

# **Discipline, Democracy and Diversity**

**Creating culturally-safe learning environments**

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**Presentation at Taumata Whanonga**

**Wellington**

16-17 March 2009

# Aims of this presentation

- Ruminates on the challenges inherent in the “diversity” phenomenon
- Consider some statistics, but do not dwell there
- Examine outlines of selected research studies on culturally-responsive teaching overseas
- Look at research on culturally-responsive teaching locally
- Consider what schools can do
- Explicate on what the craft of effective practice entails
- Introduce *The Hikairo Rationale*
- Introduce *The Educultural Wheel*
- Introduce *Te Pikinga ki Runga*
- Introduce *Te HUI Whakatika*

# Purpose(s) of School

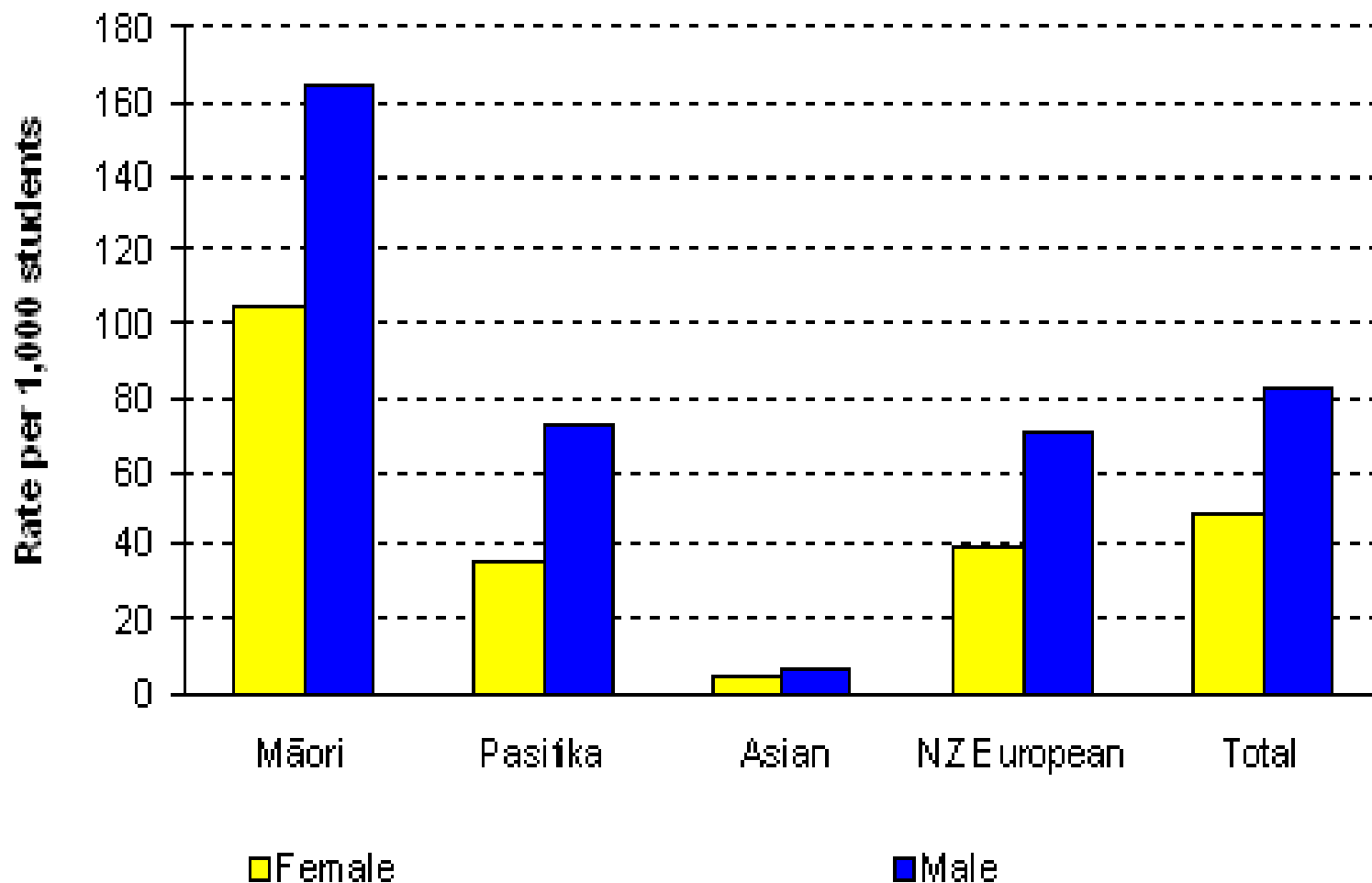
- To further the democracy in which we live and prepare citizens for participation in our social and political democracy  
(John Goodlad, 2004)
- To make teaching a job people want to do and to make school places students want to be  
([www.ppta.org.nz](http://www.ppta.org.nz), 2007)
- Schools and early childhood services functioning as professional learning communities will use evidence engaged practice to shape curriculum development and delivery, quality teaching practices, robust assessment and evaluation strategies to deliver equity and excellence for diverse learners  
(NZEI **Goal 4**: <http://www.nzei.org.nz>, 2008)
- To enable Māori to..... live as Māori; to participate as global citizens; and, to enjoy good health and a high standard of living  
(Mason Durie, 2003)

# Suspensions by ethnicity (2002)

Ethnicity	Percentage of population	Percentage of suspensions
Pākehā	62%	40%
Māori	21%	47%
Pacific	8%	11%
Asian	6%	1%
Other	3%	1%

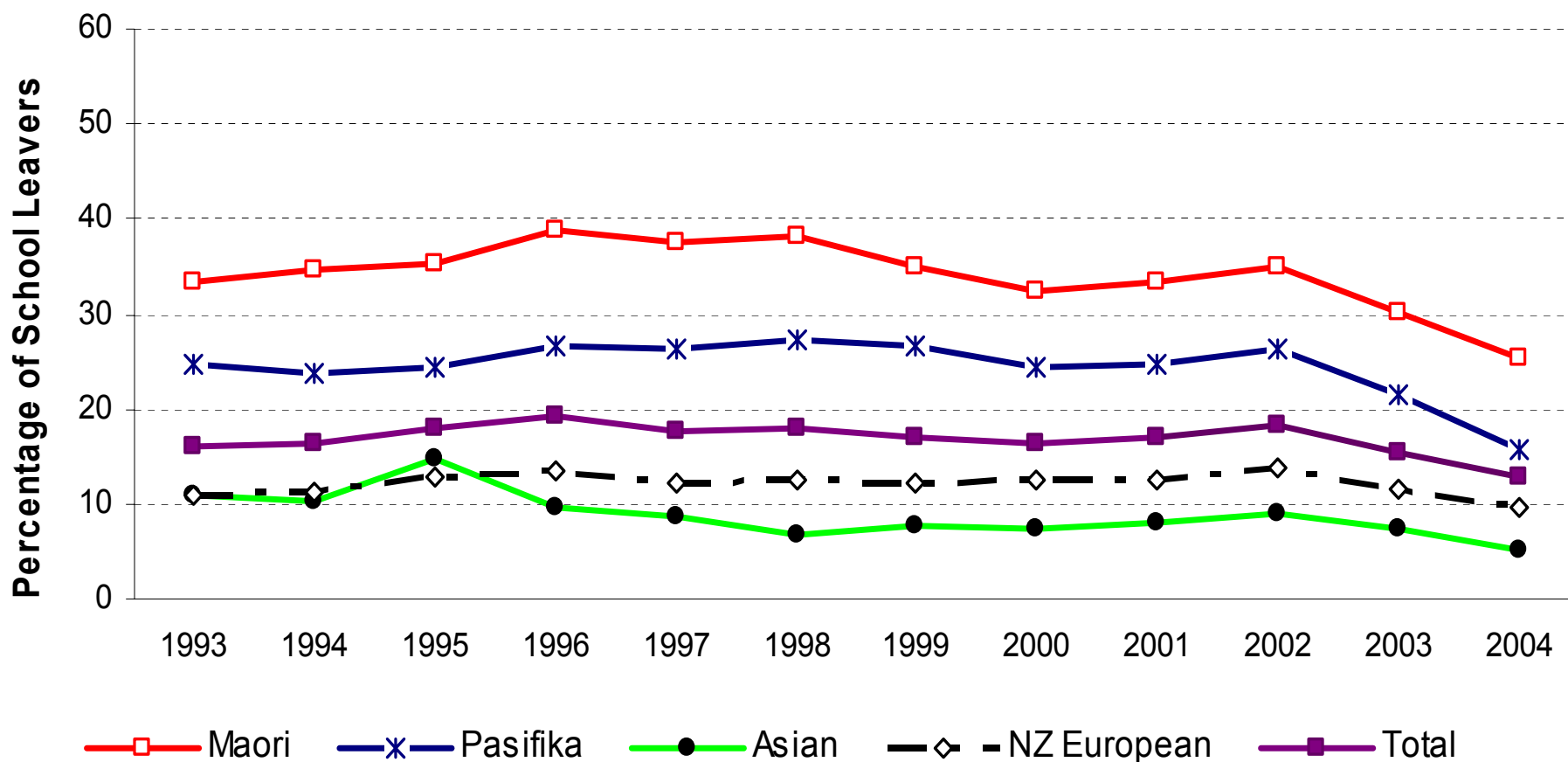
MOE, April 2003, *Stand-down and suspensions report 1 January to 31 December 2002.*

# Early Leaving Exemptions 2004



(Briefing to the Incoming Minister: MOE, 2005)

# Percentage of school leavers with little or no formal attainment



(Briefing to the Incoming Minister: MOE, 2005)

# Counterproductive Practices in Schools are a Consideration

- Quality of instruction is poor for “behavioural students”
- Teachers lack knowledge of strategies and assume they can’t make a difference
- Education programmes focus on behaviour to the exclusion of academics

(Pfamenstiel, 1993; Johns, 1994)

- Teachers’ lack of awareness and knowledge about culture, stranding them in a state of ‘cultural lag’
- Education programmes leave culture out of the mix

# Students with behaviour difficulties and their interactions with school

- Higher rates of negative interactions with school personnel regardless of behaviour
- Higher rates of punitive consequences than their peers which only makes their behaviour worse
- Lower rates of academic engaged time with students, which further escalates the behaviour
- Often a lack of connection to the students' culture - the students fail to see relevance and often are deprived of choice



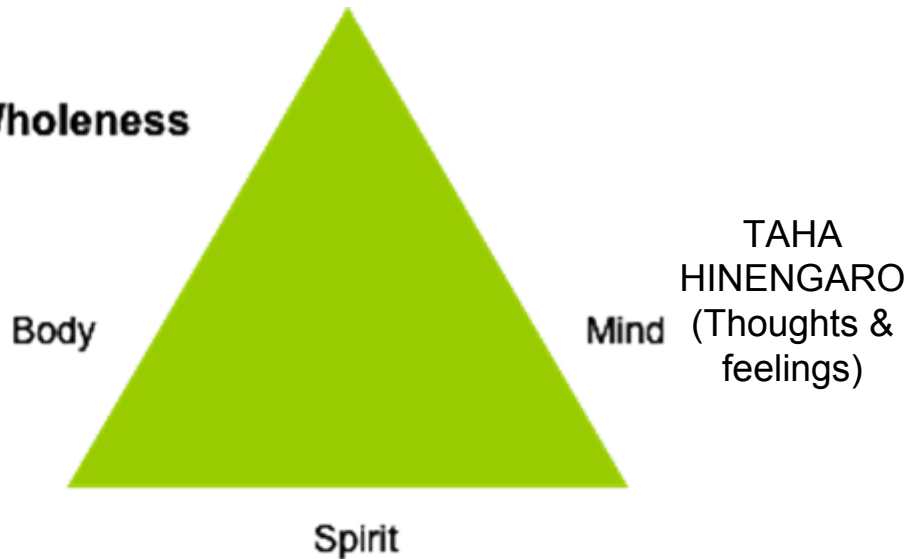
# All Young People

Benefit from:

- Clear expectations - school-wide rules, routines, physical arrangements
- Teaching students how to meet expectations
- Facilitating success, and subsequently tasting success
- Ecological and holistic approaches to their wellbeing ... incorporating culture

# WHARE TAPA WHĀ

**= Wholeness**



TAHA  
HINENGARO  
(Thoughts &  
feelings)

TAHA WAIRUA (spiritual side)



TAHA  
TINANA  
(Physical  
side)

TAHA WHĀNAU (The family)

**= Loss of wholeness**

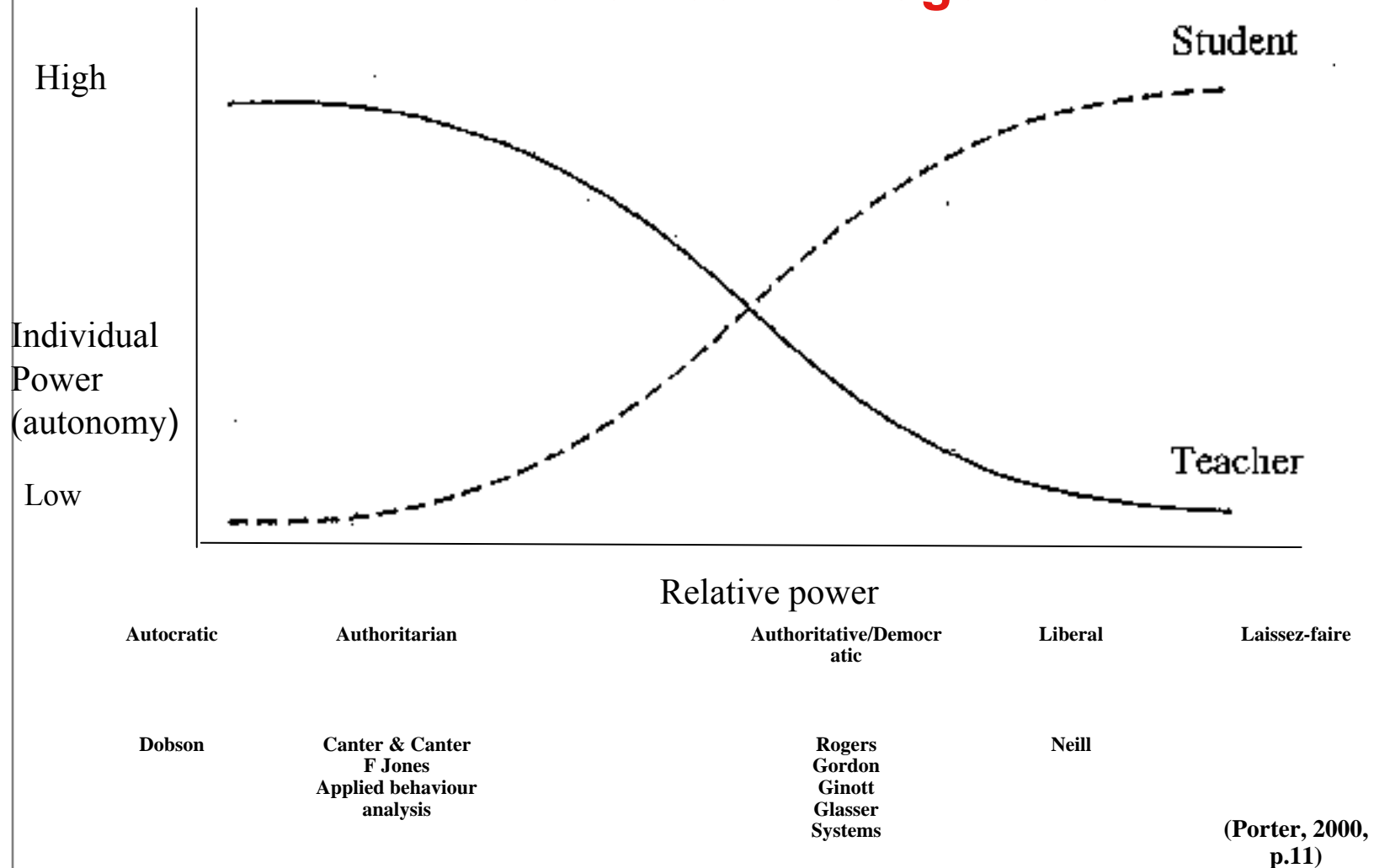


Model based on four walls of a house  
Each wall is necessary to ensure strength and balance  
Each represents a complementary dimension of wellbeing

Irwin (1984)

Durie (1994)

# The balance of power proposed by theories of student behaviour management



**Where does culture feature?**

# **Demands of the classroom** (Doyle, 1986)

- Multidimensionality demand
- Simultaneity demand
- Immediacy demand
- Unpredictability demand
- Publicness demand
- History demand (inextricable link to culture)

# More questions than answers?

- **Why is it that what we have done in education has not changed the status quo, and instead has 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 teacher training and professional development programmes in such a way that it galvanises teachers' empathy, skill and confidence in their work with tamariki and whānau?**

(adapted from Berryman, 2007)

# Stepping up!

How we as educators respond to this challenge will seriously affect how successful we and others with whom we work will be in terms of reducing disparities for Māori students ....

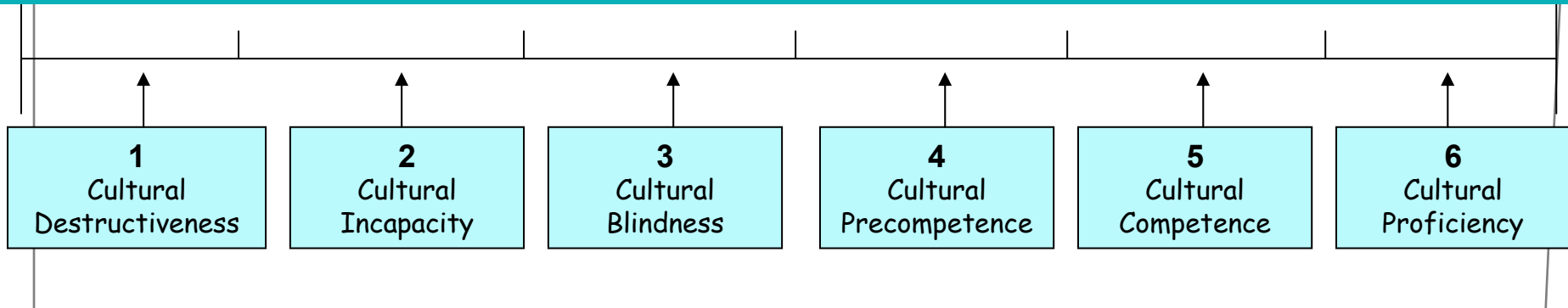
- By improving the contexts in which they learn, and thus their potential opportunity to achieve
- By striving to connect with culture so that there is meaningful awareness, understanding, and application of culturally responsive teaching and learning practices

(Adapted from Berryman, 2007)

# Ineffective Interventions

- Laisser-faire Teaching
- Autocratic Approaches
- Authoritarian Approaches
- Punishment
- Exclusion
- Cultural Blindness

# The Inclusion Continuum



***This challenge involves moving as far as possible, as quickly as possible, along the following six-point continuum (Cross et al., 1989):***

- **Cultural destructiveness:** those who believe or engage in behaviours that reinforce the superiority of one race or culture over another, with the resultant oppression of the group viewed as inferior;
- **Cultural incapacity:** those who have less actively destructive beliefs or behaviours, but are paternalistic and lack the skills to be effective with individuals from diverse groups;
- **Cultural blindness:** those who profess that culture, race and / or language make no difference and explicitly or implicitly encourage assimilation;
- **Cultural pre-competence:** those who accept the need for culturally competent policies and procedures, but do not proceed beyond tokenism or searching for ways to respond;
- **Cultural competence:** those who accept and respect differences and implement policies that support these beliefs and commitments;
- **Cultural proficiency:** those who seek to refine their approach by learning more about diverse groups through research, dissemination and fully inclusive practices.



# Culturally Responsive research that suggest ways to “Step Up” to the plate

- Grace Stanford, Pennsylvania
- Gloria Ladson-Billings, Northern California
- Pauline Lipman, De Paul University
- Cecilia Pierce, South Eastern US
- Te Kotahitanga (Bishop et al., 2003; Ministry of Education, 2003)
- The AIMHI project (Hill & Hawk, 2000)
- The Educultural Wheel (Macfarlane, 2004)
- The Hikairo Rational (Macfarlane, 2007)
- Te HUI Whakatika (Hooper et al., 1998; Macfarlane, 2005)
- Te Pikinga ki Runga (Macfarlane & Macfarlane, 2008)

# Some research studies on culturally relevant teaching - USA

- o **Grace Stanford** (1997) community solidarity; community of learners; focus on whole child; personal accountability
- o **Ladson-Billings** (1995) Conception of self and others; structuring of social relationships; conceptions of knowledge; building and reinforcing of positive cultural identity
- o **Pauline Lipman** (1995)
  - Insisted on high academic and behaviour standards and worked to help students achieve them
  - Tapped into students' experiences and culture
  - Considered nuances of dominant discourse
  - Took at-risk students under their wing
  - Perceived teaching as a calling
  - Provided care and guidance
  - Transformed classrooms from boring to brisk
- o **Cecelia Pierce** (1996) Organisation, roles, enthusiasm

# *Te Kotahitanga Project* (Ministry of Education Report, 2003)...Experiences of year 9 and 10 Māori students

- Discourse of deficit
- Discourse of relationships
- Discourse of structure
- Home-school relationships seen as critical
- Proposed a pedagogy that is co-constructionistic
- Teachers' experiences, skills, leadership...
- Classroom climate, group dynamics, transition...

***Teachers* spoke of student deficiencies as being major barriers to progress and achievement**

***Parents and students* identified a combination of structural and cultural relationship barriers that limited progress and achievement**

# The AIMHI Project (Hill & Hawk, 2000)

- As well as being professional and highly skilled, these teachers are positive and optimistic
- They perform with a confidence that gives their students a confidence in them
- They are hard-working and bring a certain energy to their teaching that creates a sense of meaningfulness and purpose
- They are not afraid to share power
- Relationships crucial
- Respect reciprocal
- Teachers understood the various worlds that the students lived in
- Fairness and patience
- Participated, shared their lives, feelings, failings... and vulnerabilities

# Suggested Solutions

(Bishop et. al, 2003; Hill & Hawk, 2000; Macfarlane 2007)

1. Caring for person (socio-culturally located) (soft care)
2. Caring for performance of student (socio-cognitively located) (hard care)
3. Identifying and transforming the potential of young Maori
4. Creating a secure, well-managed learning environment
5. Insisting on effective teaching interaction
6. Connecting to culture
7. Procuring a repertoire of strategies

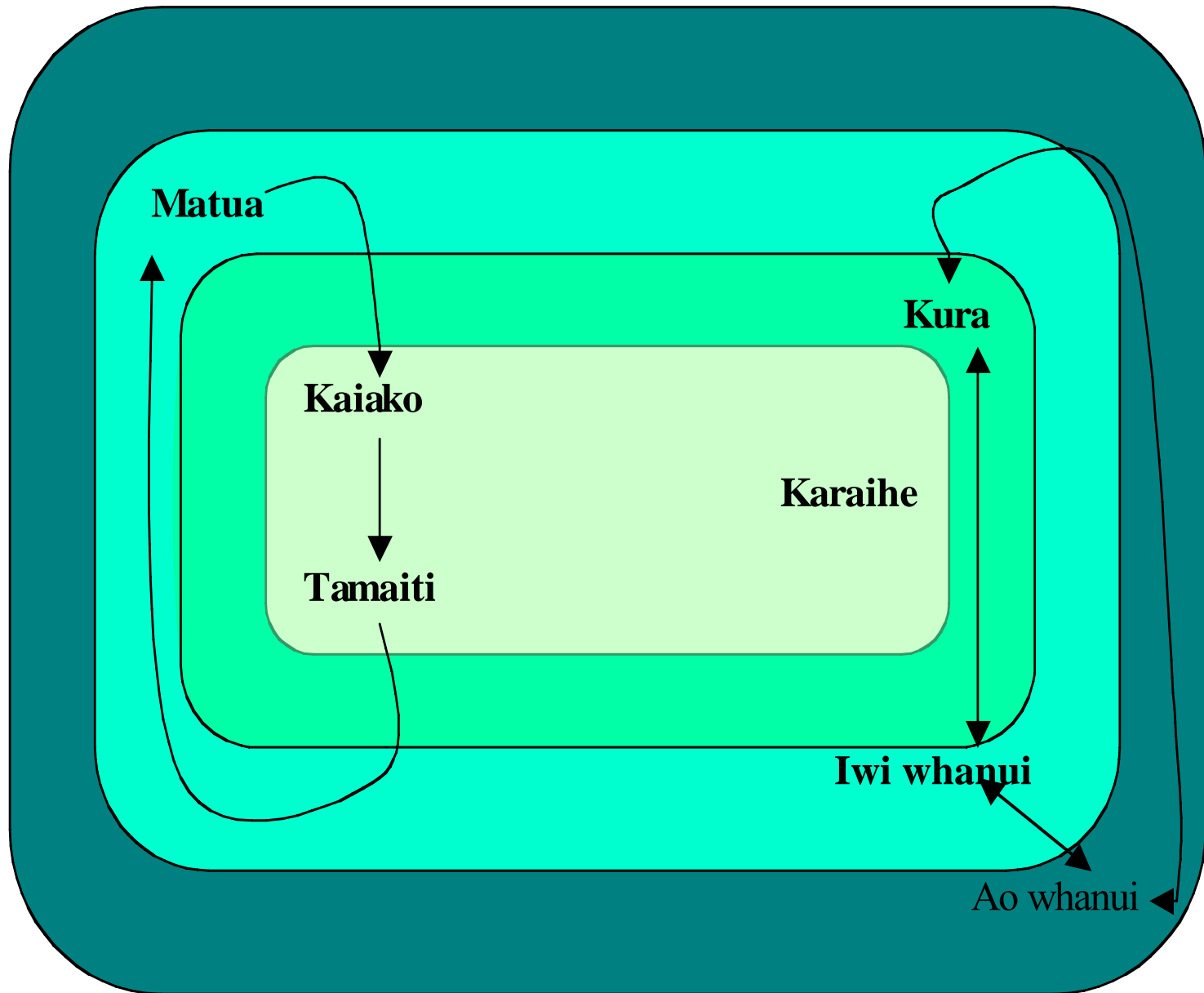
# What schools can do to promote culturally responsive practices

## **Have socio-cultural consciousness** (Villegas & Lucas, 2002)

- Have affirming views of students from diverse backgrounds
- Have a sense that they are responsible for and capable of intercultural development
- Design instruction that builds on what students already know while...
- Stretching them beyond the familiar
- Working with parents, culturally relevantly
- Conduct workshops on differences (for students and staff)
- Arrange small, informal group meetings of parents and teachers to discuss learning, the development of children, the schooling experience, and other topics important to Māori and non-Māori
- Work against the self-fulfilling prophecy that Māori children will fail. Work for the success of all children. Be patient and take the positive attitude that hard work will pay off

Do not ignore the work and knowledge of successful teachers of students (from minority cultures). These culturally relevant teachers are a crucial bridge between current realities and empowering experiences.

***Moreover, the ethos embodied in their practice, it is argued, would benefit all students.***



# An amalgam of skills

(Jones, 1987; Kounin, 1977; Macfarlane, 2004, 2007; Smith & Lasslett, 1993)

- Remain calm; calm conveys strength
- Scan the room
- Eye contact
- The pause
- Physical proximity
- Body carriage
- Facial expression
- Withitness
- Four rules, consider the Riley factor
- Consider the Anaru factor



**Teachers who are fine technicians**  
***have withitness*** (Kounin, 1977)

***have mana*** (Macfarlane, 2004, 2007)

- Are well organised, momentum, overlapping
- Know their subject material
- Have realistic expectations of students
- Use multi-faceted approach to assessment
- Mark work and give feedback (refer Janine & Mikaere korero)
- Have an assertive approach (refer Quinten)
- Instruction predicted on culturally responsive pedagogy  
(scenario Maria, p. 128)

# Features of these culturally-safe sites

(Macfarlane, 2003; Pierce, 1996)

Compelling Facet	Mokoia Wananga    Secondary Class    Primary Class    SE USA Class
Skilled Leadership	Respect for Maori knowledge, language and customs Students knew they were valued Bonded early; The 'powhiri' metaphor Manifested qualities of tika, pono, aroha and ihi <div>—————→</div>
Home, school and community links	Seen in the community - kanohe kitea Reached out to community - naku te rourou Encouraged community to reach in - nau te rourou Viewed the notion of whanau as paramount - ka ora ai tatou <div>—————→</div>
Roles assumed by teachers	Model - Modeled the desired behaviour Administrator- Considered wider, national - mandates and responsibilities Bridge - Shared, discerningly, own experiences Communicator - Tapped into students' experiences; relevance and choice <div>—————→</div>
Style adopted by teachers	Consistent - worked on getting high academic and behaviour standards Participatory and engaging Organised and open Assertive and warm <div>—————→</div>

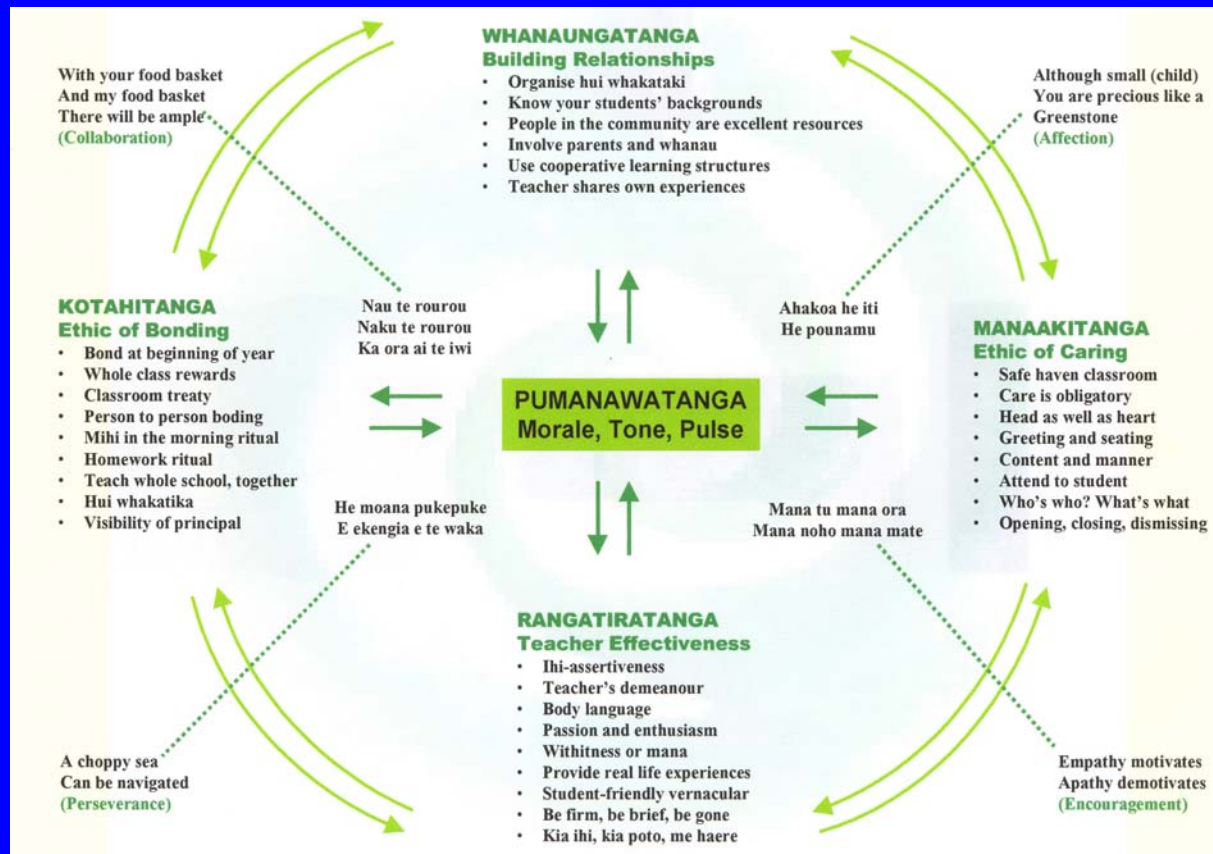
# Tools from The Educultural Wheel

(Macfarlane, 2004)

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

- Whanaungatanga
- Rangatiratanga
- Kōtahitanga
- Manaakitanga
- Pūmanawatanga

# The Educultural Wheel



From Macfarlane, A. (2004)

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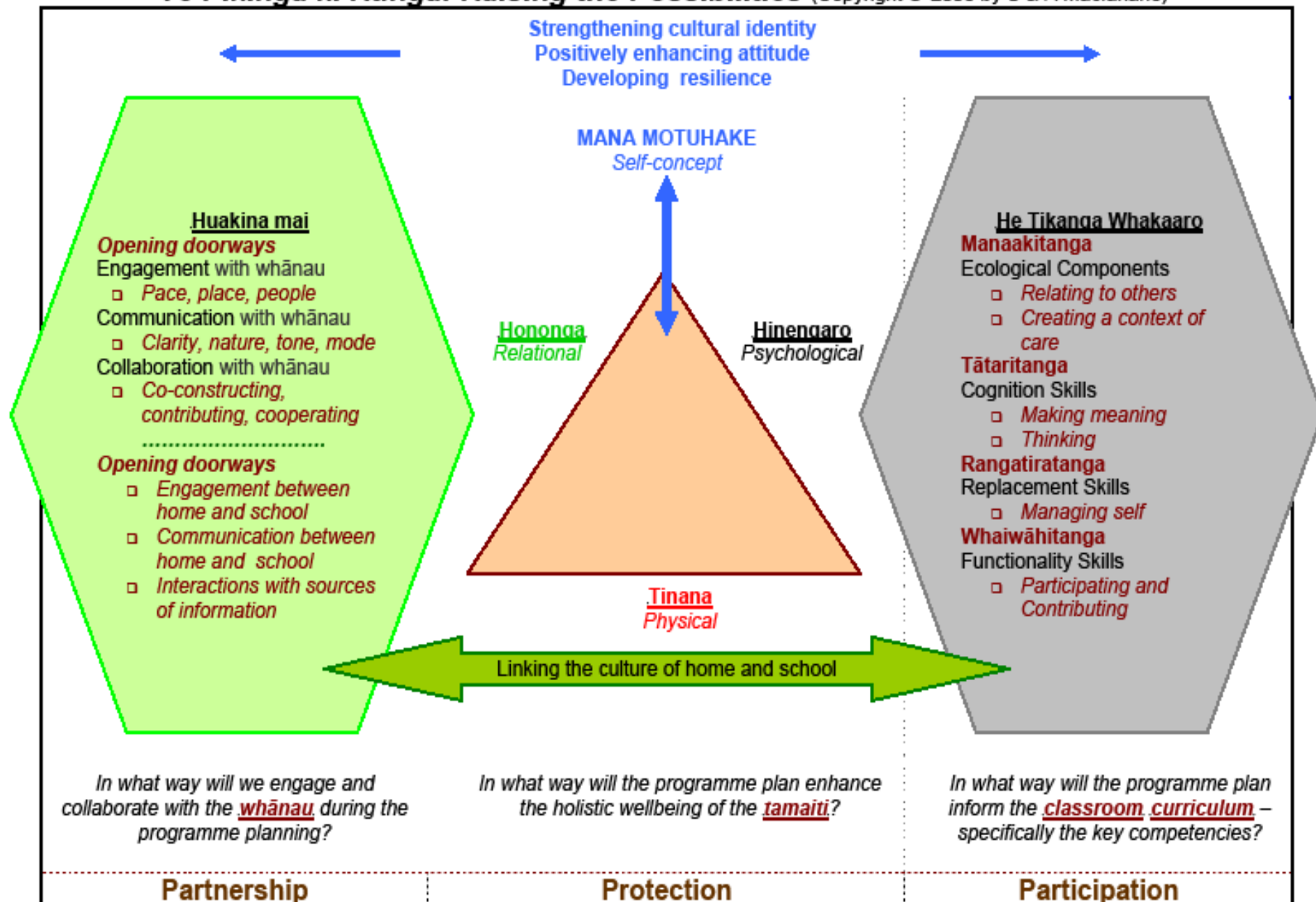
Macfarlane, A. (2004) *Kia hiwa ra! Listen to Culture - Maori students' plea to educators*. Wellington: NZCER.

# Tools from The Hikairo Rationale

(Macfarlane, 1997; 2007)

- Huakina Mai: Opening doorways
- Ihi: Being assertive
- Kōtahitanga: Linking home and school
- Awhinatia: Moving toward restorative practice
- I Runga i te Manaaki: Growing a caring community
- Rangatiratanga: Motivating learners
- Orangatanga: Developing a nurturing environment

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



# Advancing an education-specific treaty-based framework

**Te Pikinga ki Runga** (S. & A. Macfarlane, 2008)

Four domains specific to the principle of Protection  
- the centre triangle of the framework:

- **Hononga (relational)** - whānau, whenua, friendships (peers)
- **Hinengaro (psychological)** - motivation, emotions, cognition
- **Tinana (physical)** - demeanour, energy levels, physical safety
- **Mana Motuhake (personal; self concept)** - cultural identity, attitude / spirit, resilience



# Te Pikinga ki Runga: The well-being of the tamaiti ... Reflective questions to inform Programme Planning

Dimensions	Domains			
	Hononga (Relational aspects)	Hinengaro (Psychological aspects)	Tinana: (Physical aspects)	MANA MOTUHAKE (Self concept)
	Whānau <i>Interdependence and connectedness</i>	Motivation: <i>Inspiration and drive</i>	Demeanour: <i>Appearance and body language</i>	Cultural identity: <i>Pride and security</i>
	Whenua <i>Kinship and belonging</i>	Emotions: <i>Thoughts and feelings</i>	Energy levels: <i>Alertness and zeal</i>	Attitude and spirit <i>Manner and disposition</i>
	Friendships <i>Cooperation and empathy</i>	Cognition: <i>Learning and understanding</i>	Physical safety: <i>Respect for self and others</i>	Resilience: <i>Courage and confidence</i>

Domain	Reflective questions
<b>Hononga:</b> Relational aspects .... within the whānau and with others <i>Consider how the programme plan will support and strengthen social relationships</i>	<ul style="list-style-type: none"> <li>□ How strong are his whānau relationships ...his connectedness to his whānau?</li> <li>□ How strong are his connections to / relationships with others (whānau whanui, hapū, iwi...)?</li> <li>□ How is his position in the whānau being acknowledged (ie: the eldest, youngest. only son....)?</li> <li>□ How strong are his connections to / relationships with places (papa kainga, marae, whenua...)?</li> <li>□ Whānau whanui....how might wider whānau contribute or feature?</li> <li>□ How strong (positive) are his relationships with key others (peers, teachers...)?</li> </ul>
<b>Hinengaro:</b> Psychological aspects ..... thoughts and feelings, learning <i>Consider how the programme plan will uplift and strengthen the thoughts and feelings</i>	<ul style="list-style-type: none"> <li>□ What are the things that inspire and motivate him?</li> <li>□ How does he display / express his emotions (verbally, non-verbally)?</li> <li>□ How respectful is he of others' thoughts and feelings?</li> <li>□ Does he understand what others are communicating to him?</li> <li>□ How is all of this affecting his engagement / his participation in activities at school?</li> <li>□ How is all of this affecting his learning and achievement?</li> </ul>
<b>Tinana:</b> Physical aspects ..... demeanour, physical health and wellbeing <i>Consider how the programme plan will enhance physical health and wellbeing...</i>	<ul style="list-style-type: none"> <li>□ How is his 'ahua' (his demeanour, his appearance) – how does he 'look'?</li> <li>□ What messages might he be expressing with his body language?</li> <li>□ What are his energy levels like?</li> <li>□ How alert is he?</li> <li>□ Are others respecting his personal space?</li> <li>□ Is he respecting others' personal space?</li> </ul>
<b>Mana Motuhake:</b> Self concept ,.... cultural identity, attitude, belonging <i>Consider how the programme plan will strengthen and enhance identity and overall wellbeing</i>	<ul style="list-style-type: none"> <li>□ How is his cultural identity being supported and strengthened by others (school, peers,)?</li> <li>□ How is meaning derived from his name?</li> <li>□ How is his self concept affecting his attitude – ie: his responses to others, his manner, his outlook?</li> <li>□ How might his attitude / spirit (his mana) be enhanced and uplifted?</li> <li>□ What opportunities are being provided which enable him to make positive choices?</li> <li>□ How can he be supported to build his confidence and strengthen his resilience?</li> </ul>

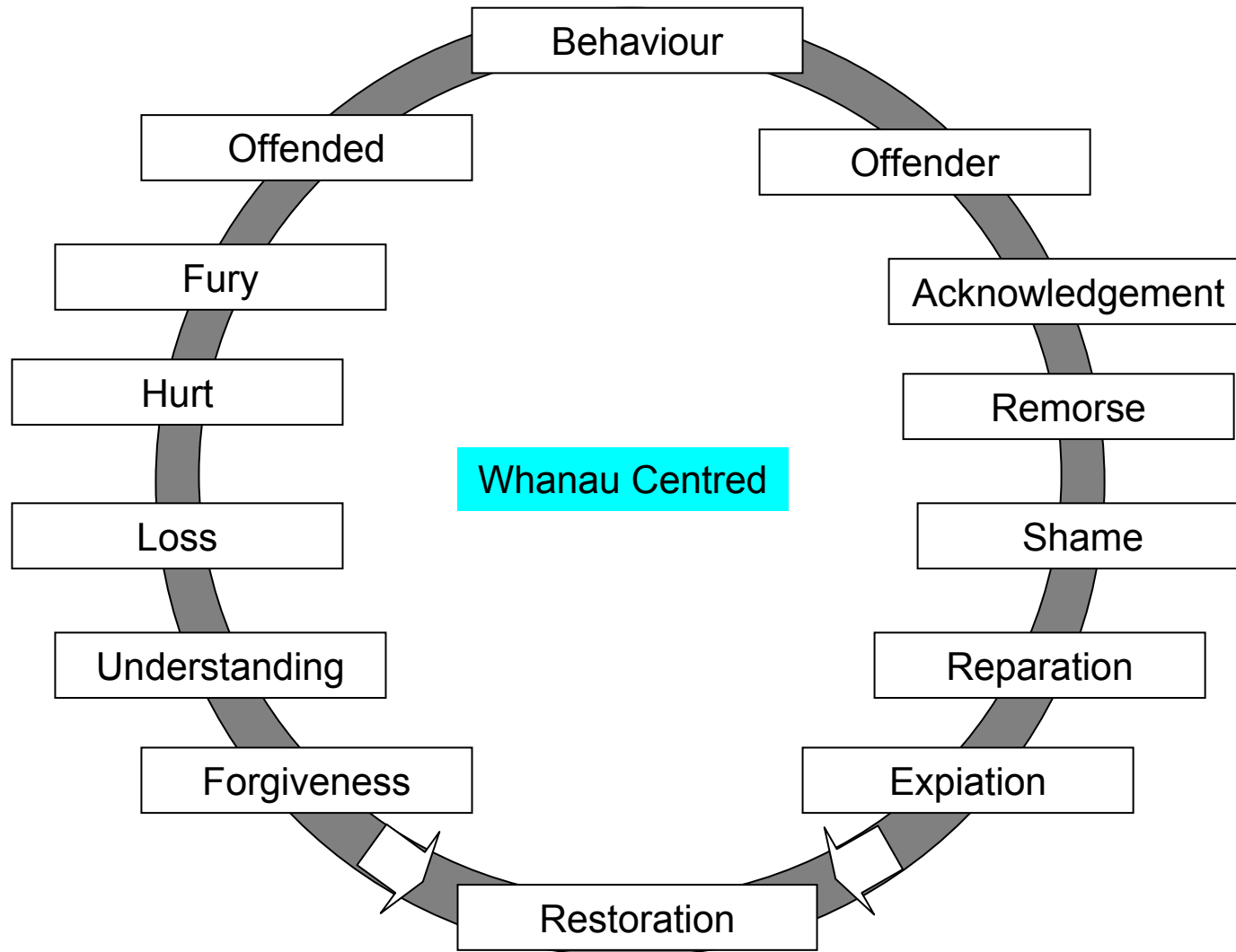


**Te Pikinga ki Runga: He Whakataua** (Copyright © 2008 by S & A Macfarlane)

[illegible]

<b>Identifying supports:</b> <i>People and resources.</i>	<b>Reactive Strategies:</b> <i>Preventing, defusing and managing incidents</i>	
<b>Programme Plan: Summary details:</b>		
<b>Timelines and Reviews:</b>		

# A Model of Healing by Judge Michael Brown (1998)



Adapted by Macfarlane (cited in Fraser, Moltzen, and Ryba, 2005, p. 109)

# Traditional Māori Discipline

- The emphasis was on reaching **consensus** and involving the whole community
  - The desired outcome was **reconciliation** and a settlement acceptable to all parties rather than the isolation and punishment of the offender.
  - The concern was **not to apportion blame** but to examine the wider reason for the wrong (an implicit assumption was that there was often wrong on both sides).
  - There was less concern with whether or not there had been a breach of the law and more concern with the **restoration of harmony**
- (Youth Law Review, July - Sept 1994, p. 8)

# Te HUI Whakatika

(Hooper et al., 1998, Macfarlane, 2005)

- Mihimihi - the process of making one feel welcome
- Karakia - the means for creating a state of calm and acceptance
- Whakawhanaungatanga - the craft of becoming one out of many
- Waiata - the instrument for warming the soul
- Kai - the progression for demonstrating hospitality
- Kaupapa - the technique of putting forth the issue
- Manaaki - the way of instilling acceptance into the heart and mind
- Wero - the art of determining the challenge
- Whakaritenga - the modus operandi
- Whakakapi - the skill of summing up in a culturally adroit fashion

# Frequently asked questions

(see Au, 2006; see Prochnow & Macfarlane, 2008)

- Can teachers who are outside the students' culture still implement culturally responsive practices?
- I teach in a mainstream school where there are few Māori students. Can teachers in a setting like mine still use culturally responsive instruction?
- So, isn't culturally responsive teaching just good teaching?

**let's look at this last question on the next slide ....**

# So, isn't this just good teaching?

(see Au, 2006; Gay, 2000; Macfarlane, 2007; Prochnow & Macfarlane, 2008; Sonja Macfarlane, 2008)

- Consider seeing the norm as 'doing school' according to the privileged, dominant view of the world?
- Consider that advocating a universal concept of teaching may be advocating teaching principles from a European, North American or other mainstream perspective?
- Examples of these principles may be building on prior knowledge and establishing positive relationships - and the way these principles are instantiated may well differ depending on the cultural background of the students
- Consider the differing worldviews
- Consider cultural nuances

# The main dangers of Eurocentric hegemony in psychology

- The lack of attention to alternatives to mainstream knowledge (which is not only eurocentric but typically focused on middle-class beliefs and practices) leaves the discipline impoverished.

(Howitt, D & Owusu-Bempah, J., 1994)

## Therefore...

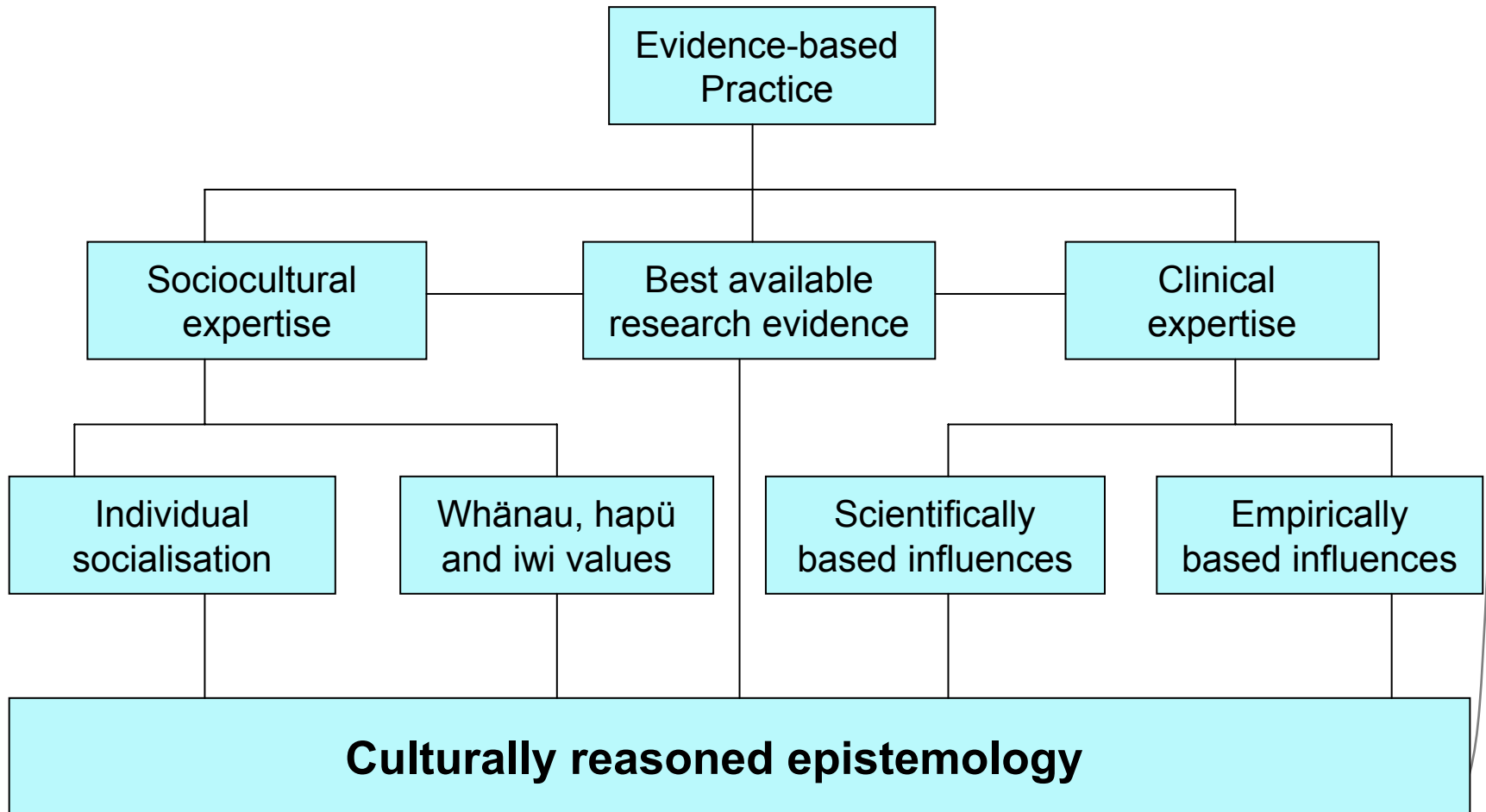
- Paying attention to alternatives to mainstream knowledge and evidences (mātauranga Māori) will enrich our disciplines - our teaching practice



# Tō Tātou Waka

(A blending of clinical and cultural streams for psychology)

(Macfarlane, A., Blampied, N., & Macfarlane, S. 2008).



# Human tolerance

- Washington (1989) acknowledges that '...within every culture there is a point where deviancy is not tolerated.'

# Heoi ano ....

- Mita Mohi (Macfarlane, 2003) contends that while certain behaviours test tolerance levels, the concept of manaakitanga is such that '...one never gives up on an individual who is experiencing tough times.'





# Where western and indigenous epistemologies can be compatible

Glasser (1975) and Māori psychology are in tandem when stating that a person gains strength by progressing along four main pathways:

- **Giving and receiving love** - aroha ki te tangata
- **Achieving a sense of worth in ones own eyes and in the eyes of others** - mana motuhake
- **Having fun** - he mahi rēhia
- **Becoming self-disciplined** - he whakaritenga

# In Summary

(From Macfarlane's article in SET, NZCER, 2000)

- Initiating classroom management programmes that attempt to move us forward and build on learning from earlier experiences is clearly not an easy task.
- Class size, pressure of work, and cultural difference may intensify the challenge.

Three strategies seem to be practical at present.

These include .....

- 1. Introducing school change strategies that are geared toward culturally inclusive pedagogies***
- 2. Using existing approaches and modifying these to take on an educultural presence***
- 3. Developing and making available to schools, resources that are socio-culturally grounded***

He moana pukepuke  
E ekengia e te waka

A choppy sea can be navigated  
(Persevere)

