

Te Kotahitanga: A Culturally Responsive Model for Teacher Professional Development

Manu Ao Presentation April 20, 2011



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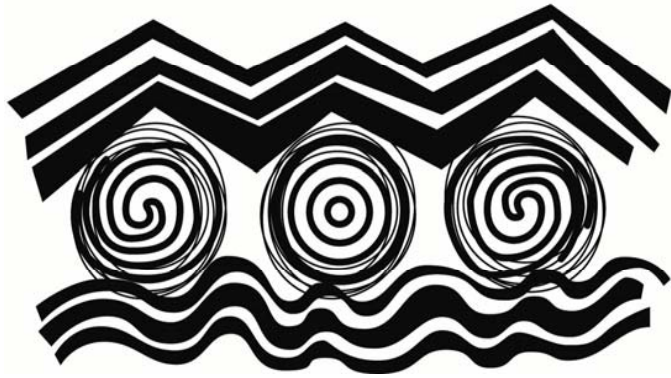
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Te Whare Wānanga o Waikato

Overview

- The foundations of Te Kotahitanga
- The Effective Teaching Profile
- Culturally Responsive Pedagogy of Relations
- The cycle of Professional Development
- Some of the outcomes for Māori students, teachers and schools
- Implications for 21st century learners

Foundations

Kaupapa Māori



“This then is the great humanistic and historical task of the oppressed to liberate themselves and their oppressors as well. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both...” Paulo Freire, 1972 p.21

Te Kotahitanga

(Background 2001)

We spoke with people who were most intimately involved with the education of Year 9 and 10 Māori students:

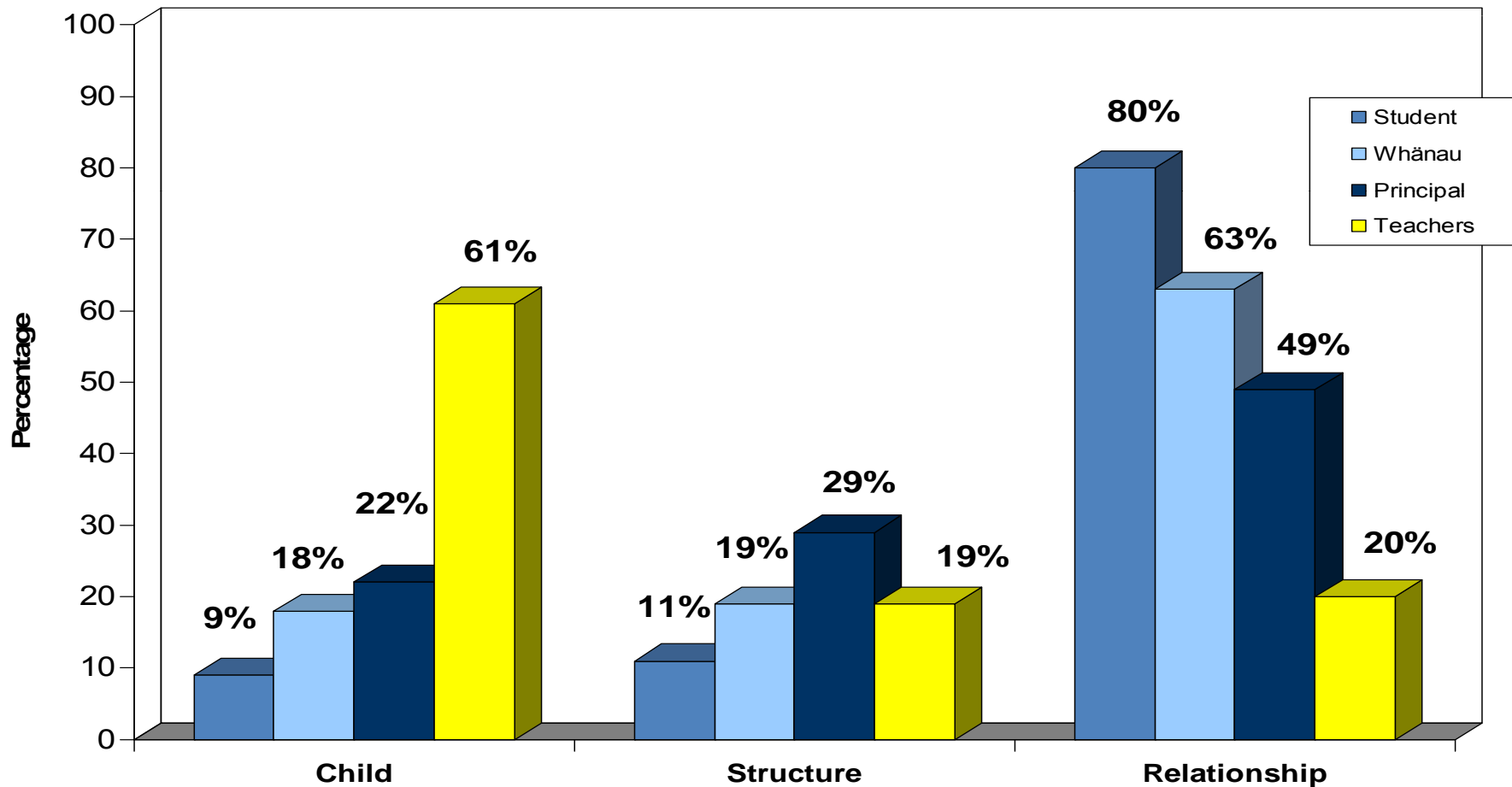
- Māori students themselves
- Their whānau
- Their principals
- Their teachers

Experiences were explained and solutions offered from three discursive positions

1. Māori children, their homes and communities
2. School structures and systems
3. In-class relationships and interactions

Tally of the discourses as unit ideas showed

Discourses Explaining Māori Achievement: Students, Whānau, Principals and Teachers



Te Kotahitanga Effective Teaching Profile

Teachers are culturally appropriate and responsive, and they possess the following understandings:

- a) They focus on what they have the agency to do, they reject deficit theorising;
- b) They are committed to and know how to bring about change in educational achievement.

Teachers demonstrate those understandings in the following ways:

- 1) Teachers care for these students respecting their cultural-location
- 2) Teachers have high expectations for the performance of these students
- 3) Teachers create a secure, well-managed learning environment
- 4) Teachers can engage in effective teaching interactions
- 5) Teachers can use strategies to promote change
- 6) Evidence from student outcomes informs teachers' and students' critical reflection and next learning steps

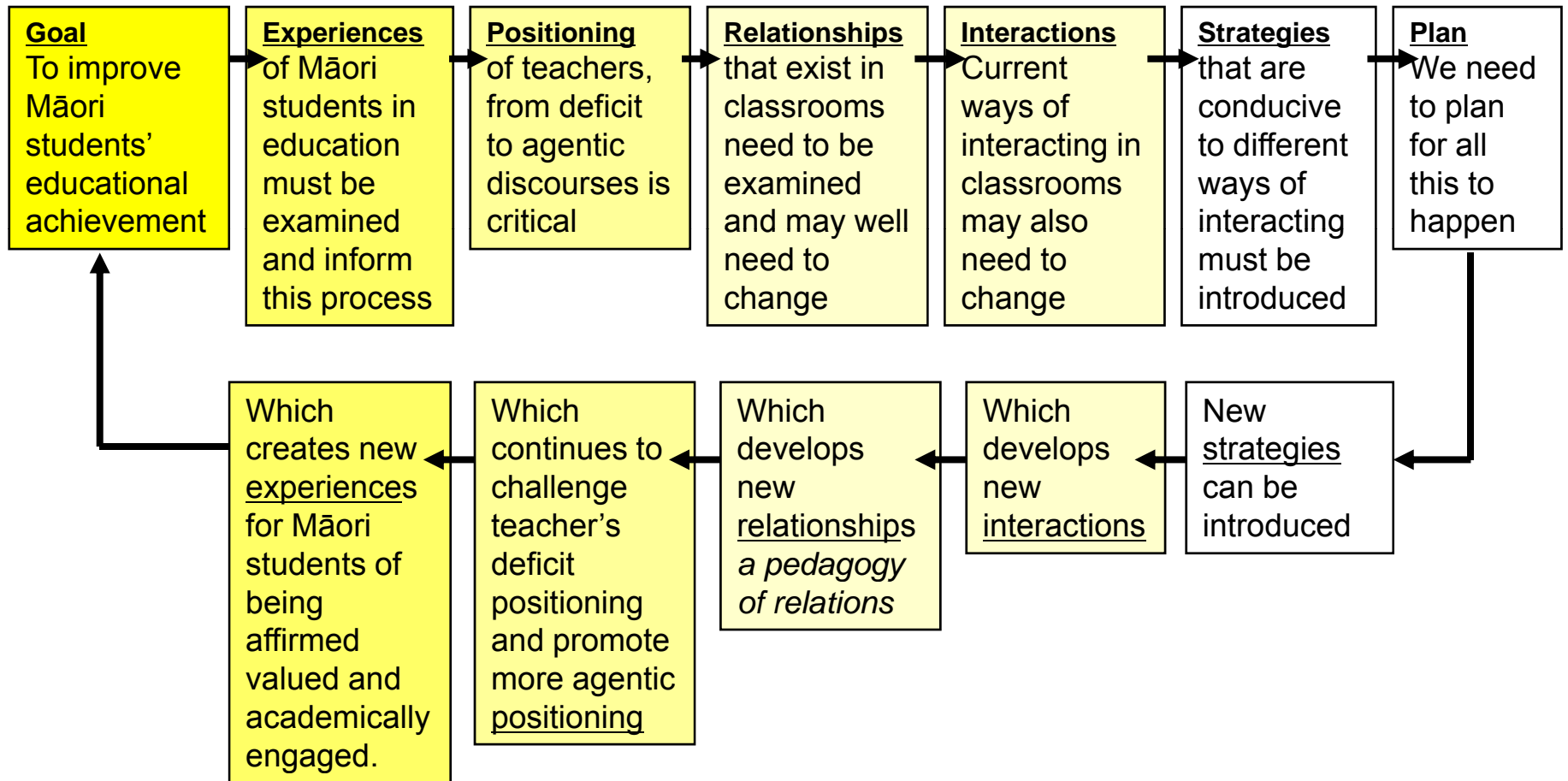
Culturally Responsive Pedagogy of Relations

- Interactions emerge from relationships (Sidorkin, 2002)
- Culture Counts (Bishop & Glynn, 1999)
- Power is shared between self determining individuals within non dominating relations of interdependence (Iris Marion Young, 2004)
- Pedagogy is responsive and interactive
- Learners/teachers are connected through a common purpose/vision and reciprocal responsibility

Supporting teachers to implement this pedagogy of relations



G E P R I S P



1. Hui Whakarewa

- Designed to observe evidence of all aspects of the Effective Teaching Profile as they occur.
- Teachers observed by trained school-based facilitators.

Observe for 10 seconds then record for 5 seconds	Target	1	2	3	4	5	6	7	8	9	10	% Engaged	Work Completed 1 - 5
	Student 1												
	Teacher												
	Student 2												
	Teacher												
	Student 3												
	Teacher												
	Student 4												
	Teacher												

2. Term by Term Teacher Observations

Observations allow an examination of the following :

- Teacher pedagogy (learning interactions) with Māori students on side 1;
- Culturally appropriate and responsive pedagogical opportunities on side 2;
- Shifts in teachers' relationships and interactions;
- Shifts in students' relationships, interactions and engagement with learning.

3. Feedback

- Feedback and feed-forward directly linked to evidence from the observation tool.
- Teachers' theorising, their positioning and practices are both affirmed and/or challenged.
- Individual goals and immediate 'next steps' for pedagogy are co-constructed with teachers.

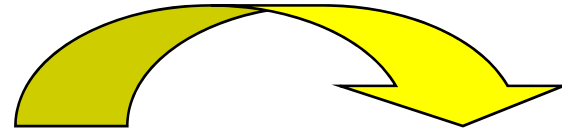
4. Co-construction Meetings

- Teachers who share common students
- Focused on teacher agency
- Evidence is shared for both summative and formative purposes
- Problem-solving conversations
- Teachers' theorising, their positioning and practices may be affirmed and/or challenged
- Group goals are co-constructed
- Future actions and evidence are planned for

5. Shadow Coaching

- Facilitated
- Support the achievement of co-constructed goals
- Focus on change and new evidence of change
- Involve critical collegial reflection and development

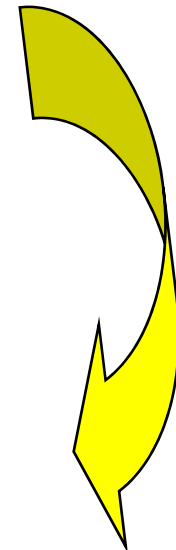
**1. Hui
Whakarewa**



**2. In-class
observation**

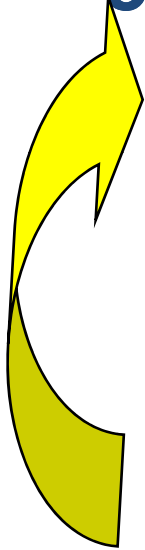
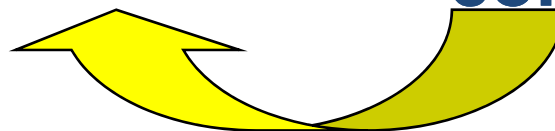
**3. Individual
feedback meeting**

**In-school term by
term Professional
Development cycle**



**4. Group co-
construction meeting**

5. Shadow-coaching



Dynamic and Multi-dimensional

- PDers work with school based facilitators
 - Facilitators work with teachers
 - Introduction to Te Kotahitanga around GEPRISP (three days)
 - Cycle of school based, in-class term by term professional development
 1. Observations
 2. Feedback
 3. Co-construction
 4. Shadow Coaching
- in tandem with GEPRISP/PSIRPEG

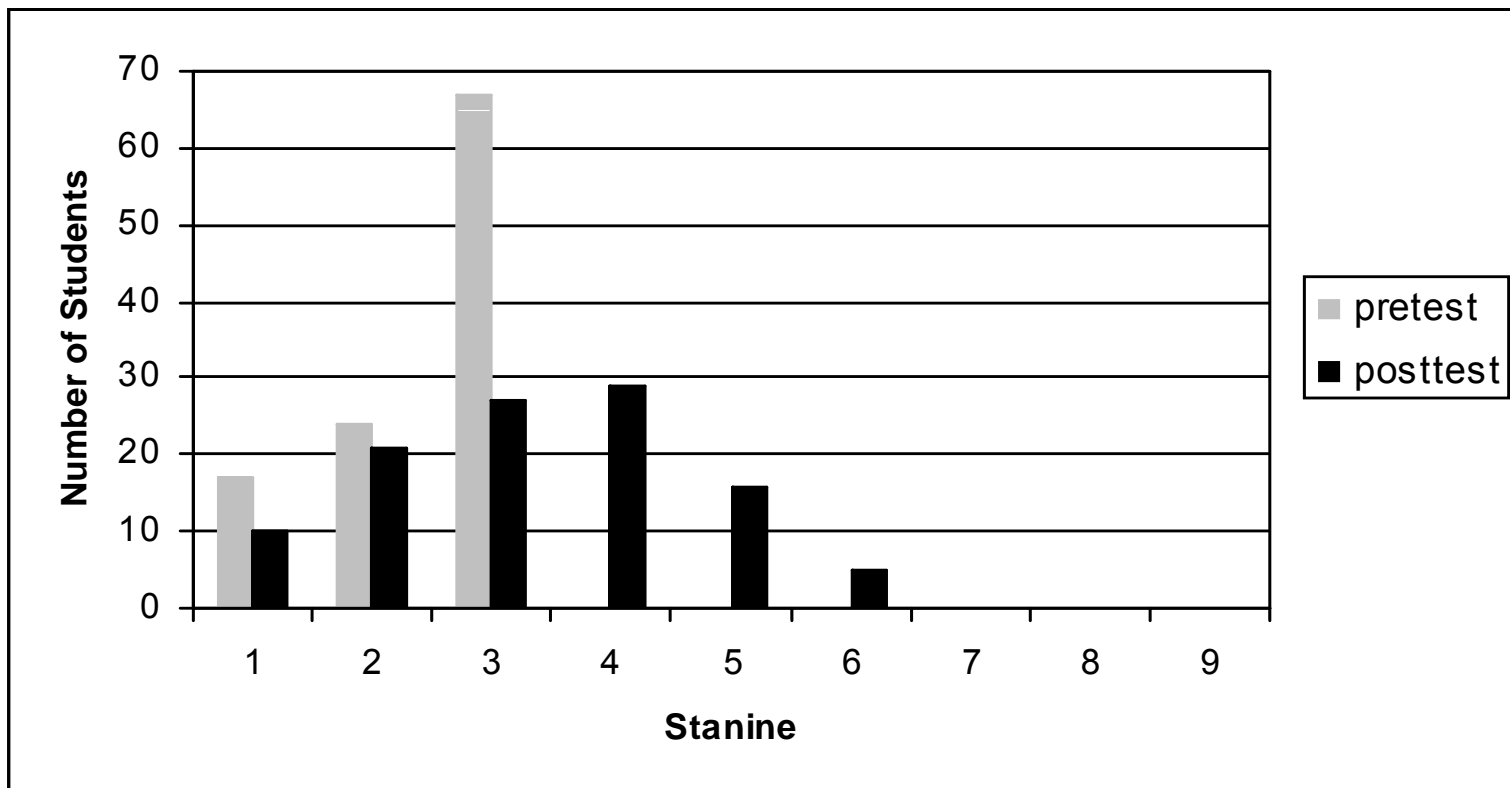
Professional Development Support

- With each element of the PD Cycle
 1. Model what we want @ PD hui
 2. Stand alongside in a shadow coach role
 3. Undertake 'practice review and development'
 4. Until it becomes practice as usual
- E-community support
- 0800 helpline
- Opportunities for critical reflection
- Leadership hui every year
- Conference every two years

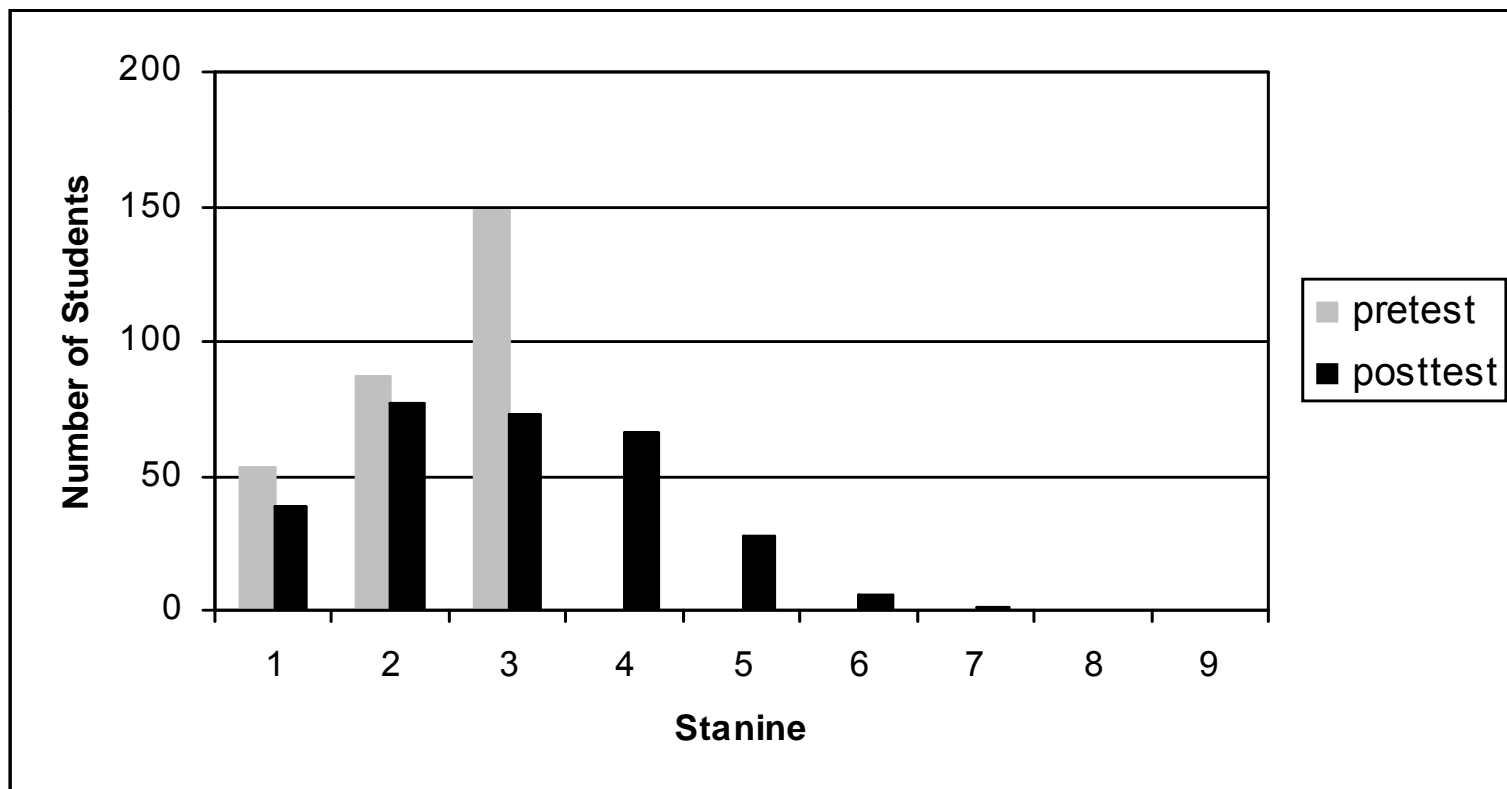
Evidence of change for Māori students, teachers and schools

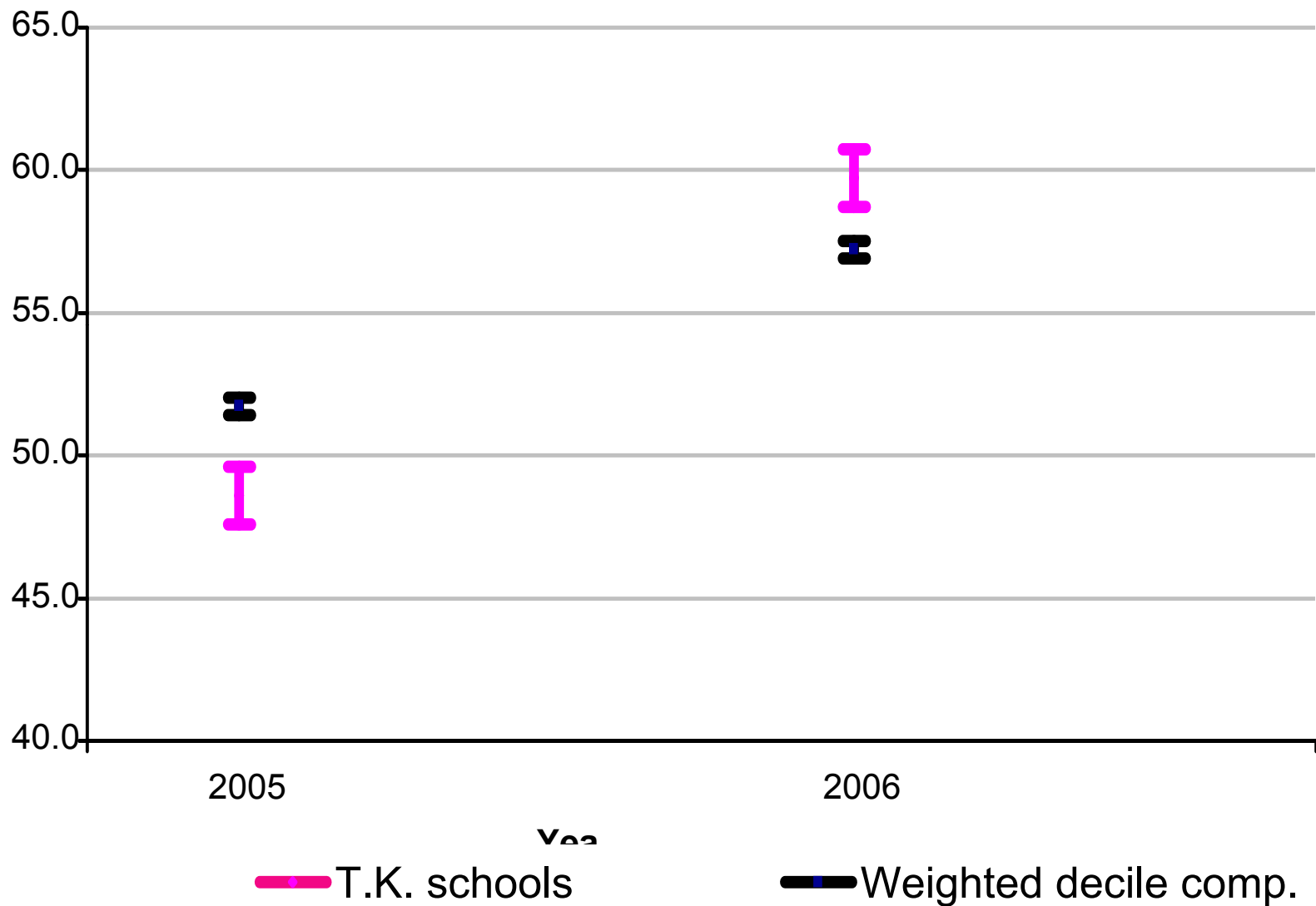


Essential Skills Assessment 2004

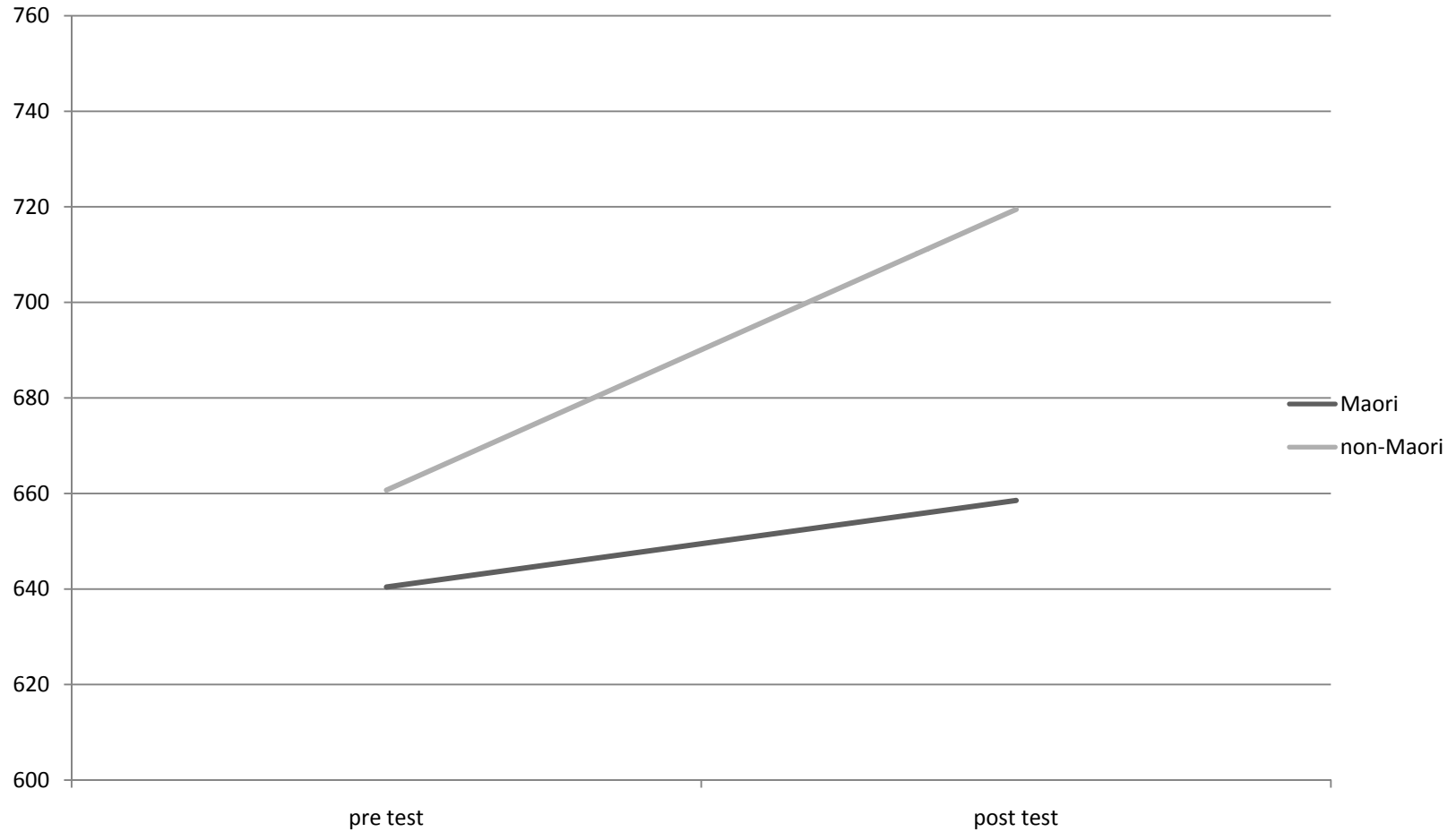


Essential Skills Assessment 2005

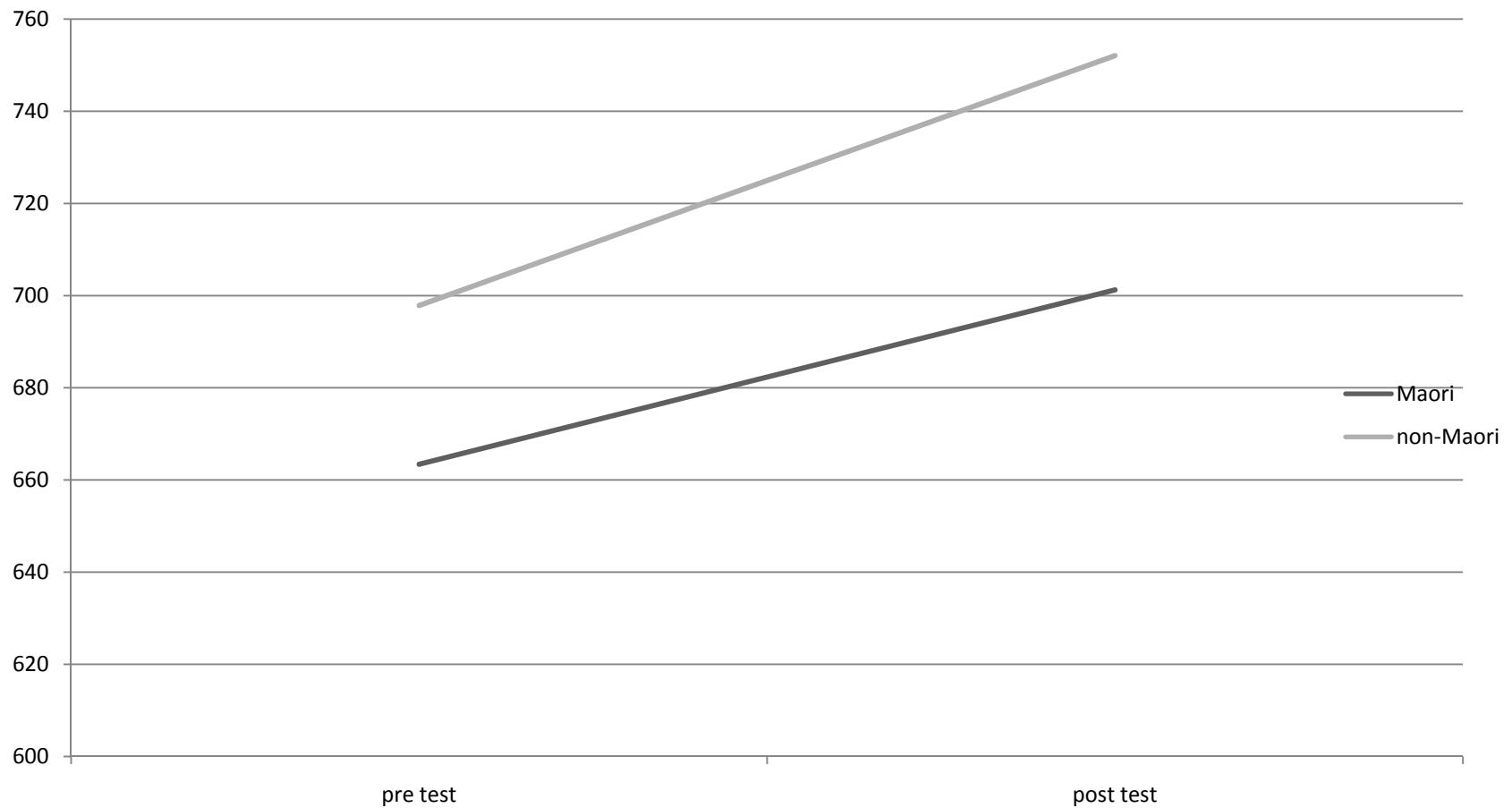




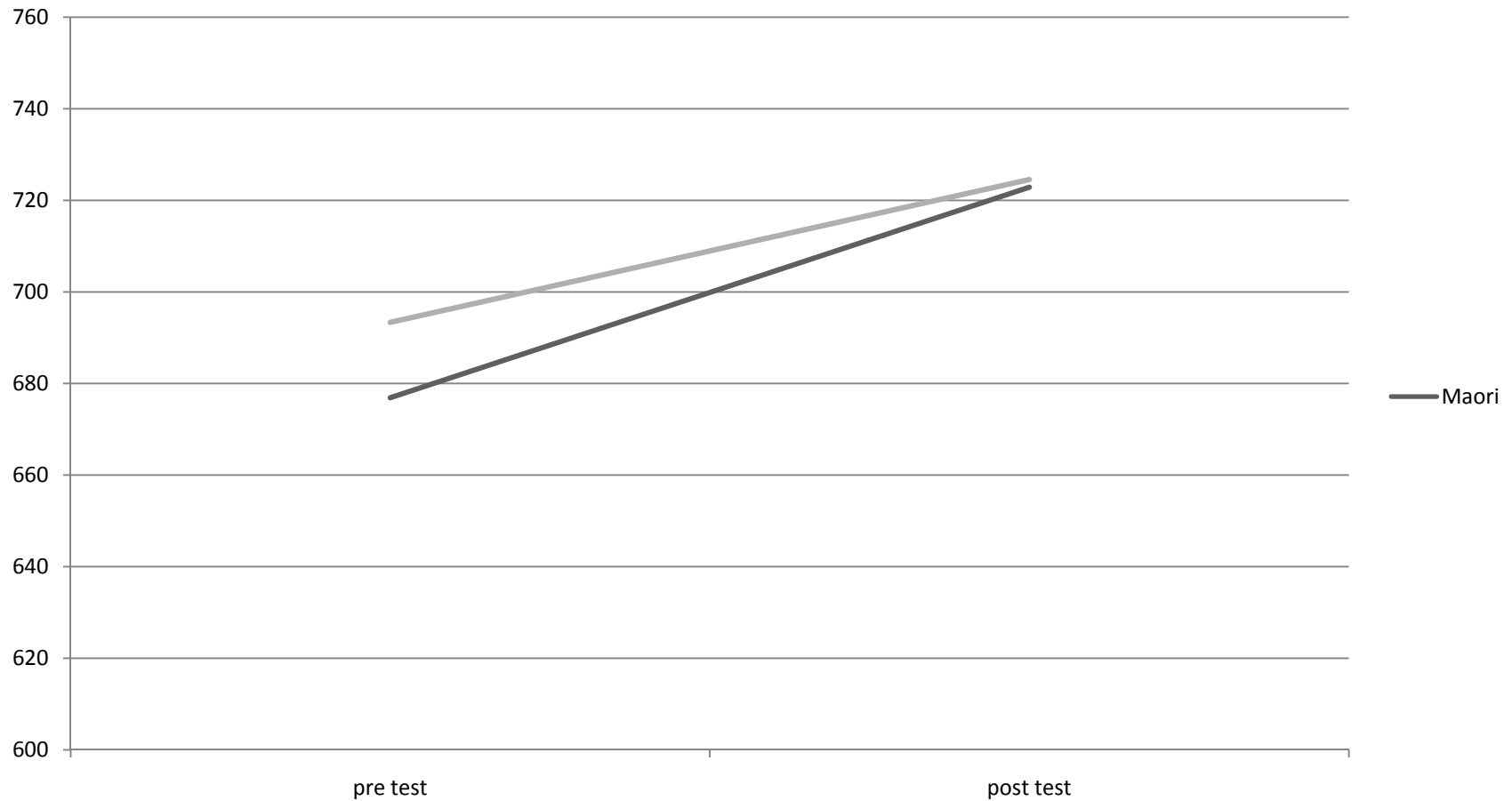
2007 asTTle numeracy results for Year 10 Māori and non-Māori students



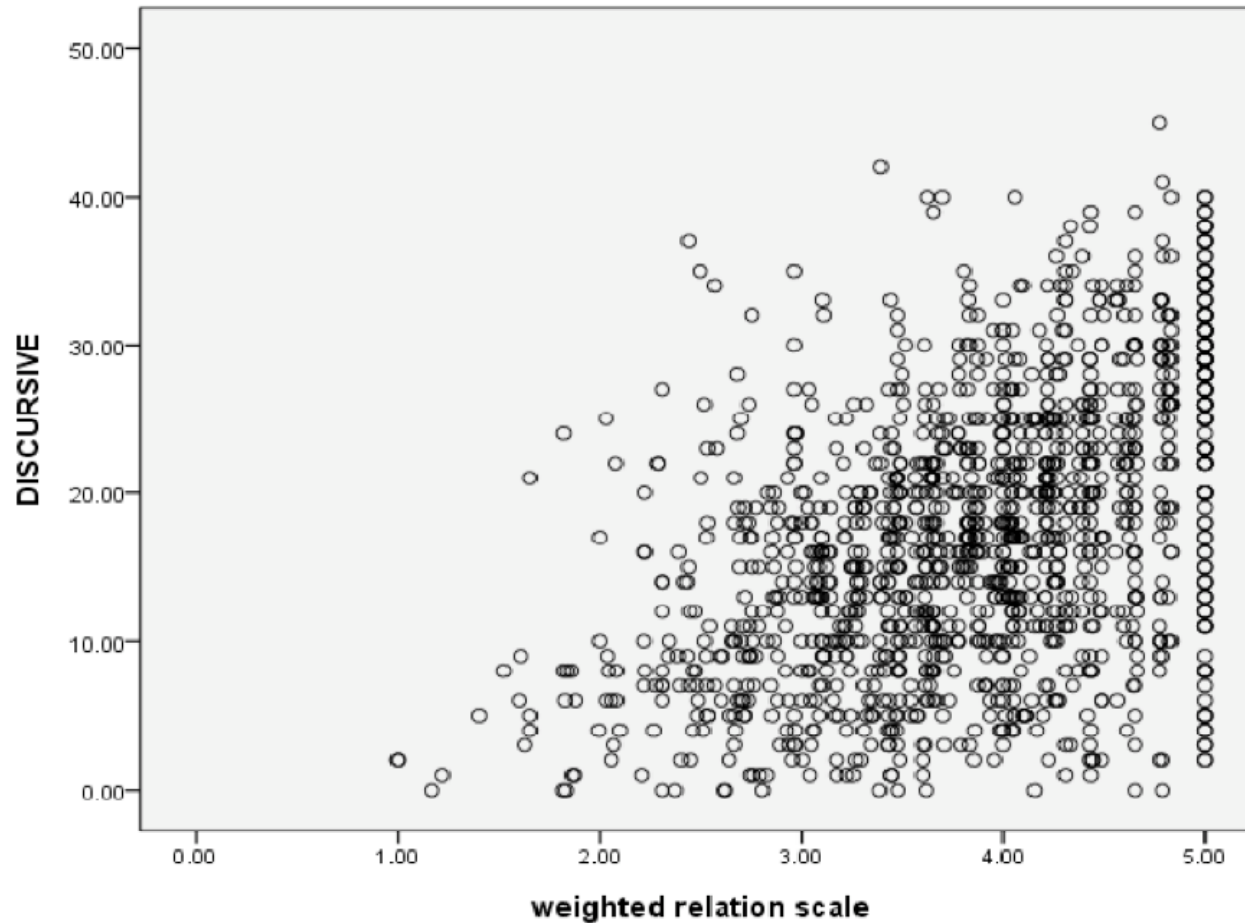
2008 asTTle numeracy results for Year 10 Māori and non-Māori students



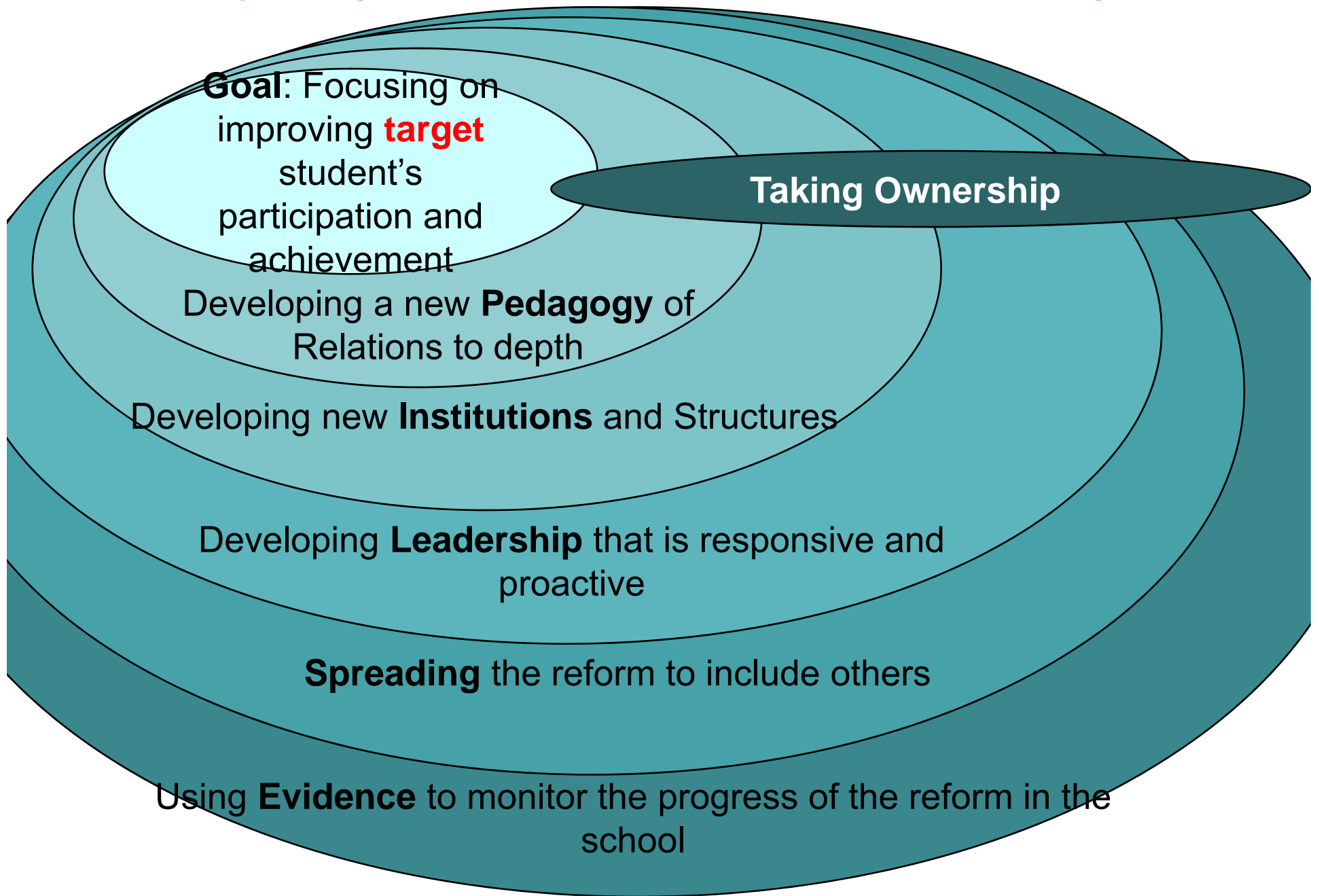
2009 asTTle numeracy results for Year 10 Māori and non-Māori students



Relationships and Discursive Interactions



Any change/reform initiative must do the following:



Implications for teachers and learners as we move into the 21st century



“Education is the opening of identities”

Wenger 1999

**How we as educators construct student’s
identity has a huge impact on how they
engage or not in education**

A culturally responsive pedagogy of relations involves:

- **Whakapapa:** culture counts; where students are able to be themselves in the classroom; to make sense of their learning by using their own cultural experiences;
- **Whanaungatanga:** connectedness is fundamental to relationships at all levels, classroom, school and homes;
- **Kaupapa:** there is a common vision of what constitutes excellence in pedagogy and education;
- **Mahi Tahī/Kotahitanga/Ako:** pedagogy is interactive and dialogic;
- **Rangatiratanga:** power is shared between self-determining individuals within non-dominating relations of interdependence.

Aim: Māori students enjoying education success as Māori

Indicators of success:

More Māori students:

- feeling confident to identify as Māori
- attending school more often and more regularly
- staying at school longer
- engaging with learning
- achieving at higher levels
- achieving across a range of achievement data (AREA)
- leaving with qualifications and career pathways
- participating in Māori focussed school activities
- participating across the range of school activities
- participating within the range of school leadership roles
- A stronger whānau presence in the school
- Family involvement becoming more self determined and less directed by the school

“Your job is about doing what you can do to ensure the success and wellbeing of all the tamariki at your school – it’s our responsibility to make sure no student is left behind.”

Māori mother on BoT Phase 3 Te Kotahitanga

- 1. “Think your way through to the moral space you want to occupy.”*
- 2. “Be comfortable in that space”*
- 3. “Create the world as we want it to be”*

Norman Denzin, 2010