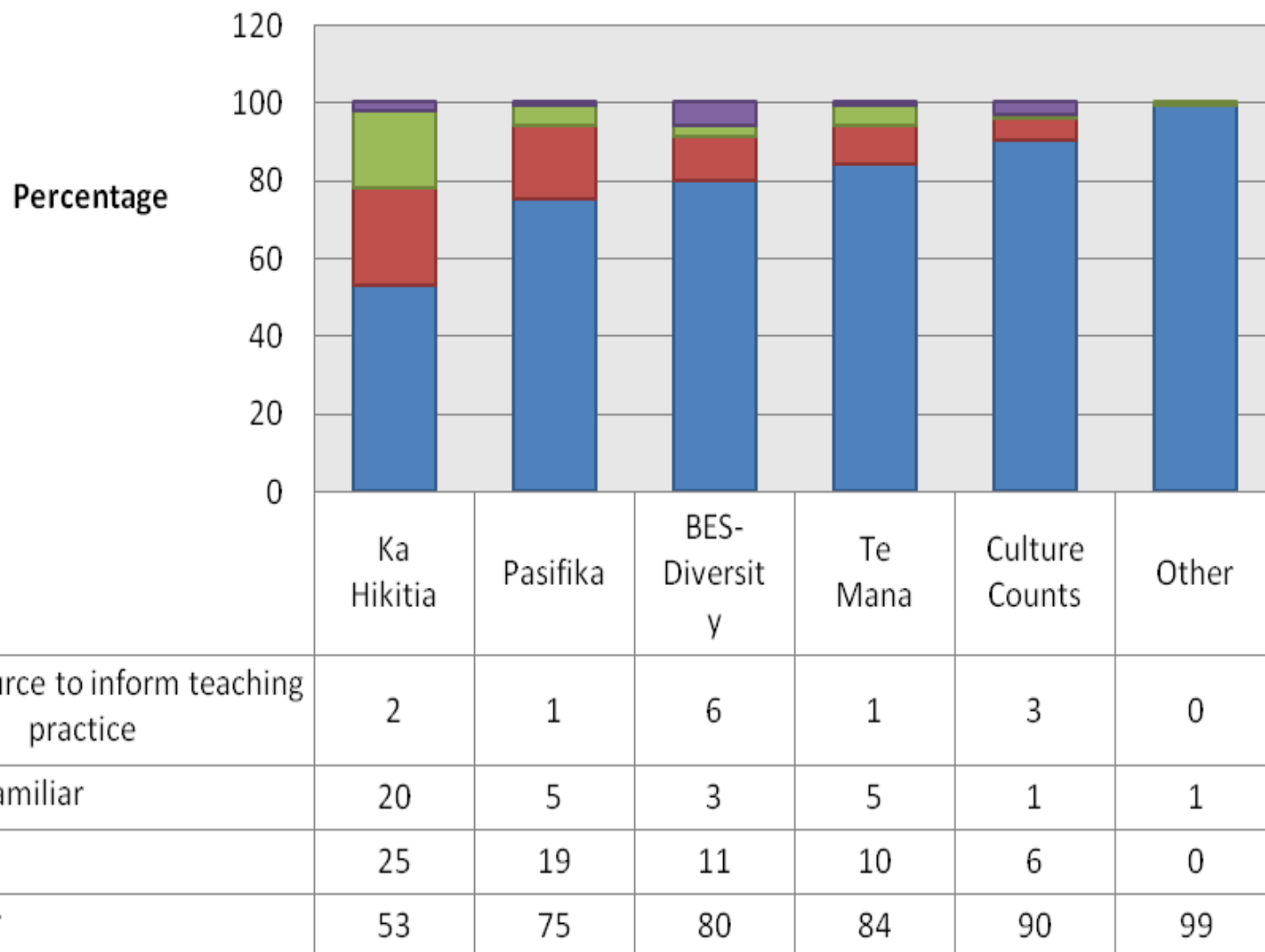
Teachers understand what can make a difference to raising achievement for Maori students.



Teachers have an understanding of the cultural ways of thinking, acting and believing of the following groups.



Teachers aware of the latest research in realising Maori Potential to inform teaching practice.



More questions than answers?

- Why is it that what we have done in education has not changed the status quo, and instead has (possibly) perpetuated it?
- Why is it that the status quo in New Zealand is one where educational disparities are ethnically based, and have been so for some considerable time?
- **How can we provide ITE programs and teachers' professional development programmes in such a way that it galvanises their empathy, skill and confidence in their work with tamariki and whānau?**

(adapted from Berryman, 2007)

More questions lead to anxiety about more to do

- So many adjustments, so little time
- The peril of exhaustion
- The Self and The Group
- The notion of 'fit'
- Joyce and Showers

"....I'm a maths teacher. I'm a good maths teacher. Now I've got this stuff to deal with"



*The wero is
'the how'...*

The whakapapa of culturally responsive pedagogy

Strengths based pedagogies

- Culturally Relevant (Ladson Billings, 1995)
- Culturally Responsive (Gay, 2002)
- Culturally Sustaining (Paris, 2012) (Paris & Alim, 2014)
- Reality Pedagogy (Emdin)
- Culturally Revitalizing (McCarty & Lee, 2014)

Culturally Responsive (Gay, 2002)

- Developing a cultural diversity knowledge base (p. 106)
- Designing culturally relevant curricula (p. 108)
- “Cultural caring”, and “building learning community” (p. 109)
- Cross cultural communications” (p. 110)
- Cultural congruity in classroom instruction (p. 112)

There is no prescription for ‘doing’ culturally responsive pedagogy (CRP)

- *CRP is part of the science and art of teaching not an add-on separate from the methodology, methods, people and context. It is preferred that CRP is not looked at in isolation.*
- CRP is a Māori and non-Māori responsibility.
- While there is no prescription for CRP; *there are many possible ways of addressing an approach....*

Suggested Solutions Contentions

(Bishop et. Al, 2003; Hill & Hawk, 2000; Macfarlane, 2004, 2007, 2017)

- ✓ Caring for person (socio-culturally located) (soft care)
- ✓ Caring for performance of student (socio-cognitively located) (hard care)
- ✓ Identifying and transforming the potential of Māori students
- ✓ Creating a secure, well-managed learning environment
- ✓ Insisting on effective teaching interaction – valuing Māori students
- ✓ Connecting to culture – engagement with Te Ao Māori
- ✓ Managing transitions (David Riley, 2007)
- ✓ Astute use of information (see Report from Office of the AG)
- ✓ Linking the culture of home and school
- ✓ Procuring a repertoire of strategies



Some research studies on culturally responsive teachers

Understand that CRP includes:

- Insisting on high academic and behaviour standards and working to help students achieve them
- Tapping into students' experiences and culture
- Considering nuances of dominant discourse
- Taking at-risk students under their wing
- Perceiving teaching as a calling
- Linking learning to real world

Understand that CRP sometimes requires:

- non-negotiable boundaries
- moderate language
- moderate emotions
- clear explanations
- tough responses
- understated kindness
- hard care warm demanders

Frameworks and Models

A selection that covers a generation



- Educultural Wheel *
- Te Pikinga ki Runga
- Hikairo Schema *
- Braided Rivers: He Awa Whiria
- Reading Development *
- Ka Awatea
- Huakina Mai

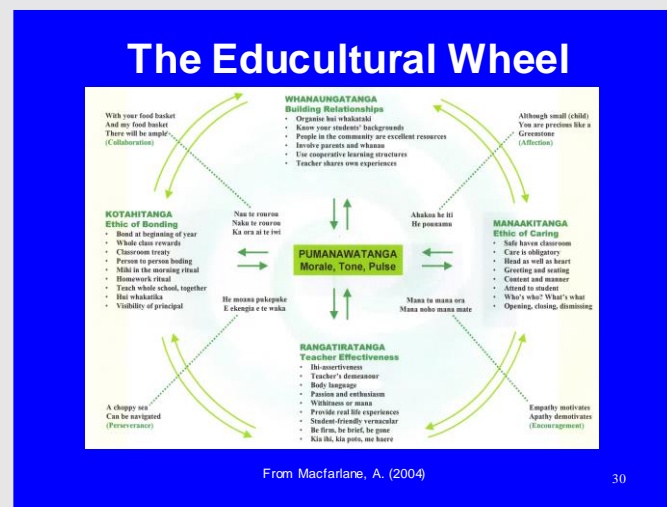
.....it is to three* of these that we now turn

Tools from The Educultural Wheel

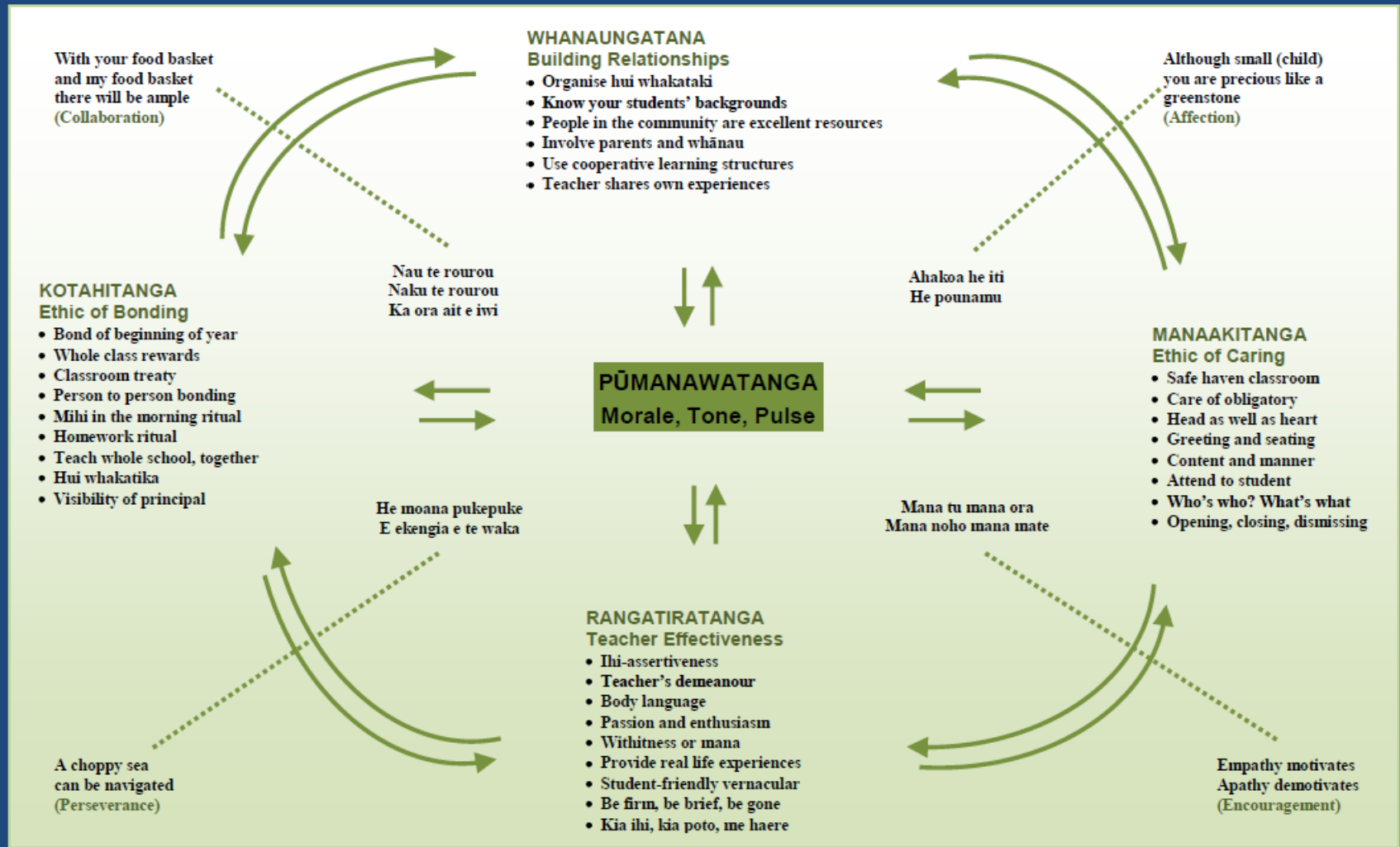
(Macfarlane, 2004)

A co-existence of Māori concepts that vary together in patterned ways (adapted from Rogoff, 2003)

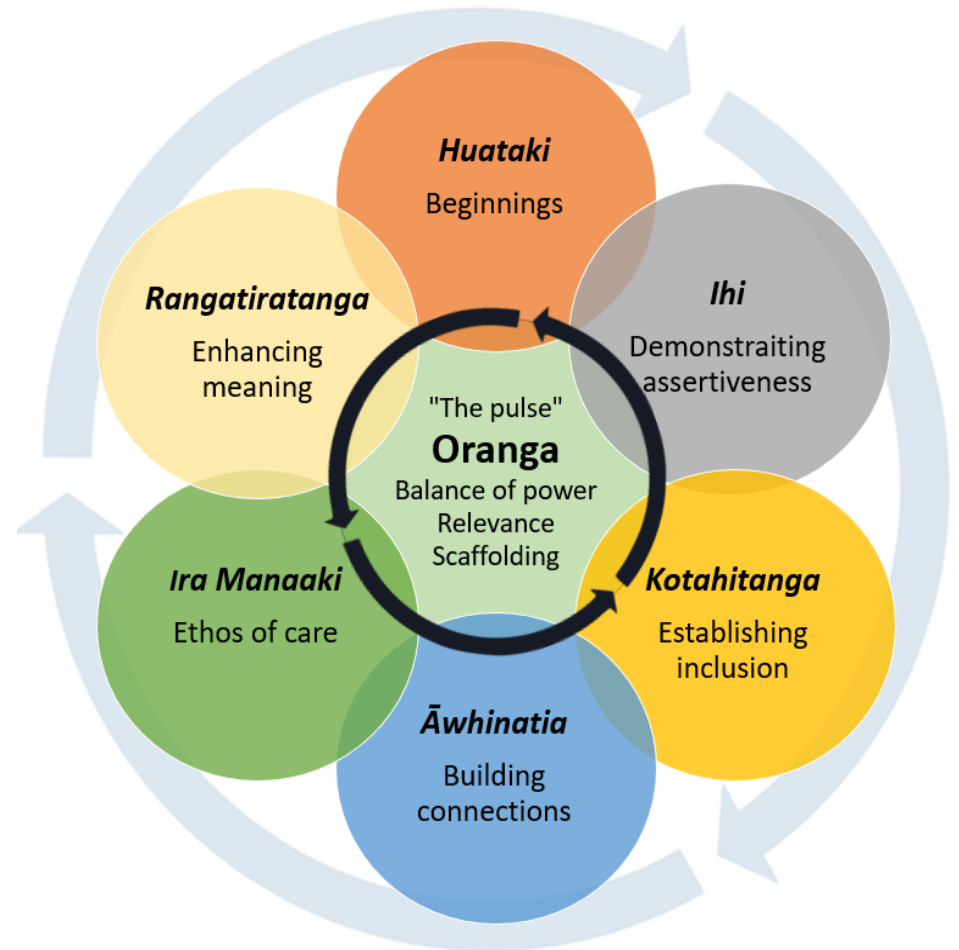
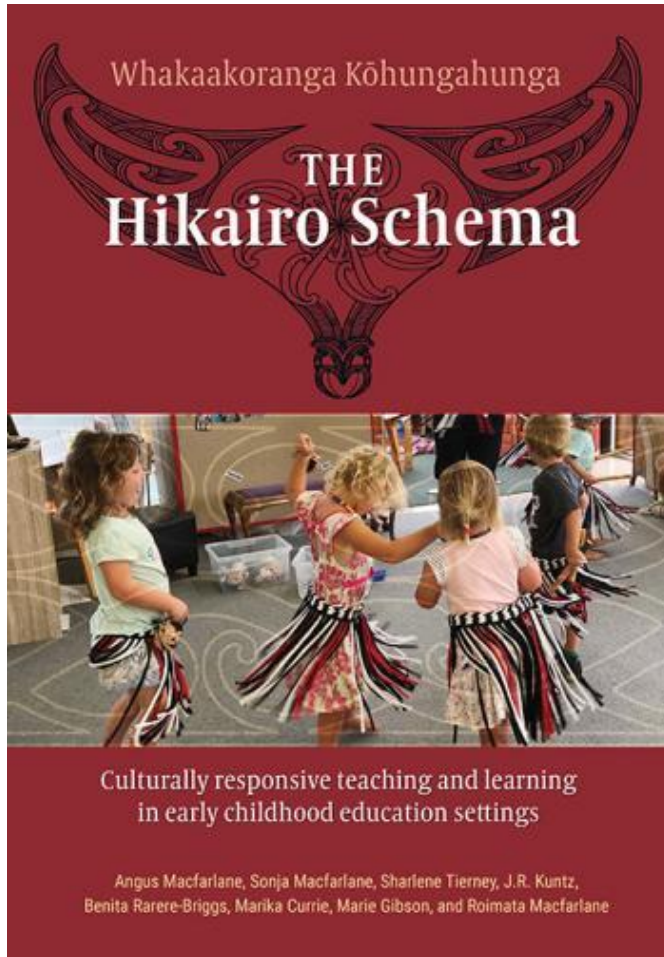
- Whanaungatanga
- Rangatiratanga
- Kotahitanga
- Manaakitanga
- Pūmanawatanga



The Educultural Wheel



The Hikairo Schema



Embodiment of Two Streams of Knowledge

unleashing the potential of ākonga



“Ka Hikitia: Accelerating Success “
(Ministry of Education, 2013, 2017)

“culturally relevant” pedagogy
(Clarke et al., 2017; Ladson-Billings, 1995)

“transformative education for culturally diverse learners” (Hale, Snow-Geroni & Morales 2008; Smith, 2005).

“sociocultural, nested levels of interaction”
(Macfarlane, Macfarlane & Gillon, 2015; Rogoff, 1995)



‘the heart, the head and the hand’ (Sergiovanni, 1991)

‘Choice Theory for Lead Teachers’ (Glasser, 2005)

‘Promoting optimum motivation’ (Ames, 1992; Cavanagh et al., 2008)

‘Aptitude, instruction, environment’
(Ysseldyke & Christensen, 1998)



Distinctiveness: A braided approach is innovative; has an element of the pioneering spirit

Coherency: A braided approach draws from selected, evidence-based practice

Impact: A braided approach is potentially more powerful than either on its own

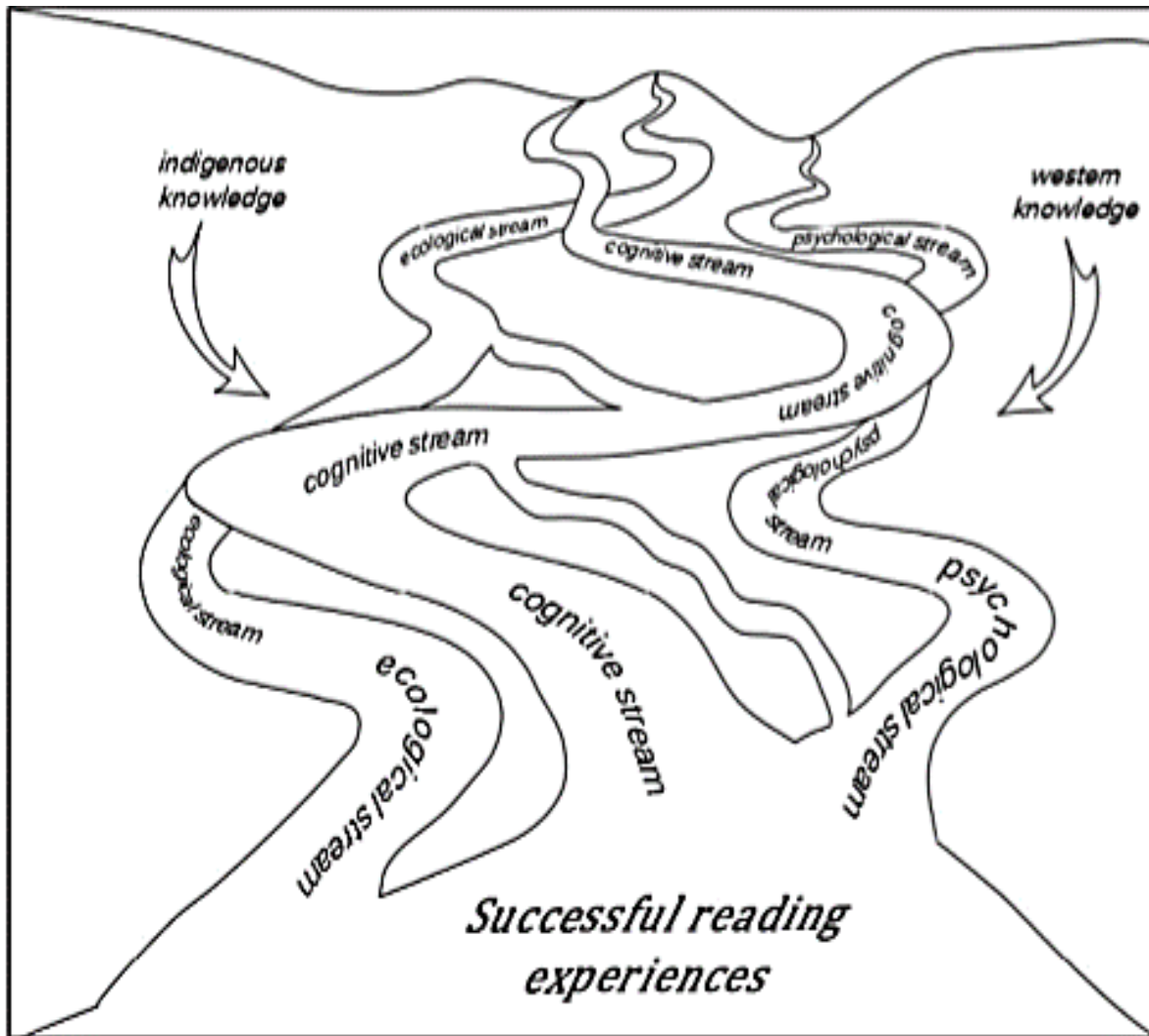


Figure 1: A Braided Rivers Approach to the integration of knowledge to facilitate children's early reading success. (Gillon & Macfarlane, 2017, p.166)

Gillon, G., & Macfarlane, A. H. (2017). A culturally responsive framework for enhancing phonological awareness development in children with speech and language impairment. *Speech, Language and Hearing, 20*(3), 163-173. <https://doi.org/10.1080/2050571X.2016.1265738>

Table 1 Examples of activities to facilitate early reading success within a ‘Braided Rivers Approach’ integrating influences on reading with indicators of academic success for indigenous population. (Gillon & Macfarlane, 2017, p.166)

Influences on Reading Development

Influences on reading development			
Indicators of academic success for indigenous student	Ecological influences	Cognitive influences	Psychological influences
Strong cultural identity	Encourage family or caregivers to share culturally relevant stories (both oral and written stories) with their child. Learn about the cultural values, myths, or legends cultural stories reflect	Develop skills for early reading such as phonological awareness and letter knowledge, utilizing stories, vocabulary, and teaching materials	Use successful older peers, community leaders, idols from the same cultural background as the child as role models; expect the child to succeed in literacy
Resilient, healthy well-being	Liaise with community leaders, and health professionals to ensure a holistic approach to managing health issues to allow the child to engage in literacy learning (e.g. hearing, vision, nutritional checks)	Create a positive learning environment, provide quality feedback on learning attempts, and scaffold tasks to create successful learning experiences Liaise with teachers, family, and community leaders to help inspire the child to succeed.	Help the child understand the importance and value of strong spoken and written communication skills
A strong sense of place and bicultural or multicultural identities	Understand the child’s cultural customs and practices and acknowledge these when liaising with family, community and in working with the child	Integrate vocabulary from the child’s native language into speech and language teaching activities. Use simple greetings in the child’s native language	Demonstrate genuine interest in the child’s cultural heritage; encourage the child’s ability to speak different languages and to talk about cultural experiences
Family are engaged in child’s learning	Take time to become involved in the community to build positive, trusting relationships; respect and value cultural differences. Listen and value the family’s perceptions about the child’s speech–language development	Engage family members or caregivers in therapy sessions, intervention activities, and planning learning goals; share assessment findings in culturally sensitive and relevant ways	Share successful learning outcomes; develop the family’s pride in their child’s spoken and written language achievements; Take an interest in the child’s/ family’s participation in cultural events (e.g. cultural festivals)

Gillon, G., & Macfarlane, A. H. (2017). A culturally responsive framework for enhancing phonological awareness development in children with speech and language impairment. *Speech, Language and Hearing, 20*(3), 163-173. <https://doi.org/10.1080/2050571X.2016.1265738>

Indicators of academic success for Indigenous learners: Ecological influences (Gillon & Macfarlane, 2017, p.166)

Strong cultural identity

- Encourage family or caregivers to share culturally relevant stories (both oral and written stories) with their child. Learn about the cultural values, myths, or legends cultural stories reflect

Resilient, healthy wellbeing

- Liaise with community leaders, and health professionals to ensure a holistic approach to managing health issues to allow the child to engage in literacy learning (e.g. hearing, vision, nutritional checks)

A strong sense of place and bicultural or multicultural identities

- Understand the child's cultural customs and practices and acknowledge these when liaising with family, community and in working with the child

Family are engaged in child's learning

- Take time to become involved in the community to build positive, trusting relationships; respect and value cultural differences. Listen and value the family's perceptions about the child's speech– language development

The Magic of Mary Morgan, Bev Anaru, David Riley

Classroom Organisation	Roles Assumed by the Teacher	Teacher Enthusiasm for Students
Instills in students a belief in their abilities to learn and a desire to achieve.	Teacher models the desired behaviour.	Enthusiasm is developed from life experiences.
Each child knows they are valued.	Teacher as person, encourager, counsellor and safety net.	Enthusiasm is developed from formal education experiences.
Plans to bond into a cooperative unit at beginning of year.	Teacher may share discerningly, his or her own experiences.	Relaxed classroom atmosphere adds to enthusiastic climate.
Ensures students understand and internalise the rules.	Teacher is never threatening.	Freedom of (but controlled) movement within the classroom.
Explains consequences of improper behaviour.	Teacher is skilled in academic and non-academic dialogue.	Teacher's attention to students.
		Teacher's warm smile.

Macfarlane, 2004; Macfarlane, 2007; Pierce, 1994.

Te Huia: Protecting the well-being of the tamaiti ... Reflective questions to inform practice and planning				
Domains				
Hononga (Relational aspects)		Hinengaro (Psychological aspects)	Tinana: (Physical aspects)	MAURI (Living essence)
Dimensions	Whānau Interdependence and connectedness	Motivation: Inspiration and drive	Demeanour: Appearance and body language	Cultural identity: Pride and security
	Whenua Kinship and belonging	Emotions: Thoughts and feelings	Energy levels: Alertness and zeal	Attitude and spirit Manner and disposition
	Friendships Cooperation and empathy	Cognition: Learning and understanding	Physical safety: Respect for self and others	Potential: Courage and confidence
Domain	Reflective questions			
Hononga: Relational aspects with, and within, the whānau, and with others Consider how planning will be responsive to connectedness, to maximise social relationships	<ul style="list-style-type: none"> How strong are whānau relationships ... connectedness to whānau? How strong are the tamaiti's connections to / relationships with others (whānau whānau, hapū, iwi...)? How is the tamaiti's position in the whānau being acknowledged (ie: the eldest, youngest, only son...)? How strong are the tamaiti's connections to / relationships with places (papa kainga, marae, whenua...)? Whānau whānau... how might wider whānau contribute or feature? How strong (positive) are the tamaiti's relationships with key others (peers, teachers...)? 			
Hinengaro: Psychological aspects thoughts and feelings, learning Consider how planning will enhance motivation, thoughts and feelings so as to maximise confidence	<ul style="list-style-type: none"> What are the things that inspire and motivate the tamaiti? How are the tamaiti's emotions displayed / expressed (verbally, non-verbally)? How respectful is the tamaiti of others' thoughts and feelings? Does the tamaiti understand what others are communicating to him / her? What might be the barriers to the tamaiti's engagement and participation in learning activities? How might this be impacting on enjoyment, learning and achievement - and reaching potential? 			
Tinana: Physical aspects demeanour, physical health and wellbeing Consider how planning will elevate energy, alertness and vigour so as to maximise health and wellbeing	<ul style="list-style-type: none"> How is the tamaiti's 'ahua' (demeanour, appearance) - how does the tamaiti 'look'? What messages might the tamaiti be expressing by way of body language? How alert does the tamaiti appear to be? Are others respecting the tamaiti's personal space? Is the tamaiti respecting others' personal space? 			
Mauri: Unique essence cultural identity, attitude, potential Consider how planning will enhance self concept and identity so as to maximise uniqueness and potential	<ul style="list-style-type: none"> How is cultural identity being supported and strengthened by others? How is meaning derived from the tamaiti's name? How might the tamaiti's self-concept be impacting on emotions ie: responses to others, manner, outlook? How might the tamaiti's motivation and mana be enhanced and uplifted? What opportunities are being provided which enable the tamaiti to make positive choices? How can the tamaiti be supported to build confidence and strengthen resilience? 			

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Positive Behaviour for Learning

Ka Awatea: A model of Māori success

- Mana Motuhake – a positive sense of identity
- Mana Tū – a sense of courage and resilience
- Mana Ūkaipo – a sense of place
- Mana Tangatarua – a sense of two worlds



Mana Whānau

successful students are nurtured into succeeding in both worlds by their whānau

And so many more...

Te Pikinga ki Runga: Raising Possibilities (Copyright © 2008 by S & A Macfarlane)

To live as Māori To actively participate as citizens of the world To enjoy good health and a high standard of living		
WHANAUNGATANGA Relationships with the whānau OPENING DOORWAYS Huakina mai <ul style="list-style-type: none"> Pace, place, people Time, space, boundaries Initial protocols Introducing oneself Sharing information Establishing reciprocity Building and maintaining trust Expressing manaakitanga Communication with whānau <ul style="list-style-type: none"> Clarity, nature, tone, mode Collaboration with whānau <ul style="list-style-type: none"> Co-constructing, contributing 	MAURI Unique essence; untapped potential Hononga Relational Hinengaro Psychological Tinana Physical	LISTENING TO CULTURE A culturally responsive curriculum HE TIKANGA WHAKAARO (The Key Competencies, NZC, Ministry of Education, 2007) Tātaritanga <ul style="list-style-type: none"> Thinking Using language, symbols and texts Manaakitanga <ul style="list-style-type: none"> Relating to others Rangatiratanga / Whanaungatanga <ul style="list-style-type: none"> Managing self Whaiwhāitanga <ul style="list-style-type: none"> Participating and Contributing
How will practice interactions establish and maintain whanaungatanga? Partnership	How will practice interactions enhance the holistic wellbeing of the tamaiti? Protection	How will the learning ecology be culturally enhanced and responsive? Participation

Linking the culture of the whānau and the education context

<http://www.awateaodesigns.com/meaningofmaorisymbols.htm>



It is time to

....“Listen to culture”

- “Commitment to a culturally-responsive teaching approach for Māori learners and whanau presupposes a willingness to understand and experience something of Te Ao Māori.” (Macfarlane, 2003)
- **ASKED** (Campinha-Bacote, 2010)

Kia whakatōmuri te haere whakamua

I walk backwards into the future – my ancestors are ever present

Looking Back at 50 Years of Māori Education (NZJES, 2015)

Article written for the 50th Jubilee of the Journal. After summoning courage, the five contributions selected were, in chronological order:

- ***Ako (1982)*** – Pere -The concept fundamentally proposes that the learner and teacher are simultaneously juxtaposed, so that the learner is at the same time the teacher, and vice-versa. Transmission of knowledge and understanding is ignited within interactions (p.187)
- ***Te Whare Tapa Whā (1984, 1994)*** – Durie - The model is founded on a holistic approach to lived contexts for Indigenous peoples, and especially for Māori. In its essence, the model typifies the four walls of a symbolising interconnecting and interdependent dimensions for Māori wellbeing: taha wairua (spiritual); taha hinengaro (mental and emotional); taha tinana (physical); and taha whānau (relational and social) (pp.187-88)
- ***Te Whāriki (1996a)*** – T & T Reedy - entirety, Te Whāriki provides a holistic and supportive context for all pre-school children to learn within a bilingual and bicultural educational setting. Te Whāriki is ‘the mat’ woven with principles, strands and goals that have their genesis in te ao Māori (p.188)
- ***Decolonizing Methodologies (1999)*** – Smith - Smith’s work assertively refers to centring Indigenous concepts and worldviews and coming to know research and theory through Indigenous lenses, for Indigenous purposes. It is counter-hegemonic, informative and challenging (p.188)
- ***Te Kotahitanga (2001)*** – MoE - has provided teachers with professional development opportunities to support the implementation of culturally responsive strategies based on caring relationships with rangatahi in secondary schools. Student voice has been a significant factor in the emergent thinking, theorising and, eventually, application of Te Kotahitanga’s structured processes

Education Imaginaries

- Challenge the status-quo
- Critique the knowledge we take for granted
- Acknowledge epistemologies of local research, global considerations, and mātauranga Māori
- Look for different angles
- Look for how our children, your children, their children, can grow up in the best possible way
- E te rangatira Graham, hei aha rā, tū tonu te mana o ōu mahi

Graham, Adrienne Sonja

“...only when teachers understand the principles by which their actions shape the learning process will they be able to ensure effective learning’ (p. 301)

Nuthall (2004) Harvard Educational Review In: Alton-Lee, A. (2007) *Slide 17: Graham Nuthall Annual Lecture*. Retrieved From <https://www.canterbury.ac.nz/education/prestige-lecture-series/the-graham-nuthall-classroom-research-trust/>

“... when teachers understand and draw from values from Te Ao Māori, they not only draw from these values, something happens when they see relevance..... And these teachers appear to have more success at drawing Māori learners into the context”



AROHĀ

UC EDUCATION

Te Rū
Rangahau

Māori Research Laboratory

TE RŪ
RANGAHAU

Te Rū Rangahau
Māori Research Laboratory
Te Rū Rangahau
Māori Research Laboratory
Te Rū Rangahau
Māori Research Laboratory

Nāu te rourou, e Kereama, nā mātou hoki ngā rourou,
ka ora ai ngā tamariki o te motu

*With your food basket, Graham Nuthall, and our food baskets,
Learners everywhere be well nourished*

