

# **Managing diversity to achieve ethnic inclusion in multi-ethnic secondary schools**

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## **ABSTRACT**

This research is set in the context of New Zealand and specifically in Auckland secondary schools which are becoming increasingly diverse in terms of ethnicity. Leaders in these schools face challenges to manage diversity to achieve inclusion of a diverse range of ethnically-related values, cultures and expectations. Many international studies advocate for the introduction of ethnically inclusive practices because these support student success. In the absence of any specific studies of ethnically inclusive practices in New Zealand schools, this thesis attempts to close a gap in the literature.

This research uses a qualitative approach in two case studies of multi-ethnic state secondary schools in South Auckland. Across the two case studies, data were collected using semi-structured interviews of senior leaders. Documentary analysis of school charter and equity policies was carried out to gain an understanding of the intent of managing ethnic diversity.

The findings of the study revealed the leaders valued ethnic diversity and were committed to improving the academic achievement of all students by using inclusive practices that could impact on student success. On the other hand, the study revealed that inclusive practices were not evident to any large extent compared to what the literature establishes as effective practice. The majority of these practices focused on Maori and Pasifika students with other ethnic groups generally excluded. Minor ethnic groups were recognised in practices such as promoting student leadership and sporting activities in a few instances. Leaders' attempts to increase inclusive strategies were challenged by difficulties such as understanding of the concepts of ethnic inclusion, cultures of ethnic groups apart from Pasifika and Maori, recruiting ethnically representative staff and low levels of parental involvement.

The study recommends that leaders develop a more clear understanding of the ethnically inclusive practices and promote open dialogue about the needs of ethnic groups beyond the current focus on Maori and Pasifika initiatives. A further recommendation is that curriculum leaders provide teachers with professional development in the understanding of cultures of all ethnic groups.

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## LIST OF ABBREVIATIONS

OECD	Organisation for Economic Cooperation and Development
NCEA	National Certificate of Educational Achievement
GATE	Identify gifted and talented Māori students
MATES	Mentoring and Tutoring Education Scheme
PILOT	Pacific Island Leaders of Tomorrow
UNESCO	United Nations Educational, Scientific and Cultural Organisations
ERO	Education Review Office
BES	Best Evidence Synthesis
UREC	Unitec Research Ethics Committee
BOT	Board of Trustees
SL1	Senior leader one
SL2	Senior leader two
CL1	Curriculum leader one
CL2	Curriculum leader two
CL3	Curriculum leader three
PL1	Curriculum leader four
PB4L	Positive behaviour for learning
EEO	Equal Employment Opportunity
AUT	Auckland University of Technology

# CHAPTER ONE: INTRODUCTION

Auckland city in New Zealand is the most diverse city in a country that is committed to a bicultural partnership between Maori (the Indigenous people) and Europeans. It currently has the largest Pacific Island population in the world, with an ever increasing representation of diverse ethnic cultures from all over the world including large numbers of Indian sub-continent and Asian migrants. Secondary schools in some suburbs of Auckland city are particularly representative of this cultural and ethnic diversity. It is these settings that give rise to my interest in researching the topic of how leaders manage ethnic diversity to achieve inclusion in multi-ethnic schools.

## **New Zealand secondary schools**

Schooling in New Zealand is compulsory from ages six to sixteen. There are over 2,500 state schools including primary, intermediate and secondary in New Zealand. In 2012 there were 362 secondary schools and 157 composite schools with secondary departments. The state secondary schools are government funded, secular and the majority of the students attend these schools. Generally secondary schools comprise of years nine to thirteen, and serve students aged thirteen to seventeen (Ministry of Education, 2013a).

To understand how leaders manage diversity and create conditions for inclusiveness, it is important to understand the education system in New Zealand. In New Zealand schools a 'decile system' allocates each school a rating of one to ten which specifies the degree to which it draws students from low socio-economic communities. Lower decile schools are those that have a higher percentage of students from low socio-economic areas (Ministry of Education, 2013b).

The state secondary schools in New Zealand are ethnically diverse. This study will focus on 'ethnicity' as a key aspect of diversity because it has prominence in the discussions of equity, social justice and inclusion. It may be assumed that schools with large multi-ethnic migrant communities are generally associated with lower

socio-economic status. According to the Ministry of Education (2013c) Table 1.1, shows that the number of Pakeha/European students increase with an increase in the decile of the school. Table 1.1 shows that the lower the decile of the school the higher the number of Maori and Pasifika students attending those schools. Although, there are a significant number of Asians (Chinese, Indians and other Asians) and Middle Eastern/Latin-American/African (MELAA) students, these ethnic groups are more concentrated in decile 9 and 10 schools. Overall, Table 1.1 shows that the schools in New Zealand are ethnically diverse. Although, my study is based in low decile schools where the Pasifika student population is higher than the other ethnic groups, the focus of my study goes beyond Maori and Pasifika students. The focus is more on other ethnic groups such as the Chinese, South East Asians, sub-continent Indians and Indo Fijians.

Blackmore (2006) claims that the ethnic diversity in student populations brings into schools a vast array of cultures, values, beliefs, identity, languages and socio-economic backgrounds. Several international studies show that this poses onerous responsibility and challenge to the senior, curriculum and pastoral leaders to provide for and respond to the needs of the teachers, students and the wider school community. In order to overcome these challenges, more needs to be understood about the challenges that the leaders in schools face and how they manage ethnically diverse schools while achieving inclusion (Dimmock, Stevenson, Bignold, Shah & Middlewood, 2005; Goddard, Billot & Cranston, 2006; Lumby & Coleman, 2007; Shah, 2008; Walker, 2005) The responsibilities relating to leading for social inclusion include not only academic achievement but also developing effective relationships with the parents, the communities and the community agencies, enhancing the personal and social development of the students and developing the life skills of the students so that they are better equipped for the society and its demands (Dimmock, 2005; Zirkel, 2008). Ethnic diversity in schools can be beneficial as well because it contributes to teaching and research by increasing creativity and innovation (Hurtado, 2010).

According to a review report by the Organisation for Economic Cooperation and Development (OECD) (2010) the education system of New Zealand today reflects our bicultural heritage.

**Table 1.1: Roll by decile & ethnic group-1 July 2012**

<b>Decile</b>	<b>European/ Pakeha</b>	<b>Maori</b>	<b>Pasifika</b>	<b>Asian</b>	<b>MELAA</b>
	<b>Total</b>	<b>Total</b>	<b>Total</b>	<b>Total</b>	<b>Total</b>
Decile 1	2,623	26,557	22,227	1,378	250
Decile 2	12,828	28,812	12,791	4,022	817
Decile 3	16,553	21,046	9,555	6,026	993
Decile 4	28,915	20,308	7,735	6,819	1,365
Decile 5	42,026	18,698	4,698	5,022	1,196
Decile 6	50,336	15,736	4,226	6,451	1,451
Decile 7	44,801	11,034	3,744	6,348	1,362
Decile 8	61,707	11,244	3,714	7,908	1,565
Decile 9	61,627	9,621	3,313	12,674	1,910
Decile 10	84,278	7,695	2,606	16,828	2,534

Source: Indicators & Reporting Team, Ministry of Education

Note: Prior to 2012 MELAA was included in ethnic group 'other'

During the 1990s, the national curriculum underwent changes and a new standard based qualification, the National Certificate of Educational Achievement (NCEA) was introduced in 2002. Soon after NCEA was introduced, the New Zealand's population rapidly became multi-ethnic. Consequently, the national curriculum was again revised during 2000-2002 and fully implemented in schools by the end of 2010. According to Kelly (2001) the review of the national curriculum was based on the outcomes of semi-structured interviews with key national stakeholders from businesses, industry training organisations and some Māori and Pacific Island perspectives. These stakeholders were selected to articulate views gained from their experiences and ability to place New Zealand in an international context. The key competencies for New Zealand's national curriculum have been written by taking into consideration the unique demographic, cultural, economic and geographic circumstances. Demographically New Zealand is a multi-cultural country but, it is underpinned through the Treaty of Waitangi that provides the platform for the multi-cultural diversity within the country. As a result, New Zealand has a unique identity within which each culture is recognised. In the school sector, these shifting paradigms and changing demographics led to a re-examination of the curriculum, in particular, the

key competencies that school leavers need to succeed in their life. In this respect, there were challenging issues to examine about key competencies that are culturally appropriate in New Zealand because this country aims to be bi-cultural as well as multi-cultural. This led to the development of a broad national curriculum and a range of school structures to enable all students of all ethnicities to be successful. The principles of equity and inclusion feature prominently in the New Zealand Curriculum (2007) that states that “the curriculum is non-sexist, non-racist, and non-discriminatory; it ensures that students’ identities, languages, abilities, and talents are recognised and affirmed and that their learning needs are addressed” (p.9). In addition to the above mentioned principle of equity, the values in the New Zealand Curriculum include those of ethnic diversity as seen in different “cultures, languages and heritages, equity, through fairness and social justice” (p. 10). The principles of equity and inclusion in the New Zealand Curriculum are identified by Nusche, Laveault, MacBeath & Santiago (2012) in the OECD Reviews of Evaluation and Assessment in Education. On one hand they say that every student has a right to a similar standard of education. On the other hand, there is continued emphasis and a strong focus on monitoring the achievement of the “priority” (p.11) groups, the Pasifika and the Māori who are underachieving. This has led the Ministry of Education to develop initiatives through priority programmes such as *Te Kotahitanga*, which is a professional development programme to support teachers to improve the achievement of Māori students by developing lessons through culturally responsive context. It also aims to assist leaders and the wider school community to reorganise structures and organisations to help teachers in this initiative (Ministry of Education, n.d). In addition, there is the *Ka Hikita-Accelerating success 2013-2017*, a strategy to quickly change the performance of the education system so that all Māori students achieve success as Māori and the *Pasifika Education Plan for 2013-2017* is targeted at Pasifika students’ achievement from early learning through to tertiary education (Ministry of Education, 2013d).

Furthermore, now in the school there are involvements of external agencies such as Auckland University which leads the *Starpath Project* whose aims are to increase the achievement of Māori and Pasifika students so that there is increased number of students successful at tertiary level courses and increase the achievement of other students from low socio-economic areas (The University of Auckland, n.d). The

Counties Manukau Health offers a programme called *Health Could B 4 U* in the bid to attract more Māori and Pasifika students into Health careers. The students are provided with mentors, workshops and scholarships (Counties Manukau Health, n.d). *Healthcare Heroes and Health Science Academy* are two initiatives led by the Pasifika Medical Association that has been placed in the secondary schools to encourage Pasifika students into Health Science (Pasifika Medical Association, n.d). Both these initiatives offer mentoring, tutoring, workshops, workplace experience, scholarships and prizes to top students.

In responding to the initiatives available to secondary schools as illustrated above, it is important to consider the pressures that schools have to endure because they are not only juggling the external issues but also the internal issues. The internal issues include the increasing ethnic diversity and the need for schools to be more responsive to culturally inclusive pedagogies (MacFarlane, Glynn, Cavanagh & Bateman, 2007).

### **Rationale for this study**

I am a curriculum leader at a South Auckland low decile, multi-ethnic state secondary school. I have been serving the school for the last sixteen years first as a classroom teacher, then a dean and now as a curriculum leader. Over these years, I have noticed a significant demographic shift in the community in which the school is located. Table 1.2 shows the percentages of different ethnic groups in the area in which the school is located. As can be seen, these areas are multi-ethnic comprising of Europeans, Maori, Pacific peoples, Asians (Chinese, Indians, Korean, Filipino, Japanese, Sri Lankan, Cambodian, and Thai) and other ethnic groups.

The populations of the community in Table 1.2 are reflected in the ethnic composition of the student populations in the school as well. It is a multi-ethnic school serving students from more than ten different countries. These students bring with them a diverse cultural vibrancy to the school. This vibrancy is due to the students bringing with them a multitude of characteristics that include different languages, values, beliefs, experiences and expectations. However, all is not well as it seems in the

school as it continues to become more diverse. The ethnic diversity is seen by some educators as a problem rather than a value to the school. Structural discrimination and prejudice as described earlier in this chapter can work against the academic achievement of students from other ethnic backgrounds.

**Table 1.2: Percentages of ethnic groups in the Papatoetoe & Mangere-Otahuhu areas**

Area	Ethnic Groups	Year	Percentage
Mangere - Otahuhu	European	2006	20
Mangere - Otahuhu	Maori	2006	17
Mangere - Otahuhu	Pacific peoples	2006	58
Mangere - Otahuhu	Asian	2006	14
Mangere - Otahuhu	Middle Eastern/Latin American/African	2006	0
Mangere - Otahuhu	Other ethnicity (New Zealander)	2006	2
Papatoetoe	European	2006	34
Papatoetoe	Maori	2006	15
Papatoetoe	Pacific peoples	2006	25
Papatoetoe	Asian	2006	32
Papatoetoe	Middle Eastern/Latin American/African	2006	2
Papatoetoe	Other ethnicity	2006	4

Source: Statistics New Zealand, Census of Population and Dwellings, 2006.

When I first came to this school, the percentage of Pakeha students was more than it is today. Nevertheless, as one can see in Table 1.2 the percentages of Pakeha in these areas are quite low and these are reflected in the school as well. As more migrants such as Pasifika, Indians and Asians settled in this area, the Pakeha families have either moved away from the area or are sending their children to other higher decile schools. Earlier, the school attracted more Pasifika and Maori students but in recent years the percentages of Indians, Indo-Fijians, Chinese, and South East Asians have increased. When the population of Pasifika was higher, there was a lot of focus placed on improving their achievement. This has continued but more initiatives such as those described in the previous section have now been introduced in the school.

The following initiatives are used in the school to fulfil the government's goals which is to improve the achievement exclusively of Pasifika and Māori students:

- Healthcare Heroes;
- Health Could b 4 U;
- Pasifika High Achievers;
- Maori High Achievers;
- Taimana;
- Starpath Project;
- Identify gifted and talented Māori students (GATE);
- Auckland University of Technology led programme for Pasifika students;
- Affirming Works Secondary School mentoring programme;
- Mentoring and Tutoring Education Scheme (MATES);
- Katti - Kei a Tatou te Ihi; and
- PILOT - Pacific Island Leaders of Tomorrow.

As a curriculum leader, I was in charge of two initiatives, Healthcare Heroes led by the Pasifika Medical Association and Health Could b 4 U programme led by Counties Manukau Health. The purpose of the programmes is to encourage Pasifika and Māori students into pursuing a career in the Health sector. This is justified by the fact that the Pasifika patients in the hospitals are more comfortable when communicating with their own people. These programmes involved extra administration work, such as collecting and analysing data, sending letters home, attending meetings, organising the facilitator to come into school and speak to different cohorts to promote their programme and organising trip approvals and parent evenings. As a result, I had to make announcements in classrooms that comprised of students from varied ethnic groups. As a teacher and a curriculum leader, this placed me in an awkward and uncomfortable situation because to me prioritisation of one ethnic group was achieved at the exclusion of other students. It did not make it any easier when students from other ethnic groups expressed their concerns regarding their perception of singling out of one group as inequality and exclusion. Apart from these and other initiatives, the school has now nominated a Māori teacher who analyses the results of all Māori students and then presents them to whole staff. In addition, all teachers have to analyse all academic results, but, with special focus on Pasifika and Maori students and these are made accessible to outside agencies as well.

Interestingly, there has been no comprehensive professional development involving these initiatives. According to Shah (2008) this correlation between statistics of underachievers and certain ethnicities can be perceived negatively by students. In fact it can be seen as discriminatory and the educators can generalise that the Pasifika and Māori students are inferior and others who are the high achievers are the superior. As a facilitator of the programmes, I was made aware by some of the Pasifika students that they felt they were being targeted for special attention and it was embarrassing for them.

According to Newman (2013) these types of programmes that are based on ethnic differences, are not discriminatory because Human Rights laws allow for such special treatment so that the disadvantaged groups can achieve parity with other groups. Newman says that these must be temporary but, from what I perceive of the status of these programmes, initiatives will continue. According to the chief executive of the Ministry of Pacific Island Affairs, Winter (2013), “As the fastest naturally-growing ethnic group in New Zealand it is essential for our country that Pacific children reach their educational potential to ensure a sustainable future for the Pacific community and for New Zealand as a whole” (p.1). As a result of the continued growth of the Pasifika population, these initiatives will perhaps continue and grow. These interventions by external agencies, means initiative overload which leaves the leaders and the teachers’ overwhelmed, fatigued and less time to focus on the most important task which is teaching and learning in the classroom. It also leaves less room for the senior leaders to focus on the principles of inclusion.

At this point I would like to make it clear that the focus of this study is on *inclusion*. Inclusion in this study is not about improving academic success of the disadvantaged and closing the academic achievement gap. According to Ryan (2006) *inclusion* and *inclusive practices* are a problem in school because of *exclusion* of students from certain ethnic groups who are left out of privileges offered by the school. This is socially unjust because students from all ethnicities have a right to be included in all practices and activities available in school. He points out that, failure to practice inclusion, results in students dropping out of school or failure to become proficient at the curriculum.

Some of the conditions created by the school to foster ethnically inclusive practices are student leadership, after school homework centres, sports and cultural groups. There are other conditions that act as barriers to an inclusive school culture such as lack of understanding of cultural values and norms. From my experience, a number of teachers and leaders are well versed with Pasifika and to some extent Māori culture but have inadequate understanding of the cultural values of Indo-Fijians, South East Asians and Chinese. The leaders and teachers have a negative stereotype attitude and they espouse that these students do not need any priority treatments because they can be academically successful without the assistance that is given to the Pasifika and Māori students.

There have been instances where Indian students have informed the teachers from their own ethnic background about their teacher's lack of understanding of cultural beliefs that have led to a showdown between teacher and student. There is also a problem in the counselling area where the values and principles of different ethnic groups are not considered to the extent that needs to be to resolve issues. As a result, it causes conflict in the relationship between parents and students. In one particular case, misunderstanding of cultural values led to students being removed from their home and in the care of social welfare which had a drastic effect on the education of those students. There was another case which involved ridiculing of the Indian students in the singing assembly.

The issue of interethnic conflicts leading to fights in school is a very sensitive issue but leaders need to address these to create an environment of mutual respect to keep students safe in their schools. This issue is quite delicate and can be emotional because relationships are about, respect, trust and anti-racism. There are Indian and Asian students who are highly achieving coming from low socio-economic backgrounds but there is less opportunity for them to apply for scholarships because a large chunk of the scholarships to the universities are set aside for the Pasifika and Maori students.

Discussions about race, ethnic culture and diversity are often fraught with tension because these are sensitive issues. However, as my research focuses on this very

area, I am prepared to be courageous in stating the assumption that institutional racism and exclusion of certain ethnic groups exists in some schools.

According to Macpherson (1999, cited in Walters, 2012):

Institutional racism is seen as the failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes, and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people (p.126).

Institutional racism leads to inequity and exclusion. It may not be intentional in the school because for example, initiatives through priority programmes is a requirement of the Ministry of Education and the schools are required to contribute towards the educational goals set for the Māori and the Pasifika students. Exclusion of students from experiences and knowledge in school will result in these students not getting the best experience of education in school. In order to include all students and give them the best educational experience, Dimmock et al., (2005) and Ryan (2006) suggests that changes need to be made in the curriculum, in the teaching material, styles in teaching and learning, goals set in schools by senior leaders, attitudes and behaviours of senior leaders and teachers because these are what will make an impact on student learning and academic and social development.

Ethnic inclusion in schools can be positively promoted by involving the whole school communities, making it a routine part of all structures, processes in school and ingraining it in day to day management of the school.

## **Research Aims**

The two aims that were proposed for this study were:

1. To examine the nature and challenges of ethnic diversity in multi-ethnic secondary schools.
2. To investigate how the secondary schools manage diversity to achieve ethnic inclusion.

## **Research Questions**

The three research questions that guided this study were:

1. What is the nature of multi-ethnic secondary schools?
2. What challenges do the multi-ethnic secondary schools face in relation to ethnic diversity?
3. How do these multi-ethnic secondary schools manage diversity to achieve ethnic inclusion?

## **Thesis organisation**

This thesis is organised into seven chapters.

Chapter One is an introduction to this research and describes the background and the rationale for this investigation. It also outlines the research aims and questions that guided this study.

Chapter Two, the literature review, critically examines the international and New Zealand based literature on how the multi-ethnic secondary schools manage diversity to achieve equity across all ethnic groups in terms of equal opportunities for student success. The literature provides a background for investigating existing understandings of how schools manage diversity, as well as providing information for evaluating the findings of this case study.

Chapter Three, the methodology outlines and justifies the methodological approach used in this research. This chapter also describes the two methods; semi-structured interviews and documentary analysis used to collect data, and how data were subsequently analysed. The issues of validity and ethics have been taken into consideration when describing the two data collection methods.

Chapter Four provides a summary of the findings of the semi-structured interviews and documentary analysis of the first case study, Crowgrove High School which is the pseudonym for the first school in the study. The findings are discussed around the themes that emerged from the data.

Chapter Five provides a summary of the findings of the semi-structured interviews and documentary analysis of the second case study, Rosecrest High School which is the pseudonym for the second school in the study. The findings are discussed around the themes that emerged from the data.

Chapter Six, the discussion, begins with a cross-case analysis to show the similarities and the differences in how the two schools manage ethnic diversity to achieve inclusion. This is followed by a thematic discussion connecting the findings to the literature review.

Chapter Seven, the conclusions and recommendations, includes conclusions made in response to the three research questions. It also deliberates on the findings and presents recommendations to achieving ethnic inclusion.

## CHAPTER TWO: LITERATURE REVIEW

### Introduction

The central purpose of this chapter is to focus on and explore the literature that exists on the nature and challenges of ethnic diversity. In addition, the study will endeavour to investigate how the leaders of multi-ethnic secondary schools located in low socio-economic areas manage ethnic diversity to achieve inclusion across all ethnic groups. This chapter will examine the research that exists on managing diversity in schools. There is a minuscule proportion of New Zealand based literature that deals with managing diversity in multi-ethnic schools. As a result, this study will draw mostly upon the literature from Germany, United Kingdom, United States and Africa where studies have been done in context of multi-ethnic schools.

In order to understand the nature and challenges of ethnic diversity in schools and how schools manage ethnic diversity to achieve inclusion, it was important to explore the relevant literature. As I reviewed the literature, I was able to isolate the following themes.

- Social justice and inclusion conceptualised;
- Nature of multi-ethnic schools;
- The challenges for leaders of multi-ethnic schools and;
- Challenges of interethnic relationships.

The writing of this chapter has been fraught with difficulty in particular with the terms, such as *diversity* which in this study is used in context with ethnicity, *social justice*, *inclusion* and *equity* because each term is broad and inter linked. As a result it can be understood from different perspectives. Hence, I have specified the meaning that I have attached to each term as it is introduced.

## **Social Justice and inclusion conceptualized**

To manage ethnic diversity, provide social justice and create an inclusive environment for all ethnic groups is a huge challenge to the leaders of educational organisations in which multiple ethnicities are represented. Social justice and inclusion can be managed in schools by creating an inclusive organisational culture at the student, staff, and the wider community levels (Dimmock, 2005).

In his New Zealand based empirical study Friesen (2007) used a survey to investigate how the people of New Zealand conceptualized the term *social justice*. He found that the people related social justice to “Equal Distribution, Tolerance, Equal Treatment, Criminal Justice, Equal Rights, Equal Opportunities, Legislative, Responsibility, Democratic, Collectivism and Individualism” (p. 147). The term *equality* can be seen through two different lenses. Firstly, many people in his study said that everyone must be treated equally irrespective of, for example, ethnicity, and there should be no preferential treatment for any groups. On the other hand, many people in the empirical study said it is about equal distribution of goods and that those who are the disadvantaged group must receive greater goods and the advantaged group receive less so that *equity* is reached.

This study will focus on social justice which is about equal opportunities meaning all individuals from all ethnic groups receiving the same goods. According to Friesen (2007) social justice as *equal opportunity* is to allow for people to independently access resources in order to develop themselves without assistance and be able to completely participate in the society. This shows that equal opportunities when provided leads to experiencing social justice in the society. The structures and the processes of organisations need to change in order for the individuals to gain access to resources independently. Similar to Friesen’s arguments, Dimmock (2005) in his study of multi-ethnic urban schools suggests that when the organisation’s structures do not provide equal opportunities to all ethnicities then it becomes challenging to the leaders to provide an all-inclusive environment. As a result, barriers that prevent school community individuals from participating can be removed by implementing suitable policies.

According to Ryan (2006) in his study of inclusive leadership, he claims that social justice is a difficult concept to understand and define can be ambiguous and conflicting but it is about fairness, rights and welfare. Rawls (1972) contends that “social justice will be achieved when goods, rights, and responsibilities are equally distributed among individuals” (p.5). Although it is important that each individual receives their fair share of goods there is a limitation to Rawls (1972) study because he has not taken into account the structures and relationships that decide who must receive the goods. Ryan (2006) contends that distribution of goods depends on the rules that manage the relationship of people in the organisations and how people treat each other in the society. Social justice can be achieved through meaningful inclusion in the organisation’s practices and processes. He also claims that social justice cannot be attained if students are excluded from processes in the schools and that inclusion of all students has its advantages. In recent years there has been an increasing amount of literature arguing that structures, processes and systems such as change in curriculum and teaching constituents needs to be structured and organised in a manner that provides students from all ethnic groups positive experiences of educational equality. But, the structures and processes can change only when everyone participates (Friesen, 2007; Dimmock, 2005; Riehl, 2000; Ryan, 2006).

According to the Oxford dictionary and thesaurus (1997) on the surface the root term *include* means to “have or treat as part of a whole” (p.312). *Inclusion* can be defined in several ways because of usage in social, economic and political systems. In addition, it can be defined according to how it is used in practice or how one wants to use and would like others to use it. For example, a New Zealand based report by Mitchell (2010) focuses on inclusiveness in education in relation to students with disabilities. Although the report is based solely on students with disabilities, he acknowledges that the concepts of inclusiveness are complex and it not only includes the needs and the type of education provided to the disabled students but it also encompasses the “broader aims of education, the purposes of schools, the nature of the curriculum, approaches to assessment, and schools’ accommodation to diversity” (p.121). When the concept of *inclusion* is applied to multi-ethnic schools, it means encompassing the school community, giving all students from all ethnic groups’ access to knowledge, experiences and interactions. If the students from some ethnic

groups are excluded from these then regrettably the schools have failed these students (Ryan, 2006). The concept of inclusion is very clearly reflected in one of the eight principles that underpin the New Zealand Curriculum. Consequently, the schools can use the values of inclusion in the New Zealand Curriculum document to develop lessons through a culturally responsive context.

Although several New Zealand writers Kearney (2009), MacArthur (2009), Mitchell (2010) and Ministry of Education (2007) discuss inclusion of all students in education, equity in New Zealand continues to focus on students with special needs and the academic success of the Māori and Pasifika students only. Mitchell (2010) claims that inclusive education has not been implemented uniformly across all countries due to historical, economic, social and cultural reasons as each country's socio-economic status is different and one model will not fit all. On the other hand, Watkins and D'Alessio (2009) contend that inclusive education in different countries is based upon their national policies which in turn are based upon the country's circumstances such as social, economic, and cultural issues.

A ground breaking research done by Ryan (2006) presents the concept of inclusive leadership and describes it as when it encompasses all students and the values that they have. He acknowledges that the meaning of inclusion can be complicated. But, he argues that although inclusion has been part of education for a while now, and as previously discussed using Mitchell's (2010) literature, the only discourse was about the rights of getting disabled students into mainstream classrooms. This was seen best as all people were getting the rights to participate in social, economic and political processes which also include education. Therefore, to practise inclusion in school means that educators including the leaders have to be learners of student's backgrounds, culture, experiences and knowledge.

The United Nations Educational, Scientific and Cultural Organisations (UNESCO) (2009) defines inclusion as an, " on-going process aimed at offering quality education for all while respecting diversity and the different needs and abilities, characteristics and learning expectations of the students and communities, eliminating all forms of discrimination" (p.3). Therefore, it can be seen that inclusion has taken on a new meaning and has moved from the narrow to a broader concept encompassing all

differences. This organisation justifies inclusion in education from three different perspectives. From the educational perspective it is development of teaching strategies based on differences and has the ability to meet the needs of all students. The social justification of inclusion requires educators to change their attitude towards diversity. As a result, society can be all inclusive and non-discriminatory and consequently it will cost less to teach all students rather than set up and maintain complex specialised school systems catering for 'special' students. Several authors assert that inclusion in the education system concerns social justice that talks about the issues of respect, fairness and equity (Ballard, 2003; Lumby & Coleman, 2007; Ryan, 2006; Walker, 2005). Similar to UNESCO (2009), Ballard (2003) further claims that the teachers getting ready to enter the teaching profession need to take into account how they will create an atmosphere of inclusiveness in their classrooms because this is about students from all ethnic groups and not only those with special needs which is one narrow area.

For the reasons discussed in this section, the term inclusion in this study will be used to indicate ways in which an educational organisation can include students and other stakeholders of all ethnic groups. For the purpose of this study, the term *inclusion* will be used to include students from all ethnic groups. It will also examine the conditions created by the schools that allow students to be included in all the systems, practices, processes and opportunities available in their schools. According to Riehl (2000) in her literature review of how the school administrators respond to the needs of diversity in student populations argues that inclusive leadership practice is ingrained in values of equity and social justice. When leaders are committed, it may promote a much needed new form of practice, and if not then leaders face several challenges in relation to social justice and inclusion when managing multi-ethnic schools.

### **The nature of multi-ethnic schools**

According to Banks (2001) in his study of cultural diversity and education, he defines the term *ethnic group* "as a group that shares a common ancestry, culture, history, tradition, and sense of peoplehood" (p.78). It is what gives an individual their identity

as well as their connection to their culture. It is possible for one individual to be affiliated to more than one ethnic group.

For this study it is worthwhile to reflect on the terms *race* and *ethnicity* as these terms are often used synonymously. There are two important reasons for school leaders to understand the distinction between the two terms. The first one has to do with racism and if race is claimed as being socially constructed then the leaders have the power to influence others to deconstruct racism. Secondly, by understanding these terms, they could become part of the school curriculum, thus giving an epistemological basis from which students could learn about inter-ethnic relationships (Henze, 2001).

Although race and ethnicity are used in similar contexts, in this study ethnicity will be used because the word *race* is more complex and problematic when compared to *ethnicity*. According to Henze (2001) in her educational practice report, an ethnic group “refers to a social group that shares a sense of group membership, culture, language, political and economic interests, history, and an ancestral geographical base” (p.2). Race on the other hand is associated with biological and genetic differences concerning physical and mental differences. According to Durie (2005) ethnicity is inferred as social and cultural uniqueness emphasising lifestyles and interaction within the society. The words *ethnic* and *ethnicity* originated from Greek where *ethnos* means people. In their present usage these terms relate to a group of people who share their ancestry, heritage, language, dress, customs and religion (Walters, 2012).

The consequence of ever changing political and economic circumstances of all countries has resulted in forced or voluntary human immigration, international students seeking a better education system, and asylum seekers in quest for better opportunities. This in turn has had an effect on the population structure of New Zealand which is changing at a rapid pace and becoming more multi-ethnic. This shift in demographics is seen in the ethnic diversity of student populations which reflect the communities in which the schools are located, in particular the urban schools (Goddard et al., 2006; Walker, 2005). Some of the ethnic groups in New Zealand are: Māori, who are the Indigenous people, New Zealand born ‘Pakeha’ or the white people, Pasifika people such as Samoans, Tongans, Cook Island; Chinese, South

East Asians such as Indians, Vietnamese and Cambodians, and Indo-Fijians (Indians from Fiji islands). The population structure of New Zealand is changing at a rapid pace and becoming more diverse in terms of ethnicity due to human immigration, international students and asylum seekers. The ethnic projections by statistics, New Zealand (2006) show that the population of different ethnic groups will continue to increase: European or other population by 0.4 % a year, New Zealand Māori by 1.3% a year, Asian by 3.4% a year and Pasifika by 2.4 % a year. The impact is seen in the ethnic diversity of student population which reflects the communities in which the schools are located (Goddard et al., 2006).

A research report on effective leadership of English schools by Walker (2005) states that educators in countries such as Australia, New Zealand, United States, China, Singapore and United Kingdom face near to common challenges leading multi-ethnic schools. He notes that schools in New Zealand, Australia and United States continue to confront issues such as institutionalised racism and underachievement in minority ethnic groups. A report by OECD (2010) says that New Zealand students perform better than other students from other countries in reading, Maths and Science but there is disparity in the achievement of students from low socio-economic communities. According to a more recent OECD report Nusche et al., (2012) claim that although evaluation and assessments targets the needs of diverse learners but, New Zealand pays particular attention to Māori and Pasifika groups who are considered to be the under achieving groups. However, the report states that “there is room to optimise assessment practice for different student groups, improve school processes to identify and respond to groups at risk of underperformance and strengthen the national information system regarding diverse groups of students” (p.11). In a diverse school there exists a range of talents, cultures and background and if channelled in the right direction, these could have a positive effect on the environment of the schools. It does take a huge effort, commitment and willingness from the leaders and other teaching staff but the effect is rewarding, therefore, it is worth the effort. A school that embraces diversity and recognises the effort that leaders and staff make is a productive school. Understanding, recognising diversity and its discourse will enable the leaders and teachers to develop a rich learning environment. As a result, schools see diversity as strength rather than a problem. Consequently, they are able to develop a better relationship with the community and

to adapt to the constant ethnic change in the school and community population (Goduka, 1999).

For the purpose of this study two South Auckland multi-ethnic state secondary schools have been chosen. These schools comprise of students from different ethnic groups.

### **The leadership of multi-ethnic schools and the challenges**

Whilst an ethnically diverse organisation has many advantages such as a rich and varied array of backgrounds and cultures adding new dimensions and perspectives, it also creates several challenges.

According to Lumby and Coleman (2007), in their book focusing on leadership for diversity, the challenge for all educational leaders is to embrace diversity in their organisations. These leaders have power and prejudices ingrained and institutionalised and consider individuals from other ethnicity as *others* or as *outsiders* questioning their competence. Their commitment to equity and social justice ensures the stakeholders that diversity is welcome and leadership is not about the status quo. As a result, this brings about the challenges of redefining values, policies and attitudes in order to restructure and work effectively cross-culturally (Goddard et al., 2006; Institute for Educational Leadership, n.d).

Several international studies show that the multi-ethnic nature of schools poses onerous responsibility and challenge to the senior, curriculum, and pastoral leaders. The challenges include providing for and responding to the needs of the teachers, students and the wider school community. The challenges that these leaders face evolves from variables such as, different cultures, languages, values, morals, ethics, needs and aspirations of different ethnic groups. In order to overcome these challenges, more needs to be understood about the challenges that the leaders in schools face and how they manage ethnically diverse schools to achieve inclusion (Dimmock et al., 2005; Goddard et al., 2006; Lumby & Coleman, 2007; Shah, 2008; Walker, 2005). Walker (2005) contends that these challenges could be exhilarating

because diversity in schools bring about richness and concerns developing a more equitable education but terrifying because it deals with issues around prejudice and social justice. Several writers Dimmock (2005) and Zirkel (2008) argue that the responsibilities relating to leading for social inclusion includes not only academic achievement but also developing effective relationships with the parents, the communities and the community agencies.

A United States study by Henze (2001) posits that there are possibilities that schools that do not respond positively to the changing demographics and student ethnic diversity will not be able to provide a safe, respectful, challenging and effective learning environment. Although, all teachers and other staff in multi-ethnic schools are responsible for dealing with challenges that are related to diversity, the focus of this study is on senior, curriculum and pastoral leaders. The intention to involve the leaders in the study is, firstly it is important to explore the challenges in depth from their viewpoint and secondly they are the ones who are in the position to make positive changes. For all students to be successful in multi-ethnic schools, the leaders need to affirm the knowledge, cultures, experiences, values, traditions and histories that students bring to the school. This then advocates for an inclusive leadership. Inclusive leadership is not seen in terms of “positions or individuals who perform certain tasks but as a collective process in which everyone is included or fairly represented” (Ryan, 2006, p.16). Ryan continues that inclusive leadership is a process and it does not relate to a dominant individual who is expected to achieve great things using their skills and knowledge. However, it depends on many individuals who are able to contribute to the processes of decision making, practices and policies to make things happen in and beyond the school to achieve the end product.

Students from different ethnic groups come to school laden with different values, knowledge, culture, information and behaviours. They attain these characteristics from interacting with their parents, families, community members, peers, and other members of their social group by using different languages, through different beliefs and religious activities. This, according to Leithwood and Riehl (2003) in their review of research on how leadership influences student learning is known as the “social capital” (p.9). The relationship between diversity and productivity has been widely

investigated and they claim that diversity can be an asset to schools and it should be valued. Appropriate management of diversity by the leaders in education can result in synergy of all the individuals and as such lead to higher productivity. As such, leaders would need to look deeply into changing the culture and structure of the organisation. They also argue that they need to consider the values and visions, policies, curriculum, student and staff profile, decision making processes, expectations of all students and their pedagogy to see how they respond to the differences. As a result, a trustworthy relationship will develop between students in schools, parents and communities. By developing a trusting environment, they will be able to promote inclusion, challenge discrimination and improve productivity (Blackmore, 2006; Leithwood & Riehl, 2003; Rosado, 2006).

A study done by Goddard et al., (2006) on ethnocultural diversity in high schools of Australia, New Zealand and Canada revealed that the five principals that were part of their study acknowledged diversity positively and celebrated diversity and saw it as strength rather than a weakness. In New Zealand schools the leaders involved the students in celebrating diversity through dancing, food and performances. But Nieto (2004) as well as one of the participant in Goddard et al., (2006) study argue that this is not enough because commitment in responding to different cultures, recognising beliefs and values of each ethnic group is needed to make noticeable changes.

The findings of several argue that if leaders want to respond and lead multi-ethnic schools, it is fundamental to seriously listen to the voice of the learners and take on board their views. As such they will contribute constructively to develop a positive culture in multi-ethnic schools. They suggest that students from all ethnic groups can be encouraged to participate and represent their ethnic groups on a democratic student council where their voices are heard and they take part in decision making studies (Dimmock, 2005; Rashid & Tikly, 2010; Ryan, 2006). On the other hand Ryan (2006) argues that although student leadership and their voice is becoming more evident in schools, it could be more visible but there were leaders who did not trust students to be confident in making sound educational decisions and did not believe that they could cope with an additional workload. There was also a possibility of students bringing up challenges in regards to traditions and injustice, possible

conflicts between teachers and students. Lastly, the leaders were wary of the policy that did not include students in making decisions.

According to the New Zealand curriculum, Ministry of Education (2007), inclusion means making students and all staff feel valuable and the challenge lies in planning and teaching strategies as well as understanding of different cultures to make curriculum all inclusive. Moreover, several studies claim that although, teachers planning, instructions and the quality of curriculum have an impact on learners, leaders also have a significant impact on the learning of the students. The leaders are responsible for creating an environment by putting in place resources and processes to support teachers in planning, delivery of quality curriculum and promoting their vision and goals (Leithwood & Riehl, 2003; Verma, Zec & Skinner, 1994). Dimmock (2005) suggests that students from different ethnic groups can be involved in the teacher training days where they can guide and help teachers in planning of the units.

The New Zealand curriculum in schools is universal and according to the Education Review Office (ERO) (2012) “schools should be places where learner’s cultural and ethnic identities are acknowledged, celebrated and promoted through the curriculum” (p.27). When the students explore their cultural heritage through the curriculum and the teachers understand the different cultures, their sense of belonging increases. The students can connect to their cultural roots, feel more valued and are more engaged in their learning, consequently their capability and understanding increases (Akey, 2006; ERO, 2012; Gibbs & Poskitt, 2010; Leithwood & Riehl 2003; Walker, 2005). On the other hand, Walker (2005) points out that integrating culture into teaching practice can be downplayed because of the demands of assessment requirements. This is instrumental for academic success of students and students leaving their culture outside the door of the classrooms. He suggests that ways need to be found to carry out both to continue to motivate and engage students in the learning process. A very experienced principal in Walker’s study advocates that:

Effective learning in a multi-cultural setting depends on ‘comprehensible input’ – that is the level at which the teacher can make content understandable to the learner. This can be done in a number of ways which include using the

student's native language, using visual supports such as gestures, pictures, maps, etc. to enrich what is being said (Adcock, 1997, p.3).

A United States research study Leithwood and Riehl (2003) says that many school leaders are now working in schools that are getting increasingly diverse and those schools that may not be experiencing success are located in low socio-economic areas with a higher number of immigrants. The reason for failure could be lack of resources, low expectation by teachers and lack of knowledge of strategies to develop and use with students who are most challenging in these schools. Rashid and Tikly (2010) in their field study of schools across many countries argue that an inclusive school is one which sets high expectations for all students. This can be done by involving role models and mentors from the wider community. They also argue that while there is one program for lower achieving group, there must be another for higher achieving students. Several international research studies suggest that empirical studies over the last 50 years argue that disadvantaged students from ethnically diverse communities' learn more effectively when they are grouped heterogeneously because of high expectations and peer modelling (Leithwood & Riehl, 2003; Leithwood, Louis, Anderson & Wahlstrom, 2004).

Several international studies including a New Zealand study Howard (2010) argue that the staff profile in a multi-ethnic school must reflect the ethnic profile of the school, thus expressing their commitment to that of the students and the community. These studies also argue that recruiting ethnically diverse and culturally competent teachers who live in and experience their culture would benefit the school because these teachers will act as the positive role models to the students. The challenge for the senior leaders is to appoint, develop and retain ethnically diverse, able and skilled teachers from the community in which the school is located (Dimmock, 2005; Dimmock, et al., 2005; Kennedy, 1989; Sanchez, Thornton, & Usinger, 2008; Zirkel, 2008). Dimmock (2005) in his case study of five United Kingdom multi-ethnic schools found that in the time of teacher shortage, the leaders had difficulty in recruiting and retaining quality staff in these multi-ethnic schools. To resolve this problem, the leaders had equity for staff as a priority on their agenda, recruiting staff who themselves were committed to working in a multi-ethnic school. The leaders also supported and involved staff in decision making processes to show that they were

valued, providing genuine opportunities to staff to work collaboratively as well as taking on board the needs of the minority staff.

Howard (2010) in her case study highlights the need for diverse teachers in New Zealand schools. She argues that this was seen by students as role models, they increased the confidence level of ethnic minority students, and provided support to students using their language either in the academic or pastoral area. 'Teach New Zealand', a sector of Ministry of Education has common goals and that is to develop an education system that will prepare the people of New Zealand with the knowledge, values and skills that they need to be successful. This sector provides opportunities to only Māori and Pasifika individuals to train as teachers to act as role models and make a difference to these students.

In an earlier study done by Kennedy (1991) regarding teacher quality in the United States she points out three problems, firstly *representation*, secondly *tested-ability* and thirdly *improvement of practice* problem. Looking at the representation problem, she claims that the teaching profession is under represented by the minority group. She argues that more teachers from minority groups need to be recruited. However, from a more practical stand, she argues that recruiting a diverse group of teachers will not resolve problems. She provides a practical reason; it is not possible to completely match students and teachers demographically because a student spends about 12-13 years in school and in that period comes across approximately 30-35 teachers who will be from different ethnic groups. She continues to argue that the most important thing is for the students from different ethnic groups to learn their material and as such it is also vital that improvement of practice problem is resolved. She contends that teachers also represent themselves as mathematicians, scientists, mentors and guides which would motivate students. However, it is important that there is representation of different ethnic groups on the staff if not in the classrooms because, the students then know that they are their role models.

It is interesting to note that representation of minority ethnic groups is also an issue in New Zealand schools. Table 2.1 compares the number of principals, senior leaders, middle managers and teachers' from different ethnicities in New Zealand schools. It is apparent that the information in Table 3 supports the findings of Howard (2010)

where it clearly shows that European/Pakeha continues to dominate leadership and teaching positions in schools. It can also be seen that between 2004 and 2012, there has been some increase in the number of individuals from minority groups to the leadership positions. By way of illustration Table 2.1 shows that there has been only 7% increase in the number of Māori principals and a meagre 0.4% increase in the number of Asian principals between the period 2004 and 2012. It is discouraging to note that over eight years there has not been a significant increase in the number of principals representing minority ethnic groups. One of the limitations of these data is that it does not give the representation of leaders and teachers from different ethnic groups in state secondary schools which are the focus of this study.

**Table 2.1: Representation of leaders & teachers by ethnicity in state and state integrated New Zealand schools-April 2012**

Ethnicity Group	Principal		Senior Management		Middle Management		Teacher	
	2012	2004	2012	2004	2012	2004	2012	2004
<b>NZ Maori</b>	329	168	254	129	938	391	3129	1685
<b>Pasifika</b>	27	18	57	25	233	86	1007	426
<b>Asian</b>	15	5	35	15	281	122	1339	593.3
<b>European/Pakeha</b>	1971	1369	2322	1690	6828	4710	23150	14137
<b>Other</b>	23	2	38	4	213	45	1279	361
<b>Unknown/no response</b>	20	929	81	1081	365	1956	2252	12818

Source: TPDW: Education Counts

Apart from inequity in leadership positions, several research studies claim that one of the greatest challenges for the leaders is to advocate for open and critical dialogue among teachers regarding diversity and inclusion (Ryan, 2006; Walker, 2005; Zirkel, 2008). Ryan (2006) suggests that these critical conversations, reflections on learning and teaching practices can be encouraged in a collaborative environment such as when developing school goals where all staff members are involved. This is vital in a multi-ethnic school so no staff member from any ethnic group takes each other's context for granted. On the other hand Zirkel (2008) suggests that to change teacher attitudes and beliefs, the leaders need to have allies on their teams who will support

the leaders in creating and advocating for greater equity among staff. In contrast, Walker (2005) found that schools that were successful in creating an inclusive culture were those where the leaders were proactive and demanded that staff conform to values of social justice and the leaders did this by including the values in their mission statements and school development plans which were communicated not only in school but outside in the community as well.

Over the past few decades, several studies have argued that teacher beliefs and attitudes are the core to understanding of diversity and educational processes and that is what influences the strategies that teachers use in their classroom to overcome the challenges that they face, motivate students and raise achievement levels (Banks, 2001; Blackmore, 2010; Dimmock, 2005; Verma et al., 1994; Zirkel, 2008). According to Zirkel (2008) in her study of United States schools, she found that teachers were not well prepared to teach in multi-ethnic schools and that they played the blame game with the students from minority groups, blaming students for the lack of motivation, potential and skills. Parents and culture were blamed for the failure of the students. Several studies claim that although it is vital that teachers share values and practices of their students, it is equally important to acknowledge the differences that contribute to the attitudes and behaviors that all students bring to the class. As each student is different, the challenge is to recognize their strengths and weaknesses without being judgmental about the student's cultural background or the groups they associate with (Banks, 2001; Dimmock et al., 2005; Walker, 2005).

According to Ryan (2006) parents play a large role in the schools and in order to practice inclusiveness, the parents need to be empowered in order to participate in decision and policy making. But, some leaders retain power for themselves and are reluctant to share their powers particularly with some ethnic groups and under privileged parents. As a result, he suggests structural changes that would accommodate the voice of the parents, as well as for leaders to learn about their community that includes parents, students and teachers. He also points out that strategy such as sending out surveys can help to find gaps and improvements that need to be made and these could be included in the policies. Consequently, the parents will be more committed to the education of their children enhancing the achievement levels. His study of a New Zealand school is a good example of the

influence that a principal of Māori heritage has on critical leadership and inclusiveness where parents have been made more aware of the issues around equity and inclusiveness. As a result, the parents are very comfortable about taking part in dialogues concerning policies and coming to school for any matters.

Studies done by Blackmore (2006), Lorbiecki and Jack (2000) emphasize the shift of the use of *equal opportunity* to discourses of *diversity* and they encourage the inclusion of this in the educational policies. Lorbiecki and Jack (2000) in their study of diversity management claim that equal opportunity is about 'sameness' but diversity is about 'difference'. Both the studies posit that differences mean that there are different ways of working together. Diversity that is created through diversity management policies promotes cohesion among different ethnic groups. Moreover, according to Ryan (2006) schools that practice inclusiveness need to develop and promote policies inclusive of values.

Earlier empirical studies done by Verma et al., (1994), in nine United Kingdom schools revealed that although teachers were aware of existing policies on equal opportunities and anti-racism, they were not familiar with what was exactly in the policies and how effective the policies were. The researchers also found that there was a degree of difference in how and who formulated the policies. Blackmore (2006) is critical of policies that were formulated during the 1980s in countries such as the United States, New Zealand, Australia and Canada that tried to promote diversity by including language and culture into their curriculum and pedagogy such as bilingualism in New Zealand. She claims that this was done to show respect and recognition of different cultures but, the communication of these policies were reduced to "multicultural food and festivals, 'dress up in another culture' days in schools, and 'learning to get along together' as a form of practical tolerance" (p.189). This study will endeavor to find out if the New Zealand schools have a diversity or equal opportunities policy, how it is formulated and if the leaders involved in this study are aware of it.

According to Ryan (2006) and Swartz (2009) what is needed in today's schools is replacement or reconsideration of the hegemonic *diversity model*. This model has been derived and adapted by schools from the European and Western Worldview

which demonstrate organisational hierarchy. There is a need for honest dialogue aiming at unshackling students, teachers, families and communities from the chains of systemic forces that create and maintain inequality in the education system. In contrast to the diversity model, the supporters of an *emancipatory model*, Ryan, (2006) Swartz (2009) derived from the African, Diasporan, and Indigenous worldview advocate for a more global form of inclusion. This model promotes collective leadership as opposed to individualistic and hierarchical leadership seen in the diversity model. It places emphasis on the educative side of leadership, arguing that leadership is more educational than managerial. Leadership is not about personality or being decisive. In this type of leadership differences are treated as deficits. It is about unity, connecting with individuals, supporting and guiding the school community in learning about the world. Emancipatory leadership is about questioning what a leader does every day, being conscious of exclusive practices such as racism and taking action to remove the diseases of exclusion which can permeate the school systems. But leaders alone will find this challenging and as such open, honest discourse about diversity needs to be promoted by the leaders. For this to be successful, the school community needs to develop characteristics such as, tolerance towards criticisms, patience, listening, re-examining self and actions and a willingness to admit and correct mistakes. Emancipatory leadership exists but in very few schools, but, if practised it will motivate group tenet and as a result ranking, separating, analysing results by ethnic groups and formation of status group in students will be avoided. Consequently, classrooms will be more humane, than differences meaning deficit and an emancipatory model will bring out the best in all students, teachers and the community.

### **The challenges of interethnic relationships**

A considerable amount of research argue that one of the most challenging aspects of leading multi-ethnic schools is to try and improve interethnic relationships (Blackmore, 2010; Dimmock, 2005; Henze, 2001; Ryan, 1999; Vaught & Castagno, 2008; Walters, 2012). A large and growing body of literature have investigated that ethnic diversity can be an advantage to organisations such as schools and consequently it should be seen as a positive force. Diversity brings about different

ideas, cultural values and richness such as social performances of different ethnic groups, understanding of different cultures and respect for interethnic relationships. These could be beneficial to overcome challenges such as racism, stereotyping, drugs and alcohol in organisations such as schools (Blackmore, 2006; Blackmore, 2010; Haas, 2010; Shah, 2007).

Racism according to Ryan (1999) and Walters (2012) can be understood in three different forms. Firstly, as individual/personal racism which is prejudice against an individual and becomes evident in the characteristics of a person, their attitudes and behaviour. Secondly, cultural racism, where one cultural group shows its superiority and thirdly, institutional racism which is inequality between different ethnic groups in an institution such as schools. In institutional racism it is not the individuals that are racist but it is the structures and arrangements of the institute that determines racism such as unequal distribution of resources that favour some ethnic groups over others. Studies done by Banks (2001) and Verma et al., (1994) found that the relationship between students and teachers is vital to the success of students. They claim that the teacher attitudes towards the students from low socio-economic areas and of colour tend to be negative and this has an impact on the school environment. They found that students disliked some teachers because they perceived they were being racist by treating certain ethnic groups differently if they were quiet in class, inability to pronounce names correctly and giving the minority students 'easier' worksheets to do.

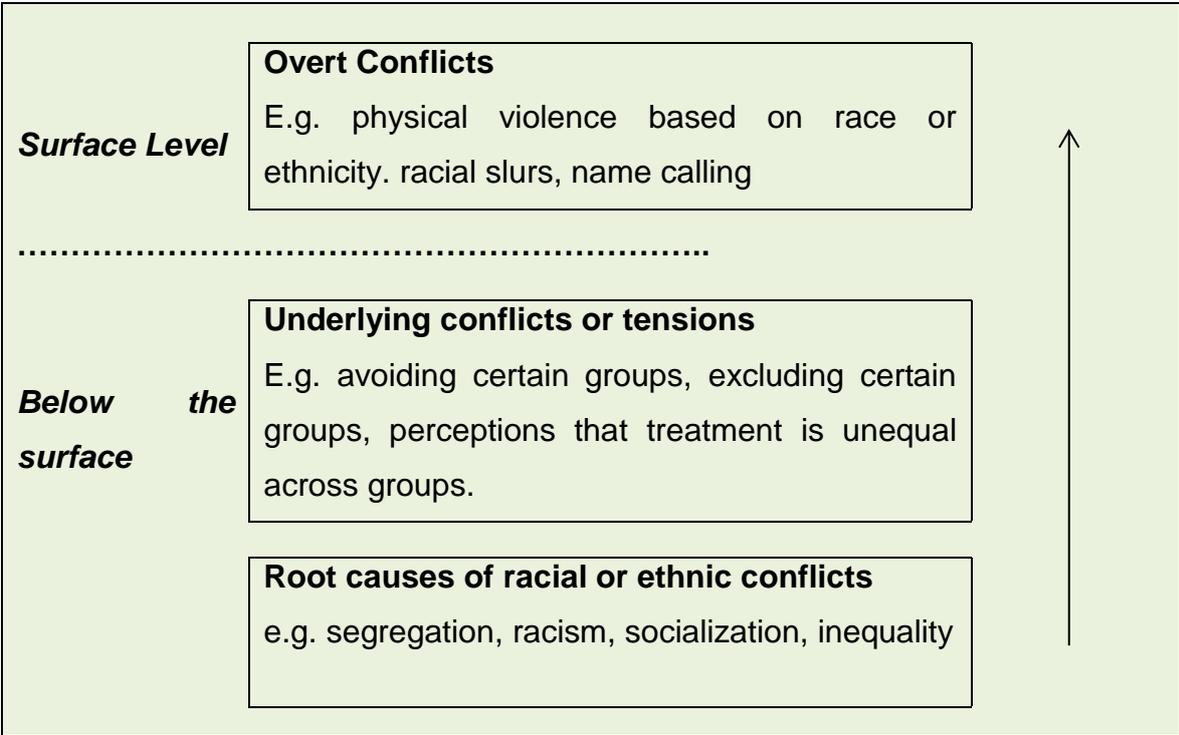
According to Ryan (1999) in his case study of a multi-ethnic secondary school, he investigated how race-ethnicities work and found out that behavioural and structural racism was common in that school. Racist conversations not only occurred in playgrounds but also took place in the classrooms where teachers threw racist comments at students and students from different ethnic backgrounds received differential treatment. This is supported by Howard (2010) in her New Zealand based case study where she found out from students that teachers contributed to racism and stereotyping which in turn did not contribute to creating a friendly and respectful environment in schools.

In another major study Vaught and Castagno (2008) of teacher attitudes in relation to race, the authors engaged in *Critical Race Theory* which works on three bases. Firstly, one cannot escape from it, secondly it is not temporary and therefore, cannot disappear because it adapts to changes in society and thirdly, it must be challenged. Apart from that, racism is not only individualistic but it is also institutional and one of the greatest challenges for leaders in schools. They found out that individual racism goes hand in hand with institutional racism which fails equity in most United States schools. In their study, the teachers of schools were provided with professional development in which they became more aware of racism but did not lead to compassion. Although there were changes with the teacher attitudes, lack of action by the leaders in changing the structure of the institutions in combination with the training meant that structural racism continued to be unchallenged.

A New Zealand based report by Else (1997) highlights the fact that the academic achievement gap between Māori students and others was due to their socio-economic status rather than their ethnicity. However, Harker (2007) investigated this further and concluded that it is indeed the ethnicity that was the cause of low achievement and not low socio-economic status that the report had previously reported. On the other hand, Hattie (2003) used reading test results to conclude that the achievement of Maori students remained low irrespective of what decile schools they attended, or if they were from higher or lower socio-economic status. He argues that it was actually the cultural relationship between teachers and students, low inclusion of Maori context in teacher planning, less interaction between teacher and student, less positive feedback, teacher racism, racism between students and lack of respect for identity that affected the achievement rates. As a result of low achievement in the Pasifika and Maori students, a New Zealand based empirical study, Best Evidence Synthesis (BES) Robinson, Hohepa and Lloyd (2009) reports that the Ministry of Education (2013d) currently has specialized programmes such as *Ka Hikitia—Managing for Success* for Maori students, and the *Pasifika Education Plan* for Pasifika students. These can be considered as institutional racism and these bias programmes can have a negative effect on students from other ethnic groups as well as students from those ethnic groups. Yet, it is quite ironic that (Robinson et al., 2009) discusses the relationship between students in New Zealand as one that needs to be strengthened because New Zealand ranks quite low in students feeling

safe in high schools due to bullying. Robinson, Hohepa and Lloyd also report that this has led to a high rate of suicide among young people and they advocate to leaders, families and communities to address this issue to make students feel safe in schools so that achievement rate increases. Numerous studies claim that student's relationship with teachers from the same ethnic background would contribute to reducing racial conflicts as well as supporting positive development of students (Gordon, 2002; Kane & Orsini, 2003; Lee, 1991).

**Figure 1: Progression of racial or ethnic conflict**



Source: Henze, 2001, p.7

In the case studies of proactive leaders in 21 schools, trying to establish positive interethnic relationships, Henze (2001) found as seen in Figure 1 that overt ethnic conflicts such as physical fighting, racial comments are prevalent in multi-ethnic schools which lead to poor interethnic relationships between students and as such the challenge for leaders is to be able to identify the root causes for these. She continued to note that there is also the middle layer comprising of hidden conflicts and tensions which is caused by the third layer which is the root causes of the conflicts that include segregation due to stereotyping, personal and institutional racism, socialization where the adults of the society transfer their negativity to the

students and finally inequality which included unequal distribution of resources and power. Henze also found that by identifying the root causes for the overt conflicts, leaders can make changes in the structures and the processes of the school to develop a stronger inter-ethnic community. Her studies claim that conflicts can be seen as something positive because it provides the leaders an opportunity for learning.

Studies by Ryan (2006) and Verma et al., (1994) claim that racism can be subtle and projected through teacher beliefs, attitudes and behaviour. These are challenging issues for leaders. Monitoring data, achievement and underachievement can be perceived as subtle racism because analysing data by ethnic groups in schools mean certain groups are patronized. Teachers and leaders may see value in this but when carried out routinely; it tends to exclude students from certain ethnic groups from experiences that they may otherwise enjoy. These beliefs find their way in stereotyping by the teachers and the leaders. The term 'stereotype' originates from Greek words: 'stereos' meaning a form and 'typos' meaning an impression. Stereotyping is a process of putting people in categories and it may either be bad or good but it brings about exclusion.

Ryan (2006) gives an example of stereotyping in an American secondary school, where teachers and students believe that Asians, such as Chinese and Japanese are very bright because they tend to sit in the front and the Africans are more athletic types but not as intelligent. Therefore, the Africans were expected to work harder at their studies. As such, this belief about different groups of people leads to exclusion from engaging in meaningful learning. Moreover, this is supported by several studies who claim that negative stereotyping and false beliefs have an effect on students' aspirations, engagement, enthusiasm and they perceived themselves as foolish because they did not receive the same respect as the others did and as such they under achieved (Abbas, 2004; Riley & Docking, 2004; Shah, 2008; Walters, 2012). Shah (2008) asserts that conclusions made regarding ethnicity and underachievement is prejudiced because it brings about inferiority complex among different ethnic groups, some ethnic groups such as Indians are made of sub groups according to their faith, and hence theorizing about achievement of different ethnic groups is quite challenging.

Numerous studies argue that one of the biggest challenges for the leaders is to develop and maintain a positive environment for parents and the communities in multi-ethnic schools located in countries such as, United States, Canada, United Kingdom, Australia and New Zealand (Henze, 2001; Dimmock 2005; Dimmock et al., 2005; Robinson et al., 2009; Walker, 2005; Zirkel, 2008). Zirkel (2008) argues that the extent of involvement of parents in schools depends on their socioeconomic status. Parents from high socioeconomic areas tend to yield their power in schools. On the other hand parents from low socioeconomic areas tend to be less involved because of barriers such as language, work schedules, financial difficulties and socially they are not sure how to interact with school personnel. Nevertheless, developing strong and positive relationships with parents and community is a vital strategy used to understand the background of students which helps teachers in the classroom; it also empowers school culture and improves academic achievement of students.

A New Zealand seminal study Robinson et al., (2009) Best Evidence Synthesis Iteration, Dimension 7 states that, "Creating educationally powerful connections with family, whanau, and communities" (p.142). Developing relationships with the wider community in which the school exists is the key to understanding of the different cultures and their identity. The challenge lies in engaging with the families because each ethnic group is shaped by its own historical, political and socio-economic factors. These differences will need to be valued and respected. According to Dimmock (2005) and Ryan (2006) a diverse community means barriers such as language, cultural issues and working hours when communicating with the parents. The challenge is to work with the community by creating an environment where the individuals from the community feel comfortable. The leaders should be able to clearly communicate their vision in different languages so that it is understood by all members, provide resources such as time and skilled facilitation by experts to continuously engage the community in ongoing conversations about improvements or changes in the school. If the leaders want to learn more about the different ethnic groups, they will need to become the learners but the challenge for them is to share their values and at the same time be receptive to different points of view.

Studies done over the last decade suggests that effective interethnic relationship can be developed by the leaders by promoting an open and honest dialogue between individuals from all ethnic groups. This can only occur if individuals want to, they can trust each other, and they have respect, affection and appreciation for each other. They explain that to nurture relationship with the wider community, educators will benefit by making themselves available to community members, visiting and accessing areas where people such as teachers, students and parents tend to congregate, getting information about school into the community and encouraging parents into school, providing professional development for staff to better understand the different cultures, developing structures that will bring together students, teachers, leaders and families. These strategies will help develop respect among the individuals and they can give them a sense of belonging, because they will share similar goals in relation to school (Blackmore, 2010; Dimmock et al., 2005; Henze, 2001; Ryan, 2006).

On the other hand, studies such as Henze (2001) and Walker (2005) advocate for developing a diverse leadership team that comprises of individuals of different ethnic groups to sustain positive interethnic relationships. Finally Dimmock et al., (2005) state that “these schools did not see their commitment to their students stopping either at the school gate, or at the end of the school day or at the end of the school day (p.35). The principals who participated in this study developed strong relationships with the community by developing worthwhile relationship with community groups, local organizations, their personal involvement with the community and appointing staff in the role of community link who were able to access certain aspects of knowledge about the community that was useful to the school.

## **Summary**

In this chapter I have identified four themes from the literature review. These themes are: social justice and inclusion conceptualised, the nature of multi-ethnic schools, the challenges for leaders of multi-ethnic schools and challenges of interethnic relationships. The literature review provides many explanations of the challenges that leaders face when leading multi-ethnic schools. The literature review also provides

an insight into the conditions that the educational leaders can create in their schools in order to achieve inclusion of students from all ethnic groups in the activities and practices of the school.

The next chapter will outline the research methodology which guided the research approach and the research methods that were used to collect qualitative data to find answers to the research questions.

## CHAPTER THREE: METHODOLOGY

### Introduction

Chapter three begins by discussing the rationale for using an interpretive research approach for this study. Following this, it provides a discussion of the qualitative research methodological approach to collecting and analysing data using two methods: semi structured interviews and documentary analysis. Finally, this chapter addresses the issues concerning validity and ethics related to the study.

### Research methodology

From the social science perspective, a paradigm is made of ontological and epistemological assumptions. In other words it is the way we look at the world, what it is made up of and how it works. Epistemology is defined by Davidson and Tolich (2003) as “the philosophical theory of knowledge. The branch of philosophy that deals with how we know what we know” (p.25). According to Bryman (2012) and Creswell (2013) the paradigm and the two assumptions guide the researchers to their choice of research methodology, research design and the tools needed to gather and analyse data. There are two contrasting paradigms to choose from to carry out research. *Positivism* adopts an objective world and as such looks for facts that can be considered in terms of specific connections between variables. The positivists mainly use experimental and quantitative methods to collect data but it has been complemented by some qualitative methods to gather more extensive information. *Postpositivism* on the other hand does not rely on cause and effect but considers the facts as a probability. So, the study of human behaviour cannot be tested empirically. Postpositivism believe in using logical steps, multiple viewpoints and qualitative data collection methods to study human behaviour. *Interpretivism* is related to postpositivism and it is used in qualitative research such as my study to understand how each individual perceives reality.

Several writers say that there are many strategies, but the most appropriate to conduct my study was using the interpretative approach because it focused on the

behaviour of the people (Bryman, 2012; Cohen, Manion & Morrison, 2007; Stake, 2005). The interpretative approach is described by Davidson and Tolich (2003) as the “systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understandings and interpretations of how people create and maintain their social worlds” (p.26). To research a complex educational phenomenon such as managing diversity to achieve inclusion in multi-ethnic schools required a suitable approach. The research aims and questions in this study reflected a focus on human behaviour and, therefore, the data were socially situated and context based (Cohen et al., 2007). By using the interpretive approach, I was able to study senior, curriculum and pastoral leaders in their own natural school setting. This gave me the opportunity to gather rich qualitative data that were reflective of the participant’s experiences, feelings, emotions and the relationships between the factors associated with the challenges when leading multi-ethnic schools. This placed the participants and me in a joint construction of meaning which led to an understanding of beliefs, values, and attitudes of the leaders within the structures and the processes of the school (Bryman, 2012; Cohen et al., 2007; Lincoln & Guba, 2005; Stake, 2005). The rich data that were gathered were used to support, illustrate or challenge the literature that was reviewed prior to the collection of data (Cohen et al., 2000; Creswell, 2002; Merriam, 1998b). In addition, it gave me a further insight into an understanding of and new perspectives of how leaders manage diversity in multi-ethnic schools located in low socio-economic areas.

The research questions in this study were the determinants in deciding the type of strategy or research design and as such this is a case study of two multi-ethnic secondary schools located in South Auckland.

### **The research design: Case study**

According to Yin (1994) a case study is a research process and he defines it as an “empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (p.13). On the other hand, Merriam (1988) defines a qualitative case

study in terms of the final product, “it is an intensive, holistic description and analysis of a single instance, phenomenon, or social unit” (p.21). In my research, I selected a qualitative case study of two schools because I wanted to get an insight into the processes and knowledge of the multi-ethnic schools and how the leaders in those schools manage diversity related to inclusive multi-ethnic practices.

According to Creswell (2013) a case study has several characteristics. Firstly a bounded, concrete case must be identified and this study included two multi-ethnic schools located in a low socio-economic area. Then, the reason for conducting a case must be stated. In my research I wanted to study how the leaders at different levels managed diversity in a multi-ethnic school to achieve inclusion. Thirdly, a good qualitative case study is one which includes a range of methods to collect rich data which will assist in in-depth understanding of the case (Creswell, 2013; Merriam, 2009). In my case study I used semi-structured interviews and documentary analysis to collect rich descriptive data that contributed towards a deep understanding of how leaders manage diversity in the two multi-ethnic schools. The interviews allowed the participants to talk openly and honestly. The researcher could see through the eyes of the participants (Bryman, 2012). The documentary analysis was used in this study to complement the findings from the interviews and to consolidate the study including enriching my final writing of the findings. This method also “forms an excellent means of triangulation, helping to increase the ‘trustworthiness’, reliability and validity of research” (Wellington, 2000, p. 121).

Data analysis in case study can involve many units within the case or multiple cases. In this case study the themes and the sub-themes were isolated from the transcripts. To understand the complexity of the case, a within-case analysis of each case was done first. A detailed description of the themes and the sub themes isolated in each school was analysed and described in detail using the perspectives of the senior, curriculum and pastoral leaders. Each case was analysed from three different perspectives for triangulation purposes. In addition documentary analysis was done to complement the findings from the interviews and increase validity of the study. This was followed by cross-case analysis of the data from the two schools to compare and contrast the accumulated case knowledge in order to find patterns. In doing cross-case analysis new knowledge was produced.

## Sample selection

While quantitative research methodology involves *probability sampling*, qualitative methodology involves the concept of *purposive sampling*. This type of sampling concerns how the units are selected. In this study, it concerned the selection of the schools and the participants for the interviews (Bryman, 2012; Creswell, 2013). For the purpose of this study, the schools and the participants were selected in direct reference to the research questions. Ten multi-ethnic high schools located in low socio-economic areas of South Auckland were invited to be part of my study. Out of the ten schools, four schools responded positively. I chose to conduct my study in two schools where there was definitive availability of the participants needed for the interviews. The principals of these schools gave me formal permission to access their institution to collect data using semi-structured individual interviews and documentary analysis. The point of contact in Crowgrove High School which is the pseudonym for the first school in the study was the associate principal. Rosecrest High School which is the pseudonym for the second school was the principal. I personally visited and e-mailed both the schools to discuss my study and organise the dates and time of the interviews. In Crowgrove High school, the principal recruited the participants personally and five of the curriculum leaders were interested in the study and wanted to participate. In Rosecrest High School I was allowed to approach leaders at different levels to invite them to the interviews. I sent out the letters using email to the participants and organised interview dates and times with them.

**Table 3.1: Number of participants: Interview**

<b>School/Number of participants</b>	<b>Crowgrove High School</b>	<b>Rosecrest High School</b>
<b>Senior leaders</b>	2	2
<b>Curriculum leaders</b>	3	2
<b>Pastoral leaders</b>	1	1
<b>Total number of participants in each school</b>	6	5

Table 3.1 shows the number of participants that I interviewed in each school. In Crowgrove High School I interviewed two senior, three curriculum and one pastoral

leader. In Rosecrest High School, I interviewed two senior, two curriculum and one pastoral leader.

In both the schools the probability sampling was not preferred in my study because it would have been difficult to create a sampling frame. In this study, purposive sampling was used to select senior, curriculum and pastoral leaders. These participants were purposively chosen because these are the participants who would give most insight into the research questions through the narratives of students, teachers and parents (Bryman, 2012; Creswell, 2013).

## **Research methods**

### **Method 1: Semi-structured interview**

According to Bryman (2012), interview is one of the most common methods used in qualitative research to collect data. Fontana and Frey (2005) claim that interviewing involves asking questions in order to gather data. An interview is collaborative and occurs through active conversations between the interviewer and the interviewee. In an interview the “interviewer becomes an advocate and partner in the study, hoping to be able to use the results to advocate social policies and ameliorate the conditions of the interviewee” (p.696). Interviews demand active engagement with developing suitable relationship with the interviewees, the sensitivity to follow up questions and degree of probing for more information (Fontana & Frey, 2005). The flexibility of the interview is what makes it so popular with the qualitative researchers. Apart from flexibility, the process of interviewing, transcribing and analysing the interviews are less disruptive than when compared to other methods (Bryman, 2012).

Fontana and Frey (2005) identify three types of interviewing: structured, semi-structured and unstructured. In a structured interview, the interviewer asks a series of same pre-determined questions with very little to no open ended questions. The interviewer is in charge and there is very little flexibility in the manner the questions are asked and answered. A structured interview has higher validity and is more suitable for quantitative methodology because the answers to questions reflect the

concerns of the researcher. Unstructured interviews on the other hand include open ended questions and can change depending on the response of the interviewee. As a result, a more in depth and unexpected knowledge can be gained.

Semi-structured interview was the most appropriate to my study because as Bryman (2008) suggests that an advantage of qualitative interviewing is the ability for the interviewer to “depart significantly from any schedule or guide that is being used” (p. 470). The interview schedule (Appendix 1) that was part of semi-structured interview contained some easy closed questions which were asked to get factual information, put respondents at ease, and build confidence and rapport. The open ended questions were written in such a way that they were easy to understand to get clear responses to seek information on how leaders manage diversity to achieve inclusion. I used a series of same pre-established open ended questions with each of the eleven participants to reduce bias and subjectivity (Bryman, 2012). These questions were provided to the participants prior to the interviews because I was aware of time constraints of the leaders and they could familiarize themselves with the questions. The interviews were conducted at a time, day and place suitable to the participants. The flexibility of using open ended questions gave the participants the opportunity to explain ideas, issues or even their stories because their responses was not limited as in the structured interview. Using semi-structured method, the participants were encouraged to talk particularly at the conclusion of the interview when I asked them if they wanted to add any information. As such, the discussion gave me the opportunity to explore deeply into the participants thinking to collect rich data and information. Semi-structured interview allowed me to develop and use prompts or probes to obtain more comprehensive, additional information, or clarify responses (Bryman, 2012; Hinds, 2000, Lofland, Snow, Anderson & Lofland, 2006; Merriam, 1998a). To overcome the possibility of being bias and subjective, I was careful not to be judgemental but was sensitive and respectful of the participants and the information being collected (Merriam, 1998a).

When organising the interview sessions, I requested a venue in the school that would be free from distractions and noise to digitally record the interviews. I gave the interviewee a copy of the information sheet and explained to them the research aims and the purpose of the study. I also thanked them for their time and their involvement

in the study. To ensure that the interviewees were comfortable and to create an environment of trust, I encouraged the respondents to feel free to talk about their experiences, opinions and sensitive issues that were ethnically based. At the end of the interview, I read out my aims and asked them if we had missed anything and if they would like to add any more information. This was welcomed by the participants and I gathered some valuable information (Hinds, 2000; Kvale, 1996).

The recording and transcribing interview data has many advantages as outlined by Bryman (2012). I transcribed the interviews myself so that I could closely examine what the participants were saying, I could read it over as many times as I wanted when searching for themes and I did not have to remember everything they said if I had not recorded or transcribed the interviews. Transcription of the interviews also provided me with evidence. The transcriptions were sent back to the participants to check for accuracy (Hinds, 2000).

One of the disadvantages of interviews was the time consuming nature of the transcription process (Bryman, 2012). I experienced this after my first interview which was one hour long. Following this, I reviewed my process and reduced the interview time to forty minutes. With the sample size of eleven interviewees, I was able to collect rich data but I had reached a saturation point where no new information emerged in the data when I completed the ninth interview. According to Strauss and Corbin (2008) qualitative researchers continue to collect data to a point when no new or relevant information emerges. When the phenomenon which is being studied can no longer be explained, saturation of information has been achieved.

## **Method 2: Documentary analysis**

Documentary analysis is a secondary source of data and this tool was employed as the second method to analyse this study. The main purpose of using documentary analysis in this study was to examine pedagogical knowledge espoused in managing diversity in multi-ethnic schools to achieve inclusion. This data collecting tool was a systematic procedure for reviewing or evaluating printed documents in Rosecrest High School and electronic documents in Crowgrove High School. Like transcripts of interviews, document analysis required data to be examined and interpreted in order

to elicit meaning, gain understanding, and develop empirical knowledge (Strauss & Corbin, 2008).

Table 3.2 shows the documents that were analysed in each of the schools. Documentary analysis was done to complement the findings of my study and to add validity to the study.

**Table 3.2: Documents used for documentary analysis in each school**

School/Documents	Crowgrove High School	Rosecrest High School
Charter 2013	X	X
Policy statement on equity	X	X
Policy on appointment of assistant teachers including faculty managers	X	
Policy: recruitment and retention of staff	X	X

Since this is a qualitative study, I used a rigorous set of criteria for analysis which has been referred to by several writers (Bryman, 2012; Fitzgerald, 2012; Wellington, 2000). According to Wellington (2000) the documents can be analysed using these criteria: “context, authorship, intended audience, intentions and purposes, vested interests, genre, style and tone, presentation and appearance” (p.116). Bryman (2012) recommends using these four criteria: *authenticity*, which describes the reality or truthfulness of the documents; *credibility*, meaning the *reliability* of the documents; *representativeness* which describes the distinctiveness of the documents; and *meaning*, which asks if the documents are easy to comprehend. Fitzgerald (2012) on the other hand, recommends using these questions to analyse the documents: What type of document is it? Does it have any particular unique characteristics? When was it written? Who was the author and what was his/her position/? For whom (what audience) was the document written? What is the purpose of the document? Why was the document written? What evidence is there within the document that indicates why it was written? (p.304)

The advantages of using documentary analysis were that it could be analysed at the time convenient to me and it provided facts or information that could not be gained

through the interviews. The disadvantages were, the documents may not be accurate, not accessible or permission not granted to use the documents and taking longer time to analyse (Fitzgerald, 2012). According to Bowen (2009) and Wellington (2000) documents provide background information as well as historical insight into the issue being researched. It also provided me with the indication of any conditions that affected the events under research. In addition, it provided me with information pertaining to change and developments. Lastly this method was used to verify empirical findings and evidence from other sources. If the data from the document analysis had not corroborated with the data collected by any other method then more research needed to be done to build credibility of the information. Apart from understanding empirical knowledge, documentary analysis was also used to corroborate and triangulate data collected from the interviews, so that the data were more robust (Fitzgerald, 2012; Yin, 1994).

## **Research data analysis**

### **Semi-structured interview**

Several writers agree that qualitative analysis of the masses of rich descriptive information collected, presents a challenging task to qualitative researchers because there is no straightforward method to analyse the prose type of information (Bryman, 2012; Creswell, 2013; Lofland et al., 2006). Qualitative data analysis is described by Lofland et al., (2006) as a “transformative process” (p.195). In this process the raw data are taken, organized, read through, and sorted into categories and themes by the researcher who is the principal representative. This process is carried out using an inductive approach to interpret information (Bryman, 2012; Creswell, 2013; Lofland et al., 2006).

Coding is the core of qualitative analysis because the researcher will be able to write detailed descriptions within the context of the setting and develop themes and as such it is typical to case studies. Coding is a basic process in grounded theory which requires a researcher to sort, manage data into categories and make the data meaningful (Bryman, 2008). According to Charmaz (2001), “it is the process of defining what the data are all about” (p.34). In thematic coding the data are pulled

apart and texts are put into small categories and given codes. Once the data are analysed in each of the cases, the categories are then reduced in meaningful ways to establish patterns and examine the relationship between the categories to combine them into five to six themes (Bryman, 2012; Creswell, 2013). Stake (1995) suggests using a 2x2 table to show the relationship between the categories in each case. Yin (2009) suggests cross-case synthesis where a word table is used to present the data to find similarities and differences in each case. I used a word table to compare and contrast four meaningful themes that emerged from the analysis of data in each of the schools. The information in the table was used to carry out a cross case discussion of information gathered in both the schools.

All the qualitative data for this study were analysed using semi-structured interviews with ten participants. I stopped at ten instead of analysing all eleven interviews that were conducted because firstly there was saturation of data. Secondly, in the interview with the eleventh participant, we were constantly disrupted by students who could not be ignored and hence, not much valuable data was collected. The analysis of the raw data facilitated for me a deeper understanding of the challenges that leaders face when managing multi-ethnic schools and achieve inclusion for all students.

This coding system in qualitative analysis was reviewed constantly throughout the research process and the data were treated as likely indicators of concepts in order to compare and find the best fit (Bryman, 2012; Lofland et al., 2006). The data collected from each case school were taken and analyzed separately using thematic coding. This is called as 'within-case analyses'. In this method, the transcripts and the documents were read and re-read closely and the parts that were noteworthy to the relevant theory, the research questions and the answers were given labels. Similar terms, phrases, ideas were given the same code.

When analysing the data from the interviews, I took a thematic approach to coding. As I read the transcripts, each sentence and paragraph section was reviewed to decide which codes were most suitable as suggested by the data. Each of those codes was continuously compared to other codes to identify patterns, similarities and differences. Data were analysed using the constant comparative method (Strauss &

Corbin, 1990). This process was done electronically and manually. The sub themes that were similar were then put in a broader theme or category. All the information from each of the schools was placed separately in form of a table under these headings: Major themes, minor themes, words/phrases, interviewee, quotes and comments so that the data were made clearer to me.

### **Documentary Analysis**

The information gathered using documentary analysis was used to write the narrative of the nature of the two case schools. The documents that I needed to collect data were readily available from the associate principal and the principal of both the schools. These documents included the equity policies and school charter. According to Merriam (1988), “documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research problem” (p. 118). In this study the purpose of analysing the documents was to provide a more in depth understanding of how the management of diversity to achieve inclusion is documented within the two case schools. The analysis of the school documents provided information relevant to the significant key research question: How does this school manage ethnic diversity to achieve inclusion? The documents that were analysed were published internally in the school. The purpose of analysing the charter and the equity policies was to find out if the espoused values were clearly communicated and committed to the principles of inclusion. The intention of using documentary analysis in juxtaposition with the semi-structured interviews allowed me to consider what was espoused in relation to what was practiced. I used the framework of several writers to co-construct an analysis checklist most suitable to my study and I asked the following questions as I analysed the documents (Bryman, 2012; Fitzgerald, 2012; Wellington, 2000):

1. Who wrote the document? (Author)
2. When was it written? (Context/Time period)
3. Can I believe this document? (Reliability)
4. Who was it written for? (Audience)
5. What was the need for writing the document? (Intention)
6. How might it relate to previous or later documents? (Context)

7. Are the documents easy to read and comprehend? How are values communicated? What is missing? Which words or phrases are common? (Content)

Document analysis involved three stages: skimming, deep reading and interpretation. This process combined thematic and content analysis where information related to the key questions were collated in different categories. Fitzgerald (2012) argues that content analysis is a form of quantitative analysis where the frequency of words are noted and textual analysis assists in the understanding of qualitative importance of words, phrases and paragraphs. To understand the embedded meanings within the documents, I used content analysis to highlight key words relevant to the research questions. I achieved this manually and electronically.

A thematic approach was adopted whereby the documents were read and reread to get deeper meaning. Categories were written in the margin of the documents. By adopting this process I was able to perceive the intentions of the schools as to how diversity was managed in multi-ethnic schools to achieve inclusion. The categories were revised constantly through the research process and there was back and forth movement to develop concepts, collection of data, coding, analysis and interpretation (Altheide, 1996; Bowen, 2009). The analysis of the documents only provided information on the practices espoused by the school, but the interview data provided an accurate account of what was practiced in the school. As a result the data from the interviews either confirmed or refuted the findings from the documentary analysis.

### **Research validity**

In a qualitative study, authenticity of data analysis is vital and essential. Validity, reliability and triangulation contribute to the rigor and authenticity of the study (Cohen et al., 2007; Davidson & Tolich, 2003). The integrity of a case study is dependent to a large extent on its validity and some reliability. A case study must be designed in such a way that it has methodological rigor and bias removed by the researcher by being neutral (Cohen, et al., 2007; Yin 1989). Validity has been defined as, “the meaning that subjects give to data and inferences drawn from the data that are important” (Cohen et al., 2007, p. 134). Therefore validity is about accountability.

According to Miles and Huberman (1994) and Yin (1989) case study can achieve integrity through construct validity and internal and external validity.

To achieve construct validity, the questions were written clearly and they matched the aims and the literature review of the study. The sampling of the schools and the participants were purposeful because the aims and the questions demanded that the study be conducted in multi-ethnic schools. The leaders at different levels were invited to participate in the semi-structured interviews because they gave me an insight into how they manage diversity in their schools, in their areas of responsibility. The interview was structured and the same interview schedule was used with each of the participants. The validity of the data was achieved by collecting data using varied methods; semi-structured interviews with senior, curriculum and pastoral leaders to explore multiple perspectives of the problem as well as to collect a rich descriptive data.

Documentary analysis complemented the data from the interviews. One form of triangulation is the “use of more than one method or source of data in the study of social phenomenon so that findings may be cross-checked” (Bryman, 2012, p.717). Validity of the qualitative research was strengthened using methodological triangulation and in this study more than one method (interview and document analysis) was used to collect data (Lincoln & Guba, 1985; Yin, 1994).

Credibility which is equivalent to internal validity can be achieved by following good practice such as ensuring confidentiality, making the findings available to the respondents to verify the information (Bryman, 2008). In this study the interview transcripts were given back to the participants to check for accuracy. According to Yin (1994) internal validity can be assessed by checking to see if the case study has been derived from the literature. In this study internal validity was achieved by within-case analysis and cross-case analysis. Cross-case analysis assisted me in comparing and contrasting data from both the schools to find similarities and differences.

Although external validity can be a problem in qualitative research, it can be achieved by enabling transferability, meaning that findings can be shared by other schools,

individuals or communities. In other words those who read the research can transfer relevant ideas to their own settings. External validity achieved through transferability could also be beneficial to other schools in the same context (Bryman, 2012; Creswell, 2013). In naturalistic research such as this study, generalisation means comparing and transferring the findings to a similar setting. This was achieved by presenting findings of a multiple case study, cross case analysis and through writing a thick, rich description of the analysed data (Cohen et al., 2007; Miles & Huberman, 1984).

Bryman (2008) defines reliability as “the degree to which a measure of a concept is stable” (p.714). Reliability is more a strength of quantitative research and validity is the strength of qualitative research because the method used to collect data in quantitative research, if replicated will produce the same results. But, qualitative research is interpretative and therefore, it is difficult to produce the same data if the method was replicated (Davidson & Tolich, 2003). Honesty is another vital criteria and trust can be established as internal reliability. This was achieved by preparing the respondents prior to the interviews by giving them the questions before the interview. Accurate recording, sampling the questions of the interview and then giving the transcribed interview to the respondents to check is called ‘audit trail’ and this adds to reliability (Bryman, 2008; Cohen et al., 2007).

One of the challenges of validity of interviews was that of bias that could be found either in the interviewer or the interviewee as well as how the questions were written and used. According to Bryman (2012) and Cohen, et al., (2007) questions should be consistent in all interviews. I avoided bias by using two different data collecting tools. To reduce bias, I collected data from the leaders by asking them the same broad and open-ended questions. Ribbins (2007) supports semi-structured interviews and says that “it substantially reduces the possibility of interviewer bias and increases the comprehensiveness and comparability of interviewee response” (p. 210).

## **Ethical issues**

Although research of this nature is beneficial to the researcher, organisations and communities, it is fraught with burdens to all the people involved. Because of this

there is a need to consider the ethics of the study. The central idea of ethics is how we treat others involved in the research process (Wilkinson, 2001). Ethical issues tend to arise at all stages of the research from planning to designing to data collection, analysing and reporting because research such as this involves humans as the subjects. As a result, the main concern is that of doing emotional harm to the individuals and this must be avoided at all costs (Creswell, 2013). To minimize harm to the participants, firstly a detailed information letter (Appendix 2) that met the needs of this study was sent out to the schools to invite them to voluntarily participate in the study and seek permission to access schools to conduct this study. This was done so that the principals and the board of trustees completely understood what the study was about and what it involved. Additionally, the information letter was provided to assist principals in making informed decisions about their interest to be involved in the study (Bryman, 2012). Following this, a rigorous procedure was undertaken to seek approval from Unitec Research Ethics Committee (UREC).

All the participants in this study were fully informed in writing about the aims of the study (Appendix 3), how the data will be collected, recorded, analysed and stored. This was also verbally reiterated prior to the commencement of the interview and prior to signing the consent forms. I was confident that many participants had understood and were interested in the purpose of the study from the comments made at the end of the interview. One of the senior leader's commented that it was an "interesting topic". According to Wilkinson (2001) informed consent (Appendix 4) must be taken from the participants. To ensure it is absolutely voluntary, consent "is obtained neither by coercion nor by force" (p.16). Informed consent is used to show respect of autonomy and the well-being of the participants involved in the research. The advantage of getting informed consent from the participants gave the researcher the opportunity to provide information to the participants of the nature and the implications of participating (Bryman, 2012; Wilkinson, 2001).

According to Bryman (2012) and Cohen et al., (2007) confidentiality and anonymity of all participants including the organisation must be maintained throughout the research process. In this study, as I was restricting the research to a small demographic area, I gave a description using greater demography so that it was difficult to identify the schools. The participants were assured of confidentiality and

anonymity of their participation and as such no names were used but pseudonyms for schools (Crowgrove High School and Rosecrest High School) were used and the participants were given codes (SL1, SL2, CL1, CL2, CL3, PL1) during the process of data analysis. In addition, all identifiable words that could link the study to the school were removed from the transcripts.

According to Creswell (2013) the ethical issue of reporting false data, evidence, findings, conclusions and using inappropriate language to report must be addressed. To avoid deception, I was open and honest about the purpose and the methodology of the research. All the data that were collected was reported honestly avoiding bias, and the language used was appropriate to the research and the readers. The interview schedule was provided to the participants prior to the interviews. All the data were included in the analysis and the transcripts of the individual interviews were given back to the participant to check for accuracy. This ensured that the subjects had greater control and autonomy (Wilkinson, 2001). It was indeed valuable to me that one of the principals wanted to know the results of the study in order to identify the gaps in his school and take actions to improve the understanding of how to manage diversity to achieve inclusion.

## **Summary**

This chapter strives to explain the methodology used in this study on managing diversity to achieve inclusion in multi-ethnic schools. This study used a qualitative research methodology to collect data and the findings will be examined and analysed in the succeeding chapters. The primary method that was used to collect data was semi-structured interviews that provided an opportunity to gather data from different perspectives of leaders at different levels of the school. Documentary analysis was the secondary method used to complement the findings from the interviews. The chapter also discussed sampling methods and methods used to ensure validity. The chapter was concluded with a discussion of ethical considerations relevant to the research. The rich data gathered from the interviews and the documents will be examined and analysed in the subsequent two chapters. Chapter Four and Chapter Five will report respectively on the findings in Crowgrove and Rosecrest High School.

## **CHAPTER FOUR: FINDINGS IN THE CASE STUDY OF CROWGROVE HIGH SCHOOL**

### **Introduction**

This chapter is about a unique multi-ethnic secondary school and for the purpose of this study I have named it as Crowgrove High School. I chose to study this school because of the multi-ethnic nature and the demography of the school. Both these features fulfilled the need as per the demands of the research aims and questions. By studying this school I was able to find answers to the key research question which related to the managing of diversity to achieve ethnic inclusion.

In this chapter, I have described the nature of the school which is then followed by the findings which are arranged under five headings. Under each heading the findings from the interview data are summarised from the perspectives of one senior leader (SL1), three curriculum leaders (CL1, CL2, CL3) and one pastoral leader (PL1) on their understanding of managing diversity to achieve ethnic inclusion.

A thematic approach to analysis of the data allowed for comparisons, similarities, differences, surprises and interesting data. In this chapter, a within-case analysis has been used to provide a triangulation of data from multiple perspectives to provide a detailed description of Crowgrove High School and the themes within this case. The five themes that emerged from the analysis of the interview data were: institutional racism, leaders understanding of a diverse community, value and development of diverse staff, intergroup relationships and teacher attitudes, beliefs and values.

At the end of this case, I have summarised the key findings in relation to the leaders understanding of diversity and inclusion, and how they manage diversity to achieve ethnic inclusion in their school. The analysis of this case will contribute to the cross-case analysis and discussion in chapter six.

## The Nature of Crowgrove High School

Crowgrove High School is a decile one, multi-ethnic, co-educational state secondary school located in South Auckland. The roll of the school is approximately 1,400. The student populations comprise of approximately, Maori 44%, Samoans 23%, New Zealand Pakeha 7%, Cook Island Maori 8%, Indians 5%, Tongans 5%, Niuean 2%, Middle Eastern 1% and other ethnicities 1%. The student populations reflect the populations in the community in which the school is located and according to the CL1, the community comprises of, *Maori, Pacific, few Fijian Indian families and New Zealand European Pakeha amongst the population*. Most of the students are from a low socio-economic background. The students may come from large families, a single parent, and family with single or double parent income. According to CL1, *the number of children makes things difficult. So the funds are spread more thinly than it is as opposed to having only one child. So that has its impact*.

The number of teaching and non-teaching staff in the school is approximately 90. All the leaders that were interviewed said that there is a noticeable ethnic diversity among staff. Nonetheless, the number of New Zealand Pakeha teachers is higher and the ethnic diversity in staff did not reflect the student populations.

*We have a number of English born English teachers. We have, probably 5% to 10% Maori teachers. And we have, probably similar number of, Pasifika teachers. The hierarchy of the school is European with Maori and the Senior Leadership Team and the Middle Leadership group, it's predominantly Pakeha. The teachers nowhere near the same numbers as that of the students reflected in our staff. It's still largely, Anglo-Saxon, whether it that be from South Africa, whether that or not that be from England, or New Zealand (CL 3).*

One of the significant results that emerged from the analysis of the interview data was the value of ethnically diverse teachers in Crowgrove High School. In the policy for recruitment and retaining of staff there is substantial emphasis placed on *recruiting and retaining staff that have the qualities to meet the school's vision, values and goals*. This is repeated in the purpose and the guidelines of the policy. Interestingly one of the guidelines states *that as far as possible reflect an intention to provide suitable and*

*credible role models* for the school which I assume means recruiting teachers that identify with different ethnic groups of students.

The philosophy of the school includes the vision, mission statements and the values of the school. Crowgrove High School has several values but the most relevant to this study is the value of the *richness of the different cultures* and this is reflected in the multi-ethnic nature of the school.

The most striking result to emerge from the analysis of Crowgrove High School's charter document is the practice of exclusion. The document has a separate goal for special recognition of Māori students: *Māori students will achieve success as Māori (with a special focus on mainstream Māori)*. This is consistent across the interview findings as well. In order for the Māori students to achieve, all teachers are trained in the Te Kotahitanga programme and the senior leadership team looks into the *impact of school-wide policies and practices on the achievement of Māori students*. One of the actions under this goal states that *Home School Partnership (HSP) meetings are conducted in a culturally responsive manner and feedback opportunities are provided to the whanau in a number of culturally appropriate ways*. This finding has important implication for managing diversity to achieve ethnic inclusion in multi-ethnic schools.

According to the charter, the school *caters for students from predominantly Māori and Pacific cultural backgrounds*. In response to that, *the school will continue to offer learning opportunities for Māori students in the Puutake, the Māori bilingual/immersion unit*. According to the CL3, *on a smaller scale, we show we value Maori by providing the bilingual unit*. For the Samoan students there is the *Malaga, the Samoan bilingual unit*. To further cater for the Māori students the school has *recently re-engaged with Te Kotahitanga initiative which aims to improve educational outcomes for Maori students*. The Te Kotahitanga is a professional development programme supported by the Ministry of Education that aims at improving the achievement of Māori students.

Two other initiatives, the *Starpath* programme supported by the Auckland University, aims to address the inequality in the achievement of Māori, Pasifika and students from low socio-economic areas. The CL3 believes that *Starpath is designed around*

*involving the community more in your school.* The *Positive Behaviour for Learning initiative (PB4L)*, a Ministry supported programme has been initialised in the school in the hope of engaging students to develop *meaningful learning relationships*.

The academic goals set by the school are inclusive of all students from all ethnic groups from years 9 through to 13. The actions that are inclusive of all students outlined to achieve the strategic aim is to *create individualised achievement targets for each year 11 student and academically mentor students throughout the year*. The second goal focuses on student engagement and looks at education holistically for all students. The targets include improving attendance data, increasing the percentage of families attending HSP and increasing the percentage of students participating in co-curricular activities such as cultural performing groups. For this goal, although the baseline data has been given, it includes all students but it does not give a breakdown of data based upon different ethnicities. As a result, it is difficult to say how the school will manage this goal without data based on ethnicities because barriers to student engagement in school vary between students from each ethnicity. The target to implement PB4L framework includes the word *co-construct* to develop rules and behaviour matrix but the co-construction will be done by the teachers or senior leadership team and not the students. However, the success of the programme will be monitored using student voice.

The narrative of Crowgrove High School has been based upon the findings from the interviews with one senior, three curriculum and one pastoral leader. In addition the documentary analysis of the school charter and the policy for recruitment and retention of the staff have also been used in this section.

The school charter 2013 is an internal document which has been produced and published recently by Crowgrove High School. The school charter has the school crest seal on the first page. It is clearly stated that this document is reviewed annually by the Board of trustees (BOT) and the last renewal date was November 2012, therefore, it is a reliable document that can be analysed.

The 'Policy-policy making' and all other school policies are internal documents which has been produced and published by Crowgrove High School. The school policies

have reference codes and the footer reveals that the policies are reviewed annually. I chose to analyse the policy for recruitment and retaining of staff because one of the significant results that emerged from the analysis of interview data was the value of ethnically diverse teachers in Crowgrove High School.

## **Findings from the semi-structured interview**

### **Institutional racism**

#### ***Senior leader's perspectives***

The interview data from the viewpoint of SL1 clearly indicates that the school organisation largely focuses on accommodating the learning needs of the Māori and Pasifika students more than students from other ethnicities. The reason for that are the high percentages of Māori and Pasifika student populations. This is evident from the development of the Māori bilingual unit and the Malaga Samoan unit where the students who identify themselves from these ethnic groups are welcomed. Although, the school is multi-ethnic, a huge emphasis is placed on the importance of the understanding of Tikanga Maori as well as the customs and traditions of the Pasifika students.

*We have a high proportion of Maori in this school, then understanding of Tikanga Maori is pretty important, or a degree of understanding of Tikanga Maori, treaty of Waitangi, is important. And the same with our Samoan and Pasifika community (SL1).*

According to the SL1, the Māori students identify highly with the Puutake unit because of a feeling of belonging and as such the engagement of students in the various activities in the unit is quite high.

*If we go to our Puutake unit, which is our Maori unit, the engagement there is very high, 80, to 90%, it is high. And that's because of the way it operates, the expectations, and the inclusivity in the open door policy and, there's a lot of reasons why. But mostly it's sort of underpinned by Tikanga. I know that it's a real challenge to engage the Samoan families. I'm not talking about home-school partnerships. I'm talking about Hui, meetings (SL1).*

Further analysis shows that the SL1 is aware of the multi-cultural nature of the New Zealand schools and acknowledges the fact that there can be consequences if ethnic diversity is not managed properly in these schools.

*There is a sort of a general acceptance of the richness of multi-culturalism in New Zealand... But that can easily go wrong, if it's not managed properly within the school (SL1).*

In response to avoiding the consequences, the school tries to be more inclusive of students from other ethnic groups apart from Māori and Samoan cultures. The SL1 believes that the school tries to be inclusive by celebrating language weeks and participating in Auckland Polyfest which is the Māori and Pacific Island cultural festival. The school is accepting towards the dress code of students from ethnicities such as the Middle Eastern.

*We have Maori language week. Next week I think is diversity language week or cultural week. So whether it's Indian, so, we're acknowledging the new wave of settlers really is probably the most accurate way of putting it. We have Middle Eastern cultures here, who wear, varying degrees of burkhas or veils and it is totally accepted by the student body (SL1).*

### **Curriculum leaders' perspectives**

There is a conflict in the data between the SL1 and CL2 regarding inclusion of students from all ethnic groups in the celebration of cultures in the school through for example, language weeks. While SL1 espouses that all cultures are celebrated, CL2 perceives that not all the cultures are celebrated in the school and suggests a more fair method of celebrating cultures. The CL2 suggests organising an international day which would give an opportunity to all students to show off their cultures.

*We should have an international day where everybody of the different nationalities in our school come in their national dress and let's celebrate that instead of just one or two cultures (CL2).*

It is difficult to decipher the main reason for the weeks set aside for some of the ethnic groups. However, according to CL1 the students appreciate teachers dressed

in costumes from other cultures. They feel more at ease with the teachers and are able to engage in conversations.

*I wore a traditional, I got it from one of the students actually, "What are you doing in that, miss" and you know it opens up those conversations. Your culture can be your identity (CL1).*

From the interview with the CL1, it was evident that the bilingual Puutake unit catered only for Māori students. This leader felt quite strongly about exclusion of students from other ethnicities from that unit. The CL1 recognises that, Te Reo Māori is the language of the Indigenous and the second language of New Zealand; therefore, it should be available to all students.

*Our Puutake unit is doing really well. At the moment, you can only learn Te Reo Maori if you are down as a part of the bilingual Maori unit. Mainstream Maori don't have that option and I personally disagree with that. I prefer anybody since it's our second national language, I prefer for anybody in the school who wants to learn Te Reo for that option to be available to them (CL1).*

The CL3 articulates that although the school is multi-ethnic, the Māori students are more valued and as such a bilingual unit has been developed to serve the students. Nonetheless, this exclusiveness is creating an issue for the school in terms of the mainstream Māori students. It was astonishing to hear that CL3 also believes that it is difficult to be inclusive of students from all ethnicities in the processes of the school when the majority of the students are from Māori and Pasifika background. It is very evident that although the school is multi-ethnic, more emphasis and inclusive practices involve only the Māori and the Pasifika students. Equal opportunity to CL3 probably means bridging the gap between the advantaged and the disadvantaged ethnic groups. He is not sure about where he should place the students from other ethnic groups.

*On a smaller scale, we value, show we value Maori by providing the bilingual unit. And that's where obviously the focal point for Maori culture in the school is. That creates problems with mainstream because most of the kids are 400 Maori mainstream kids who don't have Te Reo. And that's a big issue the school's trying to sort, next year. Other students, it's kind of silly but, you*

*cannot include, multi-ethnicities in anything you do here because that's what we have. There is no Pakeha dominance, because there's no Pakeha to be dominant. In terms of achievement or in terms of rewards, it'll be nice to have Pasifika, awards evenings and Maori awards evenings. We tend to do it as one because all the kids are typically Pasifika or Maori. And then of course you've got other ethnicities. So, everything we do is to try and provide equal opportunities for the kids (CL3).*

From the data collected through the interviews with the curriculum leaders, it is clear that there are ethnic exclusive initiatives in the school. These initiatives include after school tutorials, language weeks, Health Academy programme and Hui. Although, after school tutorials are available and inclusive of all students, the Pasifika students' attendance to the tutorials held by the bilingual unit is higher.

*We do have a lot of specific programmes for specific ethnicities. We've got the Samoan unit which does Pasifika tutorials. After school tutorials for Pasifika students by Pasifika tutors. So they encourage the Pasifika students to go and they all go to that usually more often than they go to their normal classroom teacher tutorial. In saying that, I haven't known them to shut their door to a student who is non-Pacific to show up (CL1).*

The CL1 made it clear that exclusiveness of students from these initiatives was not fair. As such, students from other ethnicities were invited to the Health Academy programme which is led by Pasifika Medical Association to assist and mentor Pasifika students who will pursue a career that would lead them into health workforce.

*We were strong and we took in a couple of students who were European, we took in an Asian student, and a Fijian Indian student (CL1).*

The CL2 was aware that there were ethnic specific programmes and the leader suggested that, there was room for inclusiveness of students from all ethnic groups. The school needed to look into including other ethnicities in similar programmes.

*We can definitely do more. We do quite a bit on Maori. We are starting to do a bit more on Samoan and I'm sure the Tongans have started up as well. But yeah, we should look at all; we should be inclusive of all the ethnicities (CL2).*

A striking result that emerged from the interview data with the CL2 was the leader's ability to foresee the consequence of ethnic specific programmes on the students from other ethnicities which were lesser in number. The initiatives through priority programmes and the time spent on the students who are majority in number, the Māori and the Pasifika means that students from other ethnicities can be academically and socially affected.

*...the minorities can get left behind if we're not careful (CL2).*

According to the CL3, thoughtful and systematic academic tracking of results are achieved with major focus on the Pasifika and the Māori students. This is executed to identify weaknesses and strengths to help students from these ethnicities to achieve better academic results.

*And so we are getting much tighter at identifying issues through data that are based around ethnic groups and that works for Pasifika and Māori (CL3).*

### ***Pastoral leader's perspectives***

The pastoral leader felt that that the diversity in school was managed through professional development where the teachers discussed different groups. However, as can be seen it is obvious that the focus is mostly on the Māori and Pasifika students.

*In terms of how the school manages diversity, it's through PD definitely. We have a really good PD, sort of program, whereby we have those conversations, about different groups, predominantly Māori and Pasifika because those are the big groups within the community (PL1).*

### **Summary**

Crowgrove High School while trying to implement equity values in the school perhaps unintentionally reflects institutional racism through implementation of the school charter. A few of the leaders who are aware of exclusion of students from initiatives through priority programmes have been strong and as such have included students from other ethnic groups apart from Māori and Pasifika students to make the programme more inclusive.

## **Leaders' understanding of a diverse community**

### ***Senior leader's perspectives***

The parental attitude towards the education of their children varies in each ethnicity. The SL1 felt that the Pasifika parents left the responsibility of educating their children in the hands of the school and were not available as much to engage in the academic progress of their children. On the other hand, these Pasifika parents were more interested in engaging with the school in terms of more social engagements.

*I have a sense that they, with our, Pacific nations, they have a view that the job of educating their children is the teacher's. They are happy to engage with us over discussions on their child one-on-one like they're being naughty or parents' evening if they're being awarded a prize, they'll come in. But, just the of routine of parental engagement over the year, there seems to be a, view that, that's your job. I, personally think that if we threw a big feast at, the community, then we'd get a lot of engagement and we could build on that (SL1).*

### ***Curriculum leader's perspectives***

There is some correlation between the perspectives of the SL1 and CL3 regarding the attitude of the Pasifika families towards the education of their children in the school. The curriculum leader believes that this attitude stems from unpleasant experiences that the parents may have endured when they were in school.

*A student will have had negative experiences in school. For our Pasifika whanau, often, schooling is perceived as, the job of the school. I'll sort out the kids at home, you sort them out there and I'll pick them up at the end of the day (CL3).*

The CL1 believes that although both the parents and teachers want the students to be successful but, there is a clash between how parents and teachers perceive success of their children.

*Student is not a student. They are connected to a family with beliefs, with values, and ultimately, a goal they want for their child and they want their child to succeed... what my view as a teacher of their success doesn't always match-up with the parent's feel of what is success (CL1).*

Unlike the Pasifika parents, the Maori parents in this school would want to participate but they identify more with and trust their own context such as the bilingual unit. In contrast, the Pakeha parents are more involved in the school and do not hesitate to voice their concerns and make sure that things happen.

*Māori families I would say want to participate, but they'll have to trust the context. The ones that do often end up in Puutake and have a big involvement in school. But mainstream Maori, there isn't huge parental involvement in school and feedback on what's going on. And then we've got the other smaller groups, I'd say Pakeha parents, pretty demanding, the ones that we have. When they don't like something, they're pretty clear about it, and they make it known (CL3).*

### **Pastoral leader's perspectives**

The perspectives of the PL1 and CL3 shows a positive correlation between the students coming from low socio-economic backgrounds, their length of stay in school and the activities they carry out in the school to raise funds. It is also evident that the dropout rates of the Maori students are higher when compared to the Pasifika students. A more surprising result is the correlation between the Pasifika students coming from low socio-economic backgrounds and their prolonged stay in school. The Pasifika students stayed in school longer, either they were interested or not in education but, it meant that the families continued to receive financial benefits.

*We have a lot of kids who will make money out of selling cigarettes and selling drugs. We have kids who do get sent to school to sell drugs by their families because that's their source of income, that's what they do. We have a lot of Maori students who drop off like after year 11, that's when they tend to start dropping out of school, where as our Pasifika kids tend to stay on and some of the kids that stay on. They stay on because they are at school and they are entitled to money. That is the reason why they are at school, not because they want to be here, they want to learn or anything like that (PL1).*

### **Summary**

In terms of managing diversity, this school faces the challenge of getting Māori and Pasifika parents' involvement in the education of their children. The school is located

in a low socio-economic area. As a result, there is a low retention rate of Māori students in school as opposed to more Pasifika students who tended to complete the school years.

## **Value and development of a diverse staff**

### ***Senior leader's perspective***

The SL1 views equal opportunities as giving preferential treatment of some ethnic groups, such as the Māori and Pasifika by creating bilingual units for the students. From that I presume, these two ethnic groups are underachieving and higher in numbers, therefore are more included in the school structures and processes. Teachers who identified with those ethnic groups were given the responsibility to provide equal opportunity to the students.

*We create equal opportunities from a Euro-centric point of view. We create, pretty equal opportunities from a Maori perspective and a Samoan perspective. We would be less strong from a Tongan perspective and a Cook Island perspective. Although, we're definitely aware, we definitely consider our staffing, we definitely place them in places of influence to encourage and give them responsibilities to encourage those equal opportunities.*

*We've got a sizeable Māori bilingual unit in this school. And, you can think of them as a school within a school in a way. They integrate significantly with whole school activities like for example year 9 powhiri, which is done properly, in terms of Tikanga Maori. Also the Samoan unit would be a lesser but still significant example of influence across the whole staff. Te Kotahitanga, that's what facilitates a broader understanding and recognition of, and acknowledgement of the diverse cultural nature of this school (SL1).*

### ***Curriculum leaders' perspectives***

According to the CL1 and CL2, diversity in teachers meant that the students had more respect for teachers who identified with the same ethnicity as that of the

students. The other teachers had less respect and students showed negative behaviour towards them. They suggested that this can be overcome by developing a good relationship with the students by establishing their identity. Once the students understood who and where the teachers came from, they developed respect for these teachers as well.

*Within our school, teachers of Pasifika background are really well respected by the Pasifika students in terms of ways in culture and knowledge, in terms of management. Likewise, Maori teachers have really good standing within Maori students. I find from personal conversations, teachers of a, usually, Indian or Fijian Indian background sometimes have students show disrespect to them in some ways (CL 1).*

*Students have been rude too because of their race, I think. Making fun of the way they speak or something like that (CL 2).*

From the data above, the correlation between respect for teachers by the students from the same ethnicity as that of the teachers and teachers from different ethnicities is interesting because it is not about the understanding of each other's cultures but it is about racism. According to the CL2, the knowledge of the protocols of the different ethnicities was gained through students or by visiting the bilingual unit. This leader also expressed the value of understanding the different cultures in the classroom. According to CL2, there is a need for professional development in learning about the culture, background and protocols of each ethnic group represented in the student populations.

*We had some Middle Eastern Groups and Indian groups that used to use my room to practice for ASB Polyfest, which was quite nice because I learnt a bit about their culture. I think we should have something in school where all the teachers learn about the different cultures because we have got Muslims, Hindus, and Maoris: all these ethnicities, we need to learn about their backgrounds, really. What we should do and what we shouldn't do, what's right, you know, protocol (CL 2).*

### ***Pastoral leader's perspectives***

As a pastoral leader the diversity in teachers was important in terms of understanding the behaviour of students from the cultural perspective. The PL1 found that diversity in staff meant that if she came across students who she could not communicate with due to language barrier; these students were sent to teachers who were able to connect because of the same language.

*So, I think, in that sense, it's really nice if I've got a student who is like for example, I've got a student who is very ESOL and finding people who can speak her language, just to have that communication as well sometimes is quite good (PL1).*

The PL1 when dealing with behavioural issues felt that teachers from different ethnicities were valuable because they provided her with the knowledge regarding cultural values and norms that assisted her in understanding and resolving the behavioural issues of the students.

*If I am having a problem with the student who is Cook Island, if I go and talk to the teacher who is Cook Island to kind of go over what's going on here, to give me a bit more of an idea of what's happening, sort of thing. Just to get background (PL1).*

### **Summary**

It is apparent from all the leaders that the school staff is predominantly white and the ethnic backgrounds of the teaching and non-teaching staff do not reflect the students' ethnicities. The policy on recruitment of the teachers leans more towards hiring teachers who can meet the needs of the school in terms of the school's vision. Nevertheless, the students from different ethnic groups identify and have more respect for teachers from their own ethnic backgrounds. A few leaders have expressed that there is a gap in the knowledge of the leaders and the teaching staff concerning different cultures, values and norms that students from different ethnic groups bring to the school.

## **Intergroup relationships**

### ***Senior leader's perspectives***

This school is multi-ethnic and as such relationship between students from different ethnicities can be a challenge. I was interested in finding out how the leaders manage this challenge in terms of inclusion. According to the SL1, the students from different ethnic groups tend to develop positive intergroup relationships but there was a gang culture in some ethnic groups that permeated from the community.

*Generally speaking, our school environment is a calm one, and it's a positive one. And kids get on really well. But don't forget what I've said. If we do have tension, it's usually between Tongans and Samoans. There are members of various gangs in this school, we know that. But, most of them leave that nonsense at the gate, they don't all. Most of them do (SL1).*

### **Curriculum leaders' perspectives**

The CL2 clearly expressed concern over students who identified with the same ethnic groups socialising in homogeneous groups and found it hard to come to terms with such actions of the students.

*I remember when I first came here. I was very surprised at how there were little factions of groups. There would be Asians here, Chinese Asians in this community, Māori and Pasifika here, Indians and South Africans here: I found it really hard (CL2).*

The SL1 and the CL3 also found that there were tensions between certain groups of students from different ethnicities. What actually caused the tensions was not made clear.

*I mean, next to that, multi-ethnic context you have frictions between kids around ethnicity. I don't see them as much as what I hear, so, I trust that staff are being honest when they say that (CL3).*

The school has used the student body in the form of student support groups to overcome the challenge of intergroup relationships. The CL1 views student voice as a positive move to remove racist bullying of students.

*I think the anti-bullying campaign is a big one as well because that links into things like racism-based bullying which, as I've said, I haven't experienced first-hand here but there are under currents of it. The kids of the students support groups have been set-up: they've been campaigning against it (CL1).*

The CL3 strongly advocated for a more inclusive approach in the classrooms. This leader promotes pedagogical approaches, classroom organisations, team spirit and open dialogue as important steps to promoting positive relationships between students from different ethnic groups. But, this leader finds promoting positive relationships a challenge outside the classroom.

*Well, really, try to push the idea of whanau and team in class, as pedagogical leaders, which are what we're trying to advocate for in modern pedagogy. Conversation between students is central to learning. And that's a really good way of building whanaungatanga. I would advocate, they regularly mix them up, you know we regularly mix up staff, during, professional development – almost never are left in their social group and we try to advocate that for the classroom. You get kids talking to each other. So that's one way you manage, in a class. Um, outside of a classroom, the friction between students is challenging (CL3).*

### ***Pastoral leader's perspectives***

The PL1 expressed similar views as that of the SL1 about students maintaining positive relationships but the tensions between students from different ethnicities lead to conflict and physical fighting involving large numbers of students. The PL1 finds these situations difficult to resolve due to lack of understanding of history between the groups of students.

*Generally everybody is in harmony, but then you have sort of cross cultural conflict and stuff like that which can be, difficult to manage. I don't know the history between these two groups of people kind of thing but they kind of form a mob situation (PL1).*

The relationship between racial tension among different ethnic groups and how the problems are resolved is interesting. Although, the PL1 tries to get to the root of the

cause, the leader lacks understanding of where the problem comes from. As such, PL1 leaves the students to resolve their problem or communicates with colleagues who have the expertise and can assist in resolving the conflicts.

*We kind of go in there and try to fix the problem. But it's not for us to fix, it's for them to fix because if we fix it, it's not resolved. If they fix it, it's resolved. We do have fantastic people down in the guidance area that will mediate and do that for us, so that's really good. So a lot of it is drawing on resources as well, not trying to do everything yourself, managing the situation, not doing everything. And also, drawing on advice. You know if there is a situation, if there is a conflict within a family, going and talking to somebody because I don't have all the answers, and I won't have all the answers (PL1).*

## **Summary**

It is evident that the students from the different ethnic groups gather in homogeneous groups and there is racial tension between students from different ethnicities in particular, the Samoans and the Tongans. The professional development programme, Te Kotahitanga is being used in the classrooms to enhance the relationship between the students. There is also a drive by one of the curriculum leaders to mix students from different ethnic groups in order to develop a more team attitude in the classroom.

## **Teacher attitudes, beliefs and values**

### ***Senior leader's perspectives***

The SL1 believes that the understanding of the diverse cultures in the school is the result of Te Kotahitanga. This programme assists teachers in creating culturally responsive context for all students when planning lessons. The leader also expresses his viewpoint on Māori bilingual and Samoan unit having a significant influence on the staff by helping them to understand the cultures of the Māori and Samoan students.

*Which need, necessarily generate an understanding of the diverse nature of student body, but it does, and but it's not, it doesn't do that by accident in this*

*school, it does it by design in my view, because of our involvement in Te Kotahitanga. Te Kotahitanga it's very important, what works for Māori students' works for all students. We, have engaged working with Auckland University on Star Path, we've engaged them with Positive Behaviour for Learning (CL3).*

### **Curriculum leaders' perspectives**

CL1 and CL3 pointed out that it was important to design culturally responsive contexts for learning which are responsive to the students' understanding of the concepts. In order to do this successfully, teachers had to collaborate and work as a team to share the knowledge that they had of different ethnic groups. They had to be respectful, understand the different cultures and acknowledge what the students bring to class and be honest and open when including cultural context in their planning.

*You've got to be really sensitive and open in terms of how you approach those topics and it's not a matter of saying, "No, you're wrong this is the way it is", saying, "Here is another way of looking at it". It's about being respectful and trying to encourage that learning within the classroom. Got to bring in all those aspects of prior knowledge, where they've been, who they are, what the things are like in the islands. Contextual based learning topics and activities. Working with staff to develop and co-construct units of work which would tap into the kid's prior knowledge (CL1).*

However, CL2 expressed that it was difficult to incorporate cultural specific context into lesson plans.

*It's very hard because we do volcanoes and you still cannot bring legends into it (CL2).*

The CL3 points out that although the school celebrated the different cultures of the students, the leader observed that this was not transferred or integrated into the teaching and learning in the classrooms. The CL3 advocates for on-going celebration of cultures in terms of delivery of lessons and how teachers interacted with students.

*It's a big question, it depends on what, we're defining as celebrate. There's Diwali, celebrations that happen like I say, there's Cook Island celebrations, Samoan Independence Day, and Maori culture is becoming more part of the common language in this school. But in terms of celebrate, like in a classroom context, maybe not as much as we'd like. I think we still, get caught up, in traditional interactions around that, so you kind of tend to wait for the big moments, rather than an on-going celebration of culture, through the way you question, the way you set up an activity. I don't see a lot of that, when I go into a lot of rooms (CL3).*

The CL2 and CL3 both expressed the importance of developing and maintaining high expectations of all students. The CL2 identifies literacy as the barrier to learning which means that students' achievement is viewed holistically and the engagement of students was also important.

*So we need to keep our expectations high and engage in things like literacy to support their learning (CL2).*

The CL3 expressed concern and found teachers' attitudes towards developing high expectations a challenge and the question remains as to how to instil that skill in teachers.

*High expectations of teachers have of students is one of the biggest challenges. A poor asTTle score doesn't mean poor educational outcomes. So let's not tolerate it when the students aren't producing good work. And let's demand that of them in a really nice way. But let's demand it of them and that's the biggest challenge as a school. How do we get the staff to buy into having high expectations, what does it look like in a realistic context (CL3)?*

### ***Pastoral leader's perspectives***

The PL1 strongly believes that students from each ethnic group have different values and beliefs therefore, it was important to respect who they were and where they came from. According to PL1, respect for each individual was an important value. If the teachers did not understand the values and beliefs of any ethnic group, it was

vital to consult with those colleagues who would be able to provide information and support in relation to the issues surrounding the students.

*I think the best thing you can do is be respectful but be aware, that Tongans are not Samoans, as much as a Fijian Indian is not an Indian or a South African Indian. Don't just lump them, because that does present challenges. Like I said right at the beginning, going and talking to the teacher whose from that culture sheds light on things (PL1).*

The PL1 was more sensitive towards some of the difficulties that a student faced and tolerant of students' excuses such as travelling distances or if they were living with relatives, checking on their parents on their way to school. I assume these students are possibly from parents who have been separated and students live with either of the parents or with other relatives. The PL1 was quite happy to excuse these students and allowed them to come late to school which meant that students missed certain classes.

*She was saying, sometimes I'm with my aunty, but sometimes I'm with my mum, and if I'm with my mum, I need to catch a bus then a train, but with my aunty I need to catch a train then a bus. And then someone else said to me, oh but she also has to see her papa on the way to school to check in on him. And so, it's those kinds of difficulties that you face and you kind of go okay well, how about we try, and, not get here by 8:45 when school starts, but saying okay, well how about we get here at 9:30 just kind of giving them a bit of breathing space and being flexible in that way.*

## **Summary**

In Crowgrove High School respect for all students as individuals from different ethnic groups was advocated by a few leaders. A high expectation in all areas seems to be a struggle in this school. Many leaders promote culturally contextual teaching in the classrooms. The school celebrates the cultures of different ethnic groups through Polyfest which is inclusive of all students but the language weeks are celebrated only for the Māori and the Pasifika cultures. Although, the cultures are celebrated the leaders would like to see transference of that in the classrooms.

### **The key findings: the challenges and how the school manages diversity to achieve inclusion.**

This study of Crowgrove High School has highlighted the need to identify the challenges that the leaders at different levels of the school face and how they manage diversity to achieve ethnic inclusion in a multi-ethnic school. The ethnic profile of the student population in this school firmly shapes the setting of the school. The ethnic profile of the school populations decides the actions and responses of the leaders in order to manage the challenges of ethnic diversity and inclusion.

### **The challenges of leading Crowgrove High School**

There was existence of processes in the school which presents a major challenge to a more inclusive organisational culture. These processes include the two majority populations in the school, the Māori and the Pasifika students. According to some of the leaders, they found ethnicity driven initiatives unfair to the students of other ethnicities and the challenge was to make them more ethnically inclusive.

The leaders perceived that the parents and caregivers were not whole heartedly involved in the education of their children. The attendance of the parents/caregivers to important events such as academic conferencing was very low. There were no data to show the attendance by ethnicity. In addition, the leaders lacked the understanding of cultural values and norms of the ethnic groups that were in minority. Students from different ethnic groups mean that there is a challenge to create an environment of safety and respect so that there is little to no interethnic conflicts. The leaders found it difficult to motivate teachers into demanding high standards and expectations of all students.

### **Managing the challenges in Crowgrove High School**

Te Kotahitanga programme is designed to raise the achievement of the Māori students and it is used to develop effective relationships between teachers and students from all ethnic groups. In some areas of the school, the students' voice is considered important in designing and delivering lessons and as such student surveys are used as feedback for the teachers.

The school has made a concerted effort to celebrate the cultures of most ethnic groups through Auckland Polyfest and cultural weeks. Academic counselling which is part of the Starpath programme is used to attract more parents into the school and help them to get more involved in the academic achievement of their children.

Although, the students in the school have a good relationship, there is conflict between students from different ethnic groups and as such, most students socialize with students from the same ethnic background. Any conflicts and fights in the school are settled by the pastoral leaders or using teachers from the same ethnic backgrounds and the social welfare.

### **School values in Crowgrove High School**

The school values ethnic diversity among staff but according to the policy teachers are hired who can work towards the school vision. The school values diversity in the students and the different cultures are celebrated through the Auckland Polyfest festival and cultural weeks.

### **The key inclusive practices in Crowgrove High School**

According to the charter of the school, all the students from year eleven are mentored to create individual targets to improve the academic achievement of these students. There is a range of sporting activities in this school and students from different ethnic groups are welcomed in the different sports teams. One of the goals of the school is to encourage more students to participate in the cultural activities to represent their school and all students are welcome to join the different ethnic groups to represent in the Auckland Polyfest festival.

# CHAPTER FIVE: FINDINGS IN THE CASE STUDY OF ROSECREST HIGH SCHOOL

## **Introduction**

This chapter is about a distinctive multi-ethnic secondary school and for the purpose of this study I have named it as Rosecrest High School. The multi-ethnic nature and the demography of the school provided an ideal context for study as per the demands of the research aims and questions. By studying this school I was able to find answers to the key research question which related to managing diversity to achieve ethnic inclusion.

Initially in this chapter, I have described the nature of the school. Following this, the data gathered on the understanding of managing ethnic diversity to achieve inclusion from the point of view of two senior leaders (SL1, SL2), two curriculum leaders (CL1, CL2) and one pastoral leader (PL1) are summarised under each heading.

The five themes that emerged from the analysis of the interview data were: institutional racism, leaders understanding of a diverse community, value and development of diverse staff, intergroup relationships and teacher attitudes, beliefs and values. As such, the thematic approach to the analysis of data allowed for comparisons, similarities, differences, surprises and interesting data. In this chapter, a within-case analysis has been used to provide a triangulation of data from multiple perspectives to provide a detailed description of Rosecrest High School and the themes within this case.

At the end of this case, I have summarised the key findings in relation to the leaders understanding of diversity and inclusion, and how they manage diversity to achieve ethnic inclusion in their school. The analysis of this case will contribute to cross-case analysis and discussion in chapter six.

## **The Nature of Rosecrest High School**

Rosecrest High School is a decile two, multi-ethnic, co-educational state secondary school located in South Auckland. The roll of the school is approximately 1,500. The

student populations comprise of approximately 18 or more different ethnic groups. The approximate percentages of some of these groups are: Maori 19%, Samoans 24%, New Zealand Pakeha 2%, Cook Island Maori 8%, Indians including Indians from India and Indo-Fijians 21%, Tongans 14%, Niueans 4.3% and South East Asians 3%. All the leaders agreed that the student populations reflected the populations in the community in which the school is located. *Ethnic makeup of the community reflects the ethnic makeup of the school (PL1).*

All the leaders that were interviewed articulated that the students came from low socio-economic backgrounds and according to the SL2:

*So, our families are in a lot in state housing, on benefits, a lot work several jobs to make ends meet and of those only one parent or grandparent that is supporting the child with a family. So, being in a low socio-economic ...there are factors such as no money but we can't use that as an excuse that they have no money to buy uniform because that is their priority, education. They all buy uniform first but then go without food on the table.*

The number of staff in the school is approximately 100 including teaching and non-teaching staff. Although, all the leaders that were interviewed said that there is a noticeable ethnic diversity among staff, the numbers of New Zealand Pakeha teachers are higher. As such, the ethnic diversity in staff did not reflect the student populations.

*There's quite a diverse mix of ethnicities amongst the staff. But it's interesting after reading the question and looking around the staff room, you do notice it is predominantly Pakeha. That is an impression that I've just suddenly had but I've never had it before (PL1).*

One of the significant results that emerged from the analysis of interview data was the value of ethnically diverse teachers in Rosecrest High School. In the policy, Equal Employment Opportunities (EEO), the purpose of the policy states that the *EEO is about creating a workplace that attracts, retains and values diverse staff, and enables all staff to contribute to their full potential.*

The philosophy of the school includes the vision, principles and the values. The principles of the school include two statements relevant to this study. They are, *Inclusion of all students from all backgrounds* and the school recognises *cultural diversity as an asset to learning*. Some of the values relevant to this study that includes students from all ethnic groups are, respect for oneself, others and the environment; and high academic achievement. The strategic intents are based upon the values but underpinned by the policies and practices that reflect New Zealand's cultural diversity, the *unique position of Māori* and best practice in resource management. Rosecrest High School has set four targets for 2013 of which two of those targets focuses on the attendance and retention of Māori students.

What are interesting in the school charter are the two principles that attempts to acknowledge inclusiveness but exclusiveness is apparent in the strategic intents of the school. In the school charter, strategic intent one is about raising academic achievement, but it is *with a particular focus on Māori and Pasifika achievement*. This finding from the documentary analysis is consistent across the interview findings as well.

In order for the Māori and Pasifika students to achieve, the school is involved in external and internal based initiatives. The first initiative includes the Ministry of Education funded professional learning and development for teachers to identify GATE Māori students to develop and implement appropriate teaching strategies. The second initiative is also a Ministry contract but led by the Auckland University of Technology (AUT) for Pasifika students. This initiative involves professional development courses for teachers which are targeted towards the achievement of the Pasifika students. In response to this initiative, CL2 states that the teachers already face a huge workload and initiative fatigue does not help when the teachers are asked to:

*Analyse Maori kid's achievement, and Pasifika kid's achievement what you are doing and what you can do better and so on. It's taking time away from planning and other things to gather data for the facilitators. So, I guess the teachers are faced with time management problems (CL2).*

The third initiative involves Auckland University led MATES. This programme is targeted towards students from all ethnic groups who are at risk of underachievement. The university provides mentor/tutor to encourage students to aspire and achieve. The Affirming Works Secondary School mentoring programme is designed to mentor at risk students from all ethnic groups to grow in character. The programme supports the students to stay in school and to bridge the young people into post-education or better workplace environment. Kei A Tatou Te Ihi programme from Careers and Transition Education Association is targeted at year 11 Māori students to make informed decisions about their educational future. Similarly, Taimana an internal initiative is also targeted at year 11 Māori students. The Starpath project led by the Auckland University aims to address educational inequality with Māori and Pasifika students and students from low socio-economic backgrounds when compared to their peers who have higher achievement levels. In addition, the Starpath programme is used to as stated in the strategic intent five, *to further engage parents in the learning of their sons/daughters.*

The narrative of Rosecrest High School has been based upon the findings from the interviews with two senior, two curriculum, one pastoral leader, documentary analysis of the school charter and the policy for recruitment and the retention of the staff. The school charter 2013-2015 is an internal document which has been produced and published by the Rosecrest High School. The school charter has the school crest seal on the first page. This document relates to the philosophy of the school and outlines the strategic intents in alignment with the National Education Goals and National Administration Guidelines.

The Equal Employment Opportunities policies are internal documents which has been produced and published by Rosecrest High School. The school policies do not have school crest or any information to say who and when the policies were written.

## Findings from the semi-structured interviews

### Institutional racism

#### *Senior leader's perspectives*

The interview data from the viewpoint of SL2 who is in charge of the day to day management of the school revealed some significant and interesting data in terms of how diversity is managed to achieve ethnic inclusion. There is an indication that there are initiatives put in place by the school to improve the outcomes of the Māori and Pasifika students because the data in school indicates the low achievement in these ethnic groups.

*A lot of our programmes are Ministry funded and they target specific groups, Maori and Pasifika as a national tail and so the government are trying to put more money in helping Maori and Pasifika rise up. Because we are such a diverse community in Auckland that a lot of our community in the future of course is going to be Maori and Pasifika, one in five I think, in the next 20 years there's going to be Pasifika and Maori (SL2).*

The SL2 also identified that the Māori students needed to be paid more attention and as a result, a teacher has been appointed with a unit of salary to look after the data and to support the initiative that caters for that group.

*So one of the most needy group in our school is our Maori children so we have to look at what we can do to support our Maori children, so different initiatives that we have put in place is having a person who has a unit for looking at the data and trying to put in initiatives for our Maori children and getting teachers to support and run extra school after school programmes (SL2).*

Similar to the Māori students, the Pasifika students have also been given additional support to improve their achievement. These initiatives are managed by the teachers mostly after school hours. The Ministry funded mentoring programme called Pasifika high achievers started in school several years ago but it continued after the funding had stopped hence, showing the commitment of the school towards achievement of Pasifika students.

*We look at the data and what specific programme needs to be put in place so we did have a Pasifika achievers programme through again Ministry funded programme but when the funding stopped we continued the programme (SL2).*

The SL2 was asked about the effect of these initiatives through priority programmes on the students from other ethnic groups. The leader responded by saying that there was nothing they could do about the Ministry funded programmes and that, they had to carry on with those but for students from other ethnic backgrounds there were other inclusive processes in school.

*Unfortunately we cannot do much about the Ministry funded programmes because that is Ministry initiative. But, I think there are so many other groups too they can join, they can be a librarian, they can be a prefect, and they can be a school leader so they do get a lot of the opportunities that the rest of the students get. Everyone can go to after school tutorials. At the moment we are looking at and again it's through a contract through AUT, specific contract that's Ministry funded looking at Pasifika achievement so we've targeted at year eleven Pasifika students (SL2).*

It is significant to note here that the senior leader is aware of the effect of these priority programmes on the students. The student voice has been heard and the school has provided high achievers groups for students from other ethnic groups.

*I have talked to students in the past about that. Some of them do see it as unfair and so in response to that we have set up groups for those students. And it's good they make us aware of that (SL2).*

### **Curriculum leaders' perspectives**

The CL2 expressed her concerns in relation to the unfair distribution of the academic scholarships. There are a number of scholarships available to the Pasifika and the Māori students. The leader perceives that apart from Pasifika students, the students from other ethnic groups feel disillusioned with this arrangement.

*It's normally the Pacific Island students get their own quota of scholarships and the others they have to be highly academic in order to get the remaining few ones. Other students are very disappointed. Most of them already prepare*

*to pay their own way through university. They know they won't get the scholarships (CL2).*

From the perspective of the CL2, it seems that the teachers consider ethnic targeted programmes unfair to students from other ethnicities, but they are compelled to contribute because the initiatives are driven by the senior leaders who in turn are directed by the Ministry of Education.

*Ministry of Education came in for a PD and at the end of the PD they gave their paper and said; can you jot down some ideas how you as teachers can instil learning in the Pasifika kids. I have to keep telling my teachers to be aware of the demands of these ethnic groups as opposed to others. Some of them don't take it well. They say it's not fair on other students but then we have to do it because it comes from top down (CL2).*

The CL2 views students' leadership as being dominated by the Pasifika students and the representation of different ethnic group on the student leadership is not reflective of the student populations in the school.

*Student leadership. I mean normally even though the biggest groups are Indians and Samoans, the ratio is not matching up, so you have one isolated Indian or two maybe and the rest are all other Pacific Island students (CL2).*

Exclusion of groups of students from different ethnicities in school initiatives is corroborated by CL1. This leader perceives that equity is about working with the low achieving Pasifika and the Maori students only so that they can achieve parity in academic achievement when compared to their peers.

*We do, I mean a whole raft of other things in terms of say having Pasifika academic groups, the Māori academic achievement groups and so on. Mostly focused on the tail to bring the tail up and that's where we are trying to get equity across the school in that academic achievement. We have just started to do more in the way of scholarship groups to cater for the top end (CL1).*

The CL1 leader believes that having ethnic specific programmes can be beneficial because it makes parents feel more at ease when approaching and communicating with the teacher in charge of those mentoring programmes.

*Taimana group which is for Māori students who have been red lighted and will not be achieving NCEA L1 this year if things continue as they are. So, we have set up a group and we communicate to parents. We have set up tutoring, mentoring for these students so when we having teachers who are interested in leading those it works really well. I think all students need something like that to happen and who will reach out to the parents and tell the parents you can come to us and talk to us about your child's welfare (CL1).*

### **Pastoral leader's perspectives**

*There's a Pasifika achievers group which is all Pacific Island students, it's not targeted specifically. And, then there's the Maori which is targeted specifically at Maori students (PL1).*

When the PL1 was asked about the effect of the above programmes on students of other ethnic groups, the leader expressed interest in the question and was dissatisfied with an achiever's group called as the 'other' group which included the Pakeha students.

*The only thing that I have been a bit unhappy about over my time is this 'other' group, and I wonder how they feel sometimes. Being just there, you're not really in a group, you're the others. I need to talk to someone about that from senior management about the others group whether that's still going and whether it's still operating under that title, because that's not very inclusive (PL1).*

### **Summary**

When investigating how leaders manage diversity to achieve ethnic inclusion, it is clear from the perspectives of some of the leaders that there is more focus on narrowing the achievement gap between the disadvantaged who in this school I understand are the Pasifika and the Māori students and other high achieving ethnic groups. This has probably led to unintentional discrimination against some of the ethnic groups. In this school, managing diversity is associated with providing initiatives through priority programmes to those ethnic groups who are considered as

underachievers or the disadvantaged. Some of the teachers feel that these programmes are not fair to the students from other ethnic backgrounds. It is also clear that exclusive priority programmes have an effect on students from ethnic groups who do not have that opportunity and as such students have raised their voice. As a result, the school has responded by saying that there were other programmes for them.

## **Leaders understanding of a diverse community**

### ***Senior leader's perspectives***

There is variance in the understanding of the attitude of parents from different ethnic groups towards the education of their children by the senior leaders. The SL1 of this school felt that the Pasifika parents were more comfortable dealing with the school and their children in the cultural matters. However, the parents were not sure of how involved they should be in the academic life of their children.

*Ideally I think you seeing the parent community are very confident in their own culture but less confident in the academic work of the school so they feel less comfortable coming in and engaging at that level...so if you transfer one or the other and that would be absolute brilliant (SL1).*

This view of the Pasifika parents was further corroborated by SL2 who also said that the school would appreciate the involvement of Pasifika parents in the academic matters of the school and the children.

*We would like the parents to have a say as well, so often they are very shy and don't want to make a fuss (SL2).*

However, according to SL2, despite the Pasifika and Māori parents' reluctance to get involved in the education of their children they would still like to see their children gain tertiary education. Nevertheless, sometimes this is not so successful due to the lack of role models in the families and the belief in reciprocity.

*Though the parents want their children to go to university or get good outcomes, they don't have the role models for their children to look up to. And often also, because of their culture it's about the whanau and giving back to*

*the family. So in some ways we have to educate parents as well, so we do want them to help their children (SL2).*

The SL2 believed that it was difficult to get the Maori parents involved in the school academically and they could be quite critical of the school if their children's needs were not met by the school.

*To be honest our Maori parents are quite difficult. Perhaps weren't successful at school often and they didn't have a good experience at school (SL2).*

The SL2 expressed her views of the Indo Fijian parents as accommodating of the school.

*Our Fiji Indian community are very supportive of the school and they are very good to work with (SL2).*

The SL2's view of the Indo Fijian community was further supported by the SL1 who validated that the Indo Fijian community understood the value of education and the leader would like to connect with that community.

*It's a community which is highly aspirational I would say, relatively new immigrant community, understand education to be honest, generalising here and understand the power of education. How do we connect to that... there's few variation within that community (SL1).*

The academic conference which is part of an initiative called *Starpath* led by the Auckland University has played a huge role in the increase of the number of parents from all ethnic groups attending these conferences to discuss their children's progress in school. The SL1 feels that this initiative has assisted the school in engaging the parents more in the academic success of their children.

*The parents, their attendance are over 84% at the academic conferences. It is telling us that school is less threatening. There is a window there for us to keep that dialogue going. Family connection is really powerful, very powerful, so we are fully supporting that strategy and it's built into the annual plan and strategic plan (SL1).*

### **Curriculum leader's perspectives**

There is a correlation between the perspective of the senior leaders and the CL1 in relation to the lack of parents' involvement in the academic life of their children. The CL1 believes that this could be the result of language barrier, parents are not confident in communicating with the teachers and as such, the school is seen as the ultimate authority.

*There is always that challenge of encouraging parents to inquire about their own child. I think the reasons that we have had, one is language. I think there is a number of parents in the community I believe who may not feel so strong in English. I think there is a number of parents who will not speak English at home and may see that as a barrier and a number of parents I think who see that as not their place to really discuss this or approach or broach these issues with teachers as if teachers are seen as the authority, the experts who might question. They may have perhaps that fear maybe some parents don't know the pathways that they can use to follow up maybe with their child's particular teachers classroom (CL1).*

The parents' reluctance to get involved in the education of their children is further corroborated by CL2 who also feels that when parents are not academic, then that has an effect on their involvement in the school.

*Communication, some of them can't speak English so the teachers are unable talk to them over the phone and some of the caregivers some of the caregivers probably buy in the words of the students and some of them are not academic so they don't have any interest in whether the kid is doing the work or not (CL2).*

### **Pastoral leader's perspectives**

The PL1's perspective is similar to the senior and curriculum leaders in that it is difficult to get parents from different ethnic groups involved in the education of their children. The leader felt that parents had other priorities and the education of their children was not on top of the list. The PL1 also faced similar problem such as guiding students into believing in education.

*Not only motivating students to want to achieve but to help them see the relevance in achievement and what that actually means for them, in their future pathways. Then, on top of that, getting families and parents on board. And, they already have their priorities and what is most important to them in life. And for some of them school isn't the most important thing (PL1).*

As a pastoral leader when dealing with the students' behavioural or academic problems, PL1 feels that parents from some ethnic groups are more aggressive and it is a real challenge to deal with those parents to resolve issues. In those cases extra support from for example, social workers are appreciated.

*I mean that's a Samoan thing where I notice it with parents, wanting to scold them and tell them off and tell them they're going to give them a hiding when they get home. In terms of, some of our Maori families, I notice some really sad stories behind the scenes that are happening very quietly and sometimes the students are told to not, obviously keep it a secret. They're told to keep it a secret (PL1).*

Although, the PL1 feels that *Starpath* programme has been successful the leader strongly feels the need for parents to get more involved in the processes of the school. Additionally the PL1 would like to see parents being more assertive of their voice apart from attending academic conferences and cultural celebrations.

*I think in terms of these academic conferences, it is fulfilling because I do feel that we are opening our school up more than we have in the past, to students uh – parents to actually come in for a decent time, we're opening communication between academic mentors and parents a lot more. But in terms of, what is our community and how are we, inviting them in, not just to be recipients, not just to sit there and listen to us deliver. But, for them to be proactive, apart from things like Polyfest. What have they got to offer our students and what have our students got to offer people in the community (PL1)?*

## **Summary**

Although the parents from all ethnic groups have high aspirations for their children, the school finds it challenging to involve Pasifika and Māori parents in the education

of their children. Without ethnic specific attendance of parents to academic conferences, it can only be assumed that the Starpath programme has been successful in attracting more parents into the school.

## **Value and development of the diverse staff**

### ***Senior leader's perspective***

From the SL1 and SL2 perspectives, it is clear that an ethnically diverse staff in this school is highly valued and the leaders are dependent on the teachers from different ethnic groups for guidance in dealing with culturally sensitive situations. According to SL2, the ethnic diversity in the staff is important in terms of understanding of the different cultural values and norms as well as the needs of the students from different ethnic groups.

*I think if we called our Pasifika a minority than very important having our Pasifika teachers as role models, because as teachers the students within that cultural group really identify with those teachers and likewise for our Fiji Indian teachers. We have quite a few Fiji Indian teachers and also good for those students. And it contributes not only to the students but also to the staff as a whole as it gives a different perspective from their point of view, their upbringing, their cultural values and norms, that and they tell the management I guess about what's needed, what they see as the need for the students in the school (SL2).*

The importance and the value of an ethnically diverse staff are recognised by SL1 in terms of dealing with culturally sensitive issues or situations that arise in the community and the school has to participate in them.

*And I think the other thing is just asking as senior leaders questions of our staff that actually have cultural connections to say look what's appropriate here and we do that a lot you know. We get help from Samoan staff you know in terms of times of crisis in the community might be bereavement or something like that, so it's just what's appropriate here (SL1).*

Although there is ethnic diversity in the staff of this school and the ratio of each student ethnic population is not reflected in the composition of the staff, the SL1 is aware of the need for a more ethnically diverse staff. The leader expresses concern over the number of individuals from different ethnicities graduating as teachers and reflective of the community in which the school is located.

*So, but again predominantly you know this is a dilemma for teaching really. We haven't got the graduates coming through that reflect the community like ours (SL1).*

### **Curriculum leaders' perspectives**

Similar to the perspectives of SL1 and SL2, CL1 feels that the ethnic diversity in the staff is valuable because of the support they are able to provide to teachers in the classrooms and when communicating with the parents. The leader also feels that the ethnic diversity plays a role in celebrating different cultures in the school.

*Pasifika teachers have a strong effect, number of them step up in leading and in terms of support for Pasifika students' academic support teacher parent liaison. Similarly we have a very strong Fijian Indian group and that reflects in the demographics of our school and again I think that has a strong effect not only in the classroom but also in the extracurricular activities, Diwali and other sort of celebrations (CL1).*

According to CL2, the understanding of the cultures of different ethnic groups has come partly from professional development but largely from communicating with the students as well as self-development.

*PD's and mostly have been self-directed so I got to learn from them, understood the community and it got better every year (CL2).*

### **Pastoral leader's perspectives**

As a pastoral leader the ethnic diversity in teachers and leaders was important because the leader felt supported in resolving issues with students who were able to identify with teachers from similar backgrounds.

*Staff who identify with that culture and also identify with the student and have the knowledge and the know-how, as to how to actually help that student and help the parents as well, deal with that situation. Because I do feel that sometimes, it's, you know, you don't get it, you're Pakeha. So that is a challenge, but, I think having more varied ethnicities of staff in senior management roles... I mean we do have a mix and it definitely helps in some situations with translating and also not with translating the language but translating a lot of the cultural differences. But, just thinking about Indians in particular. There's no one... middle, pastoral or senior management of that nationality (PL1).*

According to the PL1, it is valuable to understand the values and the protocols of different ethnicities in order to not only add to existing knowledge but feel open to learning as well. The PL1 also expressed that professional development in this area would be valuable.

*Where, it was just staff from different ethnicities came and spoke to us about little cultural differences and etiquette in their culture. I found that really interesting and lots of things I've never heard of and I thought this is so interesting to me that I feel so open and knowledgeable (PL1).*

## **Summary**

The teaching staff in the school is largely white while the school is ethnically diverse. The teachers from different ethnic backgrounds are highly valued in terms of leaders needing advice and guidance in culturally sensitive matters either in or out of school. These teachers are also looked upon to lead the initiatives through priority programmes. It is also apparent that there is a gap in the understanding of the values, norms and traditions of the different ethnic groups among leaders and that professional development in that area will be appreciated.

## **Intergroup relationships**

### ***Senior leader's perspectives***

According to the SL2, the students from different ethnic groups tend to socialize within their own ethnic groups. However, the leader believes that the students from all ethnic groups have a good relationship and in ethnically mixed groups they work well together in the classrooms.

*I think children see each other as children, not as a Tongan or a Samoan. Perhaps, I think they probably do a little bit but children get on well together and they are very accepting of each other. I think they just tend to like being together as their own ethnic group in their break times and I think that's a good thing, that's fine, there's nothing wrong with that. But I think when they come into classroom they do still, they do tend to mix as a group (SL2).*

### ***Curriculum leaders' perspectives***

The CL2 justifies the reason for students of the same ethnic groups socializing together as their way of protecting themselves and abstaining from problems such as physical fighting that may occur between students of different ethnicities.

*Fights and other things to avoid that, they tend to stay in their own groups. You will have those groups where there is a bunch of mixed kids, but those are good friends. But majority of the kids will be in their own groups. So, some of the kids that I have spoken to say that, to stay out of trouble we just tend to stick to our groups (CL2).*

In the classroom the CL2 encourages other teachers to have a seating plan or group students heterogeneously so that the students can work better and are more engaged.

*So if you mix them up, they know it is serious work and they do that and that's what I have told other teachers to do (CL2).*

### ***Pastoral leader's perspectives***

From the PL1 view, it seems that there is some tension between students from different ethnic groups and this may be a contributing factor to physical fighting in the

school. According to the leader the fights between students are resolved successfully using restorative justice which involves a meeting with the students and their families.

*Well, fights are on-going aren't they? Quite often it is to do with cultural rivalry or differences. And even within the same culture. It's interesting. ...restorative meeting between a group of Tongan boys and a group of Samoan boys and their families with them. It was extremely emotional and extremely moving to be there. And, hear what these boys had to say, and where this whole thing started from. And it was all based on, not culture, but the gang that's associated with that culture, generally. I felt, that the students when they spoke, they were really honest. It was fantastic to hear their parents also speaking and leading them by saying, "We are friends with Tongans", or, "we are friends with the Samoans, we don't treat our brothers and sisters like this". It was really amazing, to hear that message being passed down (PL1).*

## **Summary**

The students in this school tend to socialize outside the classrooms with students who share the same identity and in the classrooms teachers are encouraged to use heterogeneous groups where students perform better. Students of the same ethnic groups gather together for the purpose of protection and to avoid intergroup tensions that may lead to fights in the school. It is clear that there is cultural and associated gang rivalry between certain ethnic groups and this challenge is overcome by using restorative justice, a strategy to resolve issues which involves students and parents.

## **Teacher attitudes, beliefs and values**

### ***Senior leader's perspectives***

The SL1 believes that although it is important to reinforce cultural values in the classroom and the school, it is equally if not more critical to reinforce high expectations of students in the school. The leader views each ethnic group as possessing different cultural values and beliefs. The leader uses examples to express his concerns for cultural beliefs hampering the academic achievement of students.

*Now, success as Maori means that you go away from for a month to a Tangi because that's culturally appropriate. Then that's going to challenge teachers. It's going to challenge the school. Because is that success that we should be celebrating or do we need to also tamper with the fact that we need continuity in the education, continuity of attendance in school? So there is the tight rope to walk there and it is constantly trying to get seek advice what's appropriate here. How much do we support that approach or should we say now look maybe the young boy needs to be in class and those sort of. So, I suppose having that dialogue there where we are affirming and reinforcing, the cultural values but also reinforcing the expectations around the process for academic success (SL1).*

According to the SL2 apart from demanding high expectations of the students, it is equally important to have an understanding of the background of the students as each student is different. The leader also emphasises that to develop an effective relationship with students it is equally important for leaders and teachers to share their experiences. The leader believes that by developing relationships, students perform better at school.

*So, by taking a personal interest in the child, asking them about their families, what they do in their spare time, also sharing their own experiences, our kids like to know who you are and that you just not a body in front of them. They like to know your family and so that sharing that as well (SL2).*

The SL1 feels that there is a feeling of stereotyping of the Indian students who make up about 24% of the student population. The leader expresses his concern over this matter and wonders if the school should let the students continue as they are because their work ethics allows them to be academically successful.

*One of the things that is to me is really interesting is our Indian community, because they are often left out in many ways probably because many of those students are successful you know so they sort of like that work ethics. And is it because they are doing ok and we just let them keep doing ok. That's quite an interesting question (SL1).*

### **Curriculum leaders' perspectives**

The CL1 believes that by celebrating language weeks, the school portrays that it values the background of the students from different ethnic groups. This leads to developing relationships between the teachers and the students.

*We do a range of activities, celebrate the language. Teachers are encouraged to put up words on the white board, whakatauki, or proverbs and encouraged to use it because that's a way of trying to create a culture of inclusiveness. It might be tokenistic but if it actually appeals to the students then that's great. That's important because like I said earlier we are predominantly Pasifika cohort but a large number of European teachers. Pasifika students can say my European teachers use some of my language and that's going to enhance the relationship and that's great and shows importance of and validity of each of our students backgrounds (CL1).*

According to the CL1, student voice is important in terms of learning in the classroom. He believes that not all the students from different ethnic groups would like to be taught using culturally rich context. He believes that students view the world from the perspective of youth.

*I think it is all about really the students if you can hear their perspectives are on diversity and equity and what's most important to them in terms of their learning...Not every student needs to be treated as a Samoan student as such. Not all need to be catered to in terms of language or me as a teacher going to bring in say Samoan poetry or Samoan film. They actually have different world view. I suppose at their age it's possibly more of a youth world view (CL1).*

For CL2, the challenge in managing diversity is the differences in the values that students from different ethnic groups hold in regards to schooling. Similar to SL1, this leader also expresses concerns regarding their involvement in the community activities and the absence of students from school.

*Their community involvement is affecting a lot of their school work. So, most of them are in youth groups and they stay away a lot. Maybe sometimes they stay away for weeks, for Tangi and other things, so, this is beyond our control but this is one of the challenges (CL2).*

The CL1 feels that the distribution of resources such as books in the school are relevant and fair to all students.

*We talk to our students types of things that are current, or always open to looking at new text so we try to keep resources relevant and up to date to engage students so that might come into equity or fairness (CL1).*

### ***Pastoral leader's perspectives***

The PL1 feels strongly about developing effective relationships with students and the leader believes that what the students bring with them to school should be valued. The leader feels that getting involved in the co-curricular activities with the students show that the students are valued.

*I think I value, each and every student and I try and make them feel that. I'm concerned for their learning, I'm concerned for their well-being and I try and let them know that. I think also through my co-curricular, music work that I do with groups, being present around Polyfest, particularly with the Tongan group (PL1).*

The PL1 believes that students from all ethnic groups should be treated fairly. The leader feels that the students from each ethnic group should be treated as separate individuals and not linked to any ethnic groups. It seems that the leader feels that each student has different values and beliefs; therefore, it is important to respect who they were and where they came from.

*...being fair with children and treating them as individuals, not in groups, not in terms of ethnicity but treating them as an individual, within that comes their cultural identity (PL1).*

Unlike CL1 who believes that students have a different world view, PL1 believes that the traditions of the different ethnic groups need to be taken into account when developing teaching strategies.

*You know, we don't really give them much autonomy in terms of what we teach. In terms of how we teach it, I know we have a curriculum, we have a*

*syllabus, and we need to stick to it. But, I think, the more practical we can make it, the better that is for students. I just notice that as a music teacher and as a social studies teacher. I think, involving not just written work, actually being out of your seat, just talking about, what you've learnt. Talking about—I mean a lot of our students come from quite oral traditions where things are shared through talking about it and we expect them to write everything down (PL1).*

## **Summary**

One of the challenges that the school faces is developing relationships between teachers and students from different ethnic groups. As such, the school has set aside language weeks to celebrate different languages to enhance the relationships as well as to assist students in developing positive identity. In addition, the school participates in the Auckland Polyfest which allows students from all ethnic groups to participate and compete in music and dancing with other schools in Auckland. This festival involves teachers, parents and students and as such relationships are enhanced. From the data some leaders perceive that to manage diversity it is important to look at integrating cultural experiences of students in the classrooms. Some leaders perceive that it is not important as students view the world differently and it will be worthwhile to hear students' perspectives on ethnic diversity and how to manage that in an inclusive manner in the classrooms.

## **The key findings: the challenges and how the school manages diversity to achieve inclusion**

This study of Rosecrest High School has highlighted the need to identify the challenges that leaders at different levels of the school face and how they manage ethnic diversity to achieve inclusion in multi-ethnic schools. The ethnic profile of the student population in this school firmly shapes the setting of the school, and decides the actions and responses of the leaders in order to manage the challenges of ethnic diversity and inclusion.

### **The challenges of leading Rosecrest High School**

The challenge for the school is to reflect the principles of inclusion in the practices of the school. The senior leaders found it difficult to recruit teachers from different ethnicities due to the low number of teachers from different ethnic backgrounds graduating from the university. The leaders perceived that the parents and caregivers were not entirely involved in the education of their children.

Lack of understanding of cultural values and norms of some ethnic groups led to misunderstandings when dealing with pastoral issues of students. Students from different ethnic groups mean that there is a challenge to create an environment of safety and respect so that there is little to no interethnic conflicts.

According to some of the leaders, the teachers found ethnicity driven initiatives, for example, ethnic specific analysis of data for the supporters of the programmes as an additional workload. This also led to stereotyping of students from some of the ethnic groups. A few leaders felt that although some students understood concepts better using their cultural background and it was important to draw on their background knowledge, at the same time not all students would like to learn using culturally based context.

### **Managing the challenges in Rosecrest High School**

Although, one of the principles of Rosecrest High School is *inclusion of all students from all backgrounds*, diversity is managed using internal and external initiatives through priority programmes. The challenge is to practice inclusion of students from all ethnic groups in these programmes.

The school has made a concerted effort to understand the cultures of most of the ethnic groups through cultural celebrations during Auckland Polyfest and language weeks. Although, some of the leaders advocated openly about the Māori and the Pasifika students, I felt that some leaders were not comfortable discussing other ethnic groups.

From some of the leaders' perspectives it was evident that there is a gap in the leaders understanding of the cultural values and norms of some ethnic groups.

It was clear that the leaders in Rosecrest High School project their leadership into the wider community. Leaders encouraged their teachers to be in constant communication with the parents. The attendance of the parents was high at academic conferences and in cultural activities. The leaders of the school would like to see parents from all ethnic groups more engaged and involved in the education of their children.

Although the students in the school have a good relationship, there is conflict between students from different ethnic groups and as such, most students socialize with students from the same ethnic background. Any conflicts and fights in school are settled using restorative justice which is a strategy that assists pastoral leaders to get to the root of the problem and resolving it together with the parents of the students involved.

### **School values in Rosecrest High School**

The school values ethnic diversity among staff and makes a concerted effort to hire teachers from different ethnic groups and which are representative of the student populations. From the perspectives of all leaders it is very clear that although the school is positioned in a low socio-economic area, the leaders have set high expectations of all students.

The school values diversity in students and different cultures are celebrated through Polyfest festival, assemblies and language weeks. The school has allowed students from the Muslim community to pray at lunchtime under the guidance of a Muslim teacher.

### **The Key inclusive practices in Rosecrest High School**

According to the leaders, each department in the school provide after school tutorials for all students. The students are given the opportunity to be a school leader,

librarian and class captains. There is a range of sporting activities in this school and all students are welcome in the different sports teams. There is a culture of high standards and expectations of all the students in the school. All students are welcome to join the different Polyfest groups.

The key findings from Crowgrove High School and Rosecrest High School are discussed in the following chapter.

# CHAPTER SIX: DEEPER ANALYSIS AND DISCUSSION OF THE TWO CASES

## Introduction

This chapter begins with a cross analysis of the findings across the two cases. It is followed by the integration of the ideas in the literature review in chapter two with an analysis of the similarities and the differing results of each case. The research aims and the questions that were generated from the literature are all within the context of managing diversity to achieve ethnic inclusion in multi-ethnic secondary schools.

This chapter discusses the findings that were identified in the two cases under the following headings:

- The challenges of leading multi-ethnic schools;
- How do the leaders manage the challenges they face in multi-ethnic schools;
- The values in multi-ethnic schools; and
- Inclusive practices in multi-ethnic schools.

Table 6.1 summarises the similarities and the differences between the two schools under the themes listed above.

## The challenges of leading multi-ethnic schools

Multi-ethnic schools such as Crowgrove High School and Rosecrest High School comprise of students from many different ethnicities. As such, each student brings with them their own values, cultures, traditions, norms and languages, identity and expectations (Blackmore, 2006). The decile rating and the locations of the schools imply that students in these schools come from low socio-economic backgrounds. To be able to cater for all ethnic groups without discrimination of any group needs an understanding of the *inclusive* processes. From the analysis of the data, it seems that there were gaps in the understanding of *inclusion* as a process versus *equal opportunity*. *Equal opportunity* according to Friesen (2007) means allowing all students to access resources in order to develop independently.

**Table 6.1: Cross case analysis of the findings from Crowgrove and Rosecrest High School**

Theme	Similarities	Differences
<p><b>The challenges of the two case studies</b></p>	<ul style="list-style-type: none"> <li>▪ From the findings, there seems to be a gap in the understanding and practice of the construct of inclusion.</li> <li>▪ Most of the leaders were more focused on narrowing the achievement gap between the students from the disadvantaged and the advantaged ethnic groups.</li> <li>▪ In both the schools there was unfair representation of teachers and leaders that identified with the student populations.</li> <li>▪ In both the schools the leaders perceived that it was difficult to involve parents in the academic achievement of their children as opposed to cultural or social activities.</li> <li>▪ The leaders in both the schools felt that the teachers lacked understanding of the cultural values and norms of students from some ethnic groups.</li> <li>▪ The leaders in both the schools perceived that there were interethnic conflicts between students.</li> </ul>	<ul style="list-style-type: none"> <li>▪ While Rosecrest High School had inclusion as one of their principles in their school charter, the term inclusion was not cited in the school charter of Crowgrove High School.</li> <li>▪ Rosecrest High School had difficulty in recruiting ethnically diverse teachers.</li> <li>▪ While Rosecrest High School had set high standards and expectations of all students despite the students coming from low socio-economic areas, the leaders from Crowgrove High School had difficulty with teachers setting high expectations.</li> <li>▪ Some leaders in Crowgrove High School used low-socio economic background of the students as an excuse for low expectations.</li> </ul>

Theme	Similarities	Differences
<b>Managing the challenges in the two case studies</b>	<ul style="list-style-type: none"> <li>▪ Both the schools used initiatives through priority programmes to raise the achievement of the students from the Māori and Pasifika ethnic groups.</li> <li>▪ In both the schools, the cultures of the students from some ethnic groups were celebrated so that students could relate to their identity.</li> <li>▪ Academic counselling was used in both the schools to attract more parents into the schools to participate in the academic dialogue with the teachers and their children.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Rosecrest High School used Restorative Justice to resolve interethnic conflicts. Crowgrove High School has just initiated the programme PB4L to develop better relationships between students.</li> <li>▪ Te kotahitanga is used in Crowgrove High School to develop better relationships between teachers and students.</li> </ul>

Theme	Similarities	Differences
<b>The school values in the two case studies</b>	<ul style="list-style-type: none"> <li>▪ It is clear from the leaders of both the schools that they value high academic achievements of all students but with major emphasis on the Māori and Pasifika students.</li> <li>▪ Both the schools value ethnically diverse staff in their schools.</li> <li>▪ Both the schools value diversity in the student populations and celebrate their cultures through participating in Polyfest and language weeks.</li> <li>▪ Both the schools value the contributions and involvement of parents in the schools.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Rosecrest High School values diversity in students and makes concerted effort to practice inclusion, for example, the school has made allowances for Muslim students to pray in school.</li> <li>▪ Although both the schools value parents' voice, Crowgrove High School has more structures in place for parents' voice than Rosecrest High School.</li> <li>▪ The Crowgrove High School has also provided structures and processes for student voice unlike Rosecrest High School.</li> </ul>

Theme	Similarities	Differences
<b>Inclusive practices in the two case studies</b>	<ul style="list-style-type: none"> <li>▪ Academic mentoring of students from all ethnicities as part of the Starpath programme is practiced in both the schools.</li> <li>▪ Students from all the ethnic groups can participate in sporting activities.</li> <li>▪ Students from all the ethnic groups are given equal opportunity in accessing their choice of academic subjects as part of their courses and career pathway.</li> <li>▪ The celebration of cultures through Polyfest is inclusive of students from all ethnic groups.</li> <li>▪ All students from all ethnic groups are invited to after school tutorials.</li> </ul>	<ul style="list-style-type: none"> <li>▪ The Rosecrest High School has set high expectations of all students but there is a conflict among leaders and teachers in setting high expectations for students in Crowgrove High School.</li> <li>▪ Some of the leaders in Crowgrove High School advocated for a more inclusive culturally contextual teaching in the classrooms. However, in Rosecrest High School there was conflict among the leaders in the value of culturally inclusive teaching in the classrooms.</li> </ul>

Some of the leaders perceived equal opportunity as inclusion but in the context of narrowing the gap between the low and high achieving ethnic groups. As such, there was more emphasis on the academic achievement of Māori and the Pasifika students. According to Ryan (2006) “Everyone should have the right to be included fairly in all community and school practices and activities” (p.19). As can be noted from one of the curriculum leader’s responses below that although there were students from other ethnic groups present in the school, the structures and processes accommodated the needs of Māori and Pasifika students more than students from other ethnic groups.

*That’s a really good question because it’s difficult here, because most of our students are Maori or Pasifika, you don’t have to necessarily... I mean we’d still have programs set up for Maori, I mean Te Kotahitanga designed to be around Maori achievement.*

The finding is consistent with several studies that argue that to be inclusive of all students, developing a more inclusive school has become a challenge for the leaders of multi-ethnic schools (Ainscow et al., 2006; Ryan, 2006; Walker, 2005). Whilst schools espouse a commitment to being ethnically inclusive, their practices do not support this. Although, one of the principles of the Rosecrest High School was based on the *inclusion of all students from all backgrounds*, there were some inclusive practices alongside many exclusive practices. From the interview data, it can be perceived that all the leaders of Rosecrest High School were not aware of the existing principle on inclusion in the school charter. So, the advocacy and critical dialogue of the principles of *inclusion* and *diversity*, and recruiting key staff members to support inclusive processes are a challenge to the leaders (Ryan, 2006; Walker, 2005). From the data it is evident that the leaders in both the schools engage in critical conversations regarding the achievement of Māori and Pasifika students. One of the senior leaders expressed concern regarding the lack of attention given to the Indian students in that school because this leader believes that this group of students are *highly self-managed*. This is a reflection of negative stereotyping. The present finding seems to be consistent with other international studies and they suggest that negative stereotyping and ambiguous beliefs of students from any one ethnicity can have a negative impact on a student’s inspiration, goals and engagement (Riley & Docking, 2004; Shah, 2008).

In both the schools the leaders acknowledged that the representation of teachers from different ethnic groups did not reflect the student ethnic populations because a large number of teachers and leaders were from white ethnic background. According to a senior leader, the challenge was in recruiting ethnically diverse staff because not enough individuals from different ethnic groups were graduating as teachers. There were also concerns expressed regarding new beginning teachers understanding of the different cultures which led to difficulty in developing relationship with students. This leader said: *for one it's working but the other one is still having problems with respect of multi-ethnicity.* The low decile schools such as in this study are demanding places to work due to its location. This finding supports previous research (Dimmock, 2005) that says that schools in these areas find recruiting and retaining staff difficult. However, the findings of the current study do not support a more recent study where Nieto (2013) in her workshop argues that although there is a vast majority of white teachers in multi-ethnic schools, it is their responsibility as teachers to learn about their students because teaching is a lifelong learning profession. She also contends that only by using our own experiences to teach can be very limited and the teachers need to embrace a broader range of experiences. This is possible by learning about the different cultures that students bring with them to school.

Some of the leaders found understanding of cultures of the many different ethnicities in school a challenge and suggested professional development to learn the etiquettes of the different cultures. This finding supports a previous study of (Leithwood & Riehl, 2003) that view the different values that students bring to school as an asset and suggest that leaders can use this to develop positive and trusting relationships with the students. Surprisingly, one of the findings in this study relating to the ethnically diverse staff was the ethnic diversity in the senior leadership team. This was pointed out by a pastoral leader who believed that an ethnically diverse team in leadership would benefit the school. This is reflected in the comment made by the pastoral leader: *but, yeah just thinking about Indian in particular. I see that there's a bit of a communication breakdown between... There's no one, middle pastoral or senior management of that nationality.* This finding has important implications for the ethnic nature of leadership teams in multi-ethnic schools. This is further supported by Haas, (2010), Lumby and Coleman (2007) and they suggest that an ethnically diverse leadership brings a wider range of ideas and perspectives which contributes to

improved decision making and better productivity. This finding was unexpected and suggests that this is an important issue for future research.

No significant differences were found in the ethnic composition of the communities of each of the schools. However, according to a senior leader there were significant differences between the ethnic groups and within the ethnic groups. He says that: *There's few variation within that community and we know that there's, faith variations, with Hindi and Muslims.* The challenge is to understand the values and norms of each of the ethnic groups. The ethnic groups for example, the Pasifika and Māori communities in South Auckland where the schools are located are influenced by its history and its socio-economic backgrounds. This finding is further corroborated with the studies of Blackmore (2006) and Dimmock (2005) and they say that a specific ethnic group in a specific area will have its own factors that decide their context. As such, it is vital for leaders to connect with the community to enable them to lead within their context. For example, from the data it has been suggested that poor educational experiences has led Māori and the Pasifika people to aspire for better education for their children. Nonetheless, it also acts as a barrier to their involvement in the education of their children. As a result, the Māori parents trust only their own context such as the bilingual unit in Crowgrove High School.

The Pasifika parents left the education of their children in the hands of the schools. However, these parents were confident and comfortable participating in social gatherings and contributing towards cultural activities. The leaders of both the schools are committed to improving the involvement of parents in the academic achievement of their children. Nevertheless, they find it challenging to involve in particular the Pasifika and the Maori parents in the academic achievement of their children. This finding seems to be consistent with several studies, and they advocate that leaders' who make efforts to connect with the parents, is a strategy used in assisting the families to understand how they can encourage and be an inspiration to their children's education. Efforts by leaders to overcome the challenge of reaching out to the parents by overcoming barriers will develop students' connection to the school (Dimmock, 2005; Walker, 2005, Zirkel, 2008).

One of the challenges that the data reflects is the development of interethnic relationships between the students from different ethnic groups. This study has shown that there exist racial tensions between students from different ethnic backgrounds which leads to physical fighting and bullying. The issues of interethnic relationships in multi-ethnic schools can be sensitive and emotional. According to most of the leaders in both the schools generally the students from different ethnic groups get along really well. From the data, the conflicts and tensions between students are caused by cultural rivalry, gangs which reflect the gangs in the community, bullying and racial discrimination. As a result, the students who identify with similar ethnic groups tend to congregate together to keep themselves safe. According to Henze (2001) and Verma et al., (1994) the students' relationships can range from harmony to hostility. This finding is in agreement with studies done by Henze (2001) which shows that students who socialize among their own ethnic groups feel safe, can be of assistance to each other, and feel good about their ethnic identity. According to Haas (2010) social groups bestow social identity to a member and strengthen their positive self-image. When each group compares itself to the other then members of other groups are seen as being dishonest and less trustworthy. This was not the same in the classrooms as teachers used either seating arrangements or co-operative strategies to mix students so they could work more productively. This is supported by several international studies that suggest students from disadvantaged and ethnically diverse backgrounds will contribute and learn more effectively in heterogeneous groups (Leithwood & Riehl, 2003; Leithwood et al., 2004).

The New Zealand curriculum is inclusive of all cultures but in reality most of the leaders articulated that planning and delivering the curriculum rich in cultural context was a challenge. The idea of an inclusive curriculum that supports the learning of all students and shows respect for knowledge and experiences of all ethnic groups is supported by several studies (Blackmore, 2010; Walker, 2005; Zirkel, 2008).

## **How the leaders manage the challenges they face in multi-ethnic schools**

Both the schools are committed to the improvement of the academic achievement of the Māori and Pasifika students in order to close the achievement gap between these two ethnic groups and the others. This does not mean that students from other ethnic groups do not suffer the same disadvantages when living in the low-socio-economic areas where the schools are located. The reason for the low academic achievement of students in both the ethnic groups has been reasoned using a deficit theory approach. The blame is placed either on the students not being motivated, their socio-economic status, the different cultures or parents' lack of involvement. The present findings seem to be consistent with the studies of Walker (2005) and Zirkel (2008) and they argue that when leaders are faced with the realities of leading multi-ethnic schools, they take the option of deficit thinking of students, parents and their culture. They recommend that it is vital for the leaders to identify the gaps in their own knowledge and develop them to respect and value all the cultures in order to lead and create effective multi-ethnic schools.

Both the schools have adopted several initiatives through priority programmes led by the Ministry of Education, Universities and the District Health Board. These programmes offer professional development to the teachers, mentoring and providing academic scholarships for the Māori and Pasifika students. This finding is supported by a discussion paper, Human Rights Commission (2012) where they argue that despite the many initiatives, "Māori and Pacific peoples continue to experience significant disadvantage in terms of educational outcomes" (p.50). Some of the leaders expressed their concerns for the exclusive processes in their school and felt that it was socially unjust to the students from other ethnic groups. One of the curriculum leaders took a firm approach and made the Health Academy a more inclusive programme. Some of the leaders felt that not only were these initiatives exclusive, but, it was also initiative fatigue which brought about time management issues for the leaders and the teachers. Additionally, the initiatives had negative impact on students from other ethnic groups. According to a senior leader, *all our kids are treated the same. But actually treating them the same from a Euro-centric point of view isn't treating them all the same, right?* Institutional racism such as

initiatives through priority programmes as seen in both these schools is not caused by individuals and it may not be intentional. One of the senior leader said that, *a lot of our programmes are Ministry funded so they specifically target groups such as Maori and Pasifika as a national tail and so the government are trying to put more money into helping Maori and Pasifika students.* The present finding regarding institutional racism supports the idea of Zirkel (2008) who argues that it is the structures, policies and arrangements of the schools that determine the unequal distribution of resources.

From the analysis of the interview data and the charter of the schools, it was evident that the leaders of the schools espouse that the development and sustainability of relationships with the school and the community beyond the school was vital for higher achievement of the students. This finding is in agreement with the findings from the studies done by Rashid and Tikly (2010) and Shah (2008) which shows that there is a need to develop structures that enables the leaders to promote engagement of diversity positively on a more interethnic level involving families and students from all ethnic groups. The Starpath programme in both the schools led by the Auckland University is an inclusive process which caters for all ethnic groups living in low socio-economic areas such as these two schools. The programme is designed to urge parents from all ethnic groups to become more involved in their children's education. It will also make students feel that their parents and their cultures are valued. Te Kotahitanga used in Crowgrove High School is important to the school to develop effective relationships between students and the teachers. Although, it is a Māori based initiative, according to the senior leader, *what works for Maori students' works for all students.* This is described as a "one size fits all" approach, where the "one size to fit all is based on the cultural values of the dominant group" (Human Rights Commission, 2012, p.52), which in this case is the Māori group.

Both the schools participate in the Auckland Polyfest. This is a competitive festival of traditional music, dance and costumes and it has become an important inclusive event that showcases the diverse cultures and celebrates youth performance. This gives the students the opportunity to show off their heritage and share their cultures and to some extent helps the leaders in understanding of the different cultures. The

festival also gives an opportunity to the parents in helping the school. However, one of the curriculum leaders argues that this is not enough and the celebration of different cultures must flow into the classrooms as well. This finding is supported by Goddard et al., (2006) and Nieto (2004) who say that just celebrating the cultures through food, music and dance is not enough to understand the values and beliefs of the students. This finding is also supported by several studies that advocate for a culturally inclusive curriculum that will assist in the understanding of the values, beliefs and norms of the different ethnic groups of students (Akey, 2006; Gibbs & Poskitt, 2010; Leithwood & Riehl 2003; Walker, 2005)

Celebration of language weeks in both the schools is seen as an inclusive process by few of the leaders while the others feel that all languages must be celebrated and not only the languages of the students who are in a majority in the schools. Nevertheless, according to a few of the leaders, the language weeks enhance the relationship between the students and the teachers and as one of the curriculum leaders says: *It might be tokenistic but if it actually appeals to the students then that's great, makes students think say wow my teachers knows a bit about my language.*

The challenging interethnic relationships between students in both the schools use inclusive processes such as Restorative Justice and PB4L to resolve conflicting issues between students. Restorative justice process allows the pastoral leaders to involve the students and the parents to find out the root causes of the overt conflicts and to resolve those conflicts. This study produced results which corroborate the findings of the previous work in this field by Henze (2001) that shows that by identifying the root causes for the overt conflicts, leaders can make changes in the structures and the processes of the school to develop a stronger inter-ethnic community.

According to a pastoral leader even though they use the process of restorative justice, there is a feeling of inadequacy about understanding the beliefs and norms of different ethnic groups. The pastoral leaders in both the schools felt that understanding the cultural backgrounds of the students will assist in dealing with issues that are culturally sensitive. In such cases in both the schools, the staff member identifying with that ethnic group is consulted to make the right decisions. In

reviewing the literature Riehl (2000) suggests that interethnic conflicts should be viewed positively because it provides opportunity to the leaders to make positive changes.

### **The values in multi-ethnic schools**

Inclusion as a process involves an all-encompassing articulation of values that symbolizes commitment to inclusive practices. Values are the underlying actions that are outlined in the school charter and the school policies for shaping of practice. Some of the inclusive values relate to equity, participation, respect for all ethnic groups and open communication (Ainscow, Booth & Dyson, 2006).

The documentary analysis of the school charters show that the leaders value the richness in ethnic diversity of students and some of the leaders chose to lead and teach in these schools. Although, the schools valued the ethnic diversity in students, there was a gap in the belief, policy and practice of inclusion in both the schools. A senior leader expressed concern about the exclusion of students from some ethnic groups from some processes in school. In both the schools the leaders were passionate about communication with the parents and the communities beyond the schools. This finding is in agreement with Blackmore (2010) and Dimmock (2005) who say that a values driven leadership is a characteristic of multi-ethnic schools. Global migration and conflicts have started to infiltrate into schools and have an effect on the micro-management. As a result, these schools value leaders who can connect to the local, national and global communities. It is also important to appreciate that the community context in each school is unique and that is the decisive factor in the responses of the leaders.

The leaders in both the schools value the ethnic diversity in staff and found them valuable in some of the decision making processes that involved cultural issues and were called upon to assist in the pastoral care of the students. The present finding seems to be consistent with several studies which suggest that a diverse staff can support students to make links between their own cultural backgrounds and the school systems which are usually established on the values and norms of the dominant culture (Dimmock, 2005; Howard, 2010; Zirkel, 2008).

From the analysis of the data, it was evident that the Crowgrove High School valued the voice of the parents and that of the students. The school has developed a parent portal in response to the low involvement of parents to school. The parent portal is easily accessible to parents to voice their opinions or suggestions and the school takes appropriate action. The school has a student council which is open to students from all ethnic groups. In both the schools, some curriculum leaders involved the students in their learning by co-constructing lessons and assessments. One of the curriculum leaders said that the students are included in the process of learning by, *trying to engage students' prior knowledge and even trying co-constructing content and courses with students. But don't do enough ... restricted by time and those tensions to get through material for NCEA which is the reality.*

Surveys are used in both the schools as a tool for feedback from the parents or from the students but, there was need for more structures to involve parents and students in decision making of the school. There are some similarities between this study and the previous research of Dimmock (2005), Rashid and Tikly (2010) and Ryan (2006) that shows that the voice of the students and the parents are important in responding to ethnic diversity in multi-ethnic schools because their contributions can assist the leaders in creating a positive culture in the school.

### **Inclusive education practices in multi-ethnic schools**

Inclusive education practices include those that make students from different ethnic backgrounds feel welcome at school. This type of education allows students from all ethnic backgrounds to participate in all aspects of school life.

In this study, the analysis of the data of Rosecrest High School shows that the school has set high expectations and standards for all students. The students are expected to be in full, correct uniform, be on time to school and the classes, have their books and be prepared to learn. Crowgrove High School, on the other hand has low expectations of students, for example, coming late to school. It is encouraging to compare this finding with that obtained by Rashid and Tikly (2010) who also found that an inclusive school is one which sets high expectations of all students.

Both the schools practice rigorous analysis of achievement data to find the strengths and weaknesses of students in order to raise the achievement levels of all students. However, in both the schools, data shows that a major focus is on the data analysis and teaching strategies to improve the academic achievement of Māori and Pasifika students, therefore, this is more an exclusive process. As a result, Rosecrest High School tends to stereotype Indian students. However, the findings of the current study do not support several researches which say that a culturally inclusive school is one which has high expectations of all students irrespective of their ethnic backgrounds. High expectation is linked to comprehensive data analysis. The data are then used to set school, department and individual goals. In this way the schools can monitor the progress of students from all ethnic backgrounds, identify gaps, put intervention programmes in place and challenge stereotyping (Rashid & Tikly, 2010, Shah, 2008, Ryan, 2006).

In both the schools, all the students are offered their choice of sport. All students are invited to participate in cultural activities such as the annual Auckland Polyfest. The data shows that by celebrating their cultures, students enjoy being given that opportunity to positively associate themselves with their culture, traditions, beliefs and values. This finding is in agreement with several studies Dimmock (2005) Goddard, Billlot and Cranston (2006) and, Rashid and Tikly (2010) which show that culturally inclusive schools are those that support inclusiveness of students and the wider school communities from different ethnic groups in activities such as celebrations in the school. As a result, the students feel valued, as well as becoming more culturally competent of other cultures.

## **Summary**

This chapter has presented a discussion of the findings. This has been done by triangulation of data to summarise the similarities and the differences between each case. By interpreting and discussing the data, it becomes apparent that there are challenges to managing diversity in multi-ethnic schools to achieve ethnic inclusion. It has also emanated from the findings that schools use different strategies to manage ethnic diversity but not all strategies are inclusive of all ethnic groups and that barriers do exist in developing inclusive processes in schools.

# CHAPTER SEVEN: CONCLUSIONS AND RECOMMENDATIONS

## Introduction

The study was designed to determine an understanding of how the leaders of multi-ethnic secondary schools manage diversity to achieve ethnic inclusion. This chapter draws conclusions based upon the findings of this study relating to the research aims and questions. In addition, recommendations are made for improving practice and for further research.

This study was designed to meet the two aims:

1. To examine the nature and challenges of ethnic diversity in multi-ethnic secondary schools.
2. To investigate how the secondary schools manage diversity to achieve ethnic inclusion in multi-ethnic schools.

The three research questions that guided this study were:

1. What is the nature of multi-ethnic secondary schools?
2. What challenges do the multi-ethnic secondary schools face in relation to ethnic diversity?
3. How do these multi-ethnic secondary schools manage diversity to achieve ethnic inclusion?

## Significant conclusions from the study

In this study, a qualitative interpretative approach was used to gather rich descriptive data from the perspectives of senior, curriculum and pastoral leaders. By analysing the data collected using semi-structured interviews of the leaders, documentary analysis and using the existing literature, it is possible to draw the following conclusions and consider implications for school practice and research in this area.

The findings from Crowgrove High School indicates that the student populations comprise of approximately, Maori 44%, Samoans 23%, New Zealand Pakeha 7%, Cook Island Maori 8%, Indians 5%, Tongans 5%, Niuean 2%, Middle Eastern 1% and other ethnicities 1%. The student populations in Rosecrest High School comprises of approximately 18 or more different ethnic groups. The approximate percentages of some of these ethnic groups are: Maori 19%, Samoans 24%, New Zealand Pakeha 2%, Cook Island Maori 8%, Indians including Indians from India and Indo-Fijians 21%, Tongans 14%, Niueans 4.3%, and South East Asians 3%. As a result of the statistical data, it can be concluded that both the schools are multi-ethnic in nature. The leaders and the school documents indicated that ethnic diversity was acknowledged and valued in their schools. Leaders have a good reason to be concerned about social justice in terms of inclusion because ethnic diversity has become more obvious in our communities and this is reflected in the schools. In spite of the schools being multi-ethnic, this study has shown that although the leaders in the case study schools espouse inclusive practices their actual practices or lack of them demonstrate that this is not the case. The ethnic inclusive practices in the schools are minimal, not transparent and not well understood; therefore, this remains an ideal.

The ethnic diversity in the student populations at both the schools bring a variety of customs, traditions, history, culture, norms, values and expectations. From the discussion of my research findings that I have presented in the previous chapter it can be concluded that leaders lack an understanding of the concepts of ethnic inclusion. In addition, there is a gap in the leaders understanding of and familiarity with different cultures apart from Pasifika and Māori.

From this study an important idea that emerges from the findings and discussion is the need for the leaders to reflect and pay attention to the structures and practices in their schools in order to create effective multi-ethnic schools. There is a challenge to increase the learning for teachers and leaders in multi-ethnic schools. The leaders in the case studies were able to advocate for open and critical dialogue in respect to the Pasifika and Māori students but, there was a hint of wavering when discussing students from other ethnic groups.

There is a challenge for the senior leaders to appoint ethnically diverse teachers representative of the multi-ethnic community in which the school is located. The schools state that they value the ethnic diversity in staff, the students felt a sense of belonging and were able to relate to teachers from the same ethnic background as them in terms of, for example, language. As a result, it is concluded that ethnically matched teachers may positively support the development of the students and relationships between students. This remains an ideal that may never be achieved in these two schools.

## **Recommendations for creating a more ethnically inclusive school environment**

The discussions of my research findings and the conclusions shows that efforts are being made to make multi-ethnic schools more effective. In spite of that students from some ethnic groups remain marginalised by exclusive practices. The development of more inclusive schools remains one of the biggest challenges facing the leaders of multi-ethnic schools. However, inclusion remains a complicated and controversial issue. As a result of this study I am proposing that there are areas that can be further developed to create more effective and inclusive multi-ethnic schools.

### **Recommendation One**

First and foremost, it is vital that the leaders in multi-ethnic schools believe in inclusion as an important demonstration of social justice and advocate for the values of inclusion through their vision. The discourse of diversity and inclusive processes needs to be part of school policies, conversations, other forums for dialogue and the school goals. Leadership in multi-ethnic schools requires leaders with deeper moral purposes like a commitment to social justice because ethnic diversity has now become more noticeable in schools. To foster inclusion and achieve social justice, leaders can meaningfully include students from all ethnic groups in school's practices and processes. The leaders can motivate and engage their staff in open and critical dialogue about diversity and inclusion. There is a need to emphasize the shift of the use of *equal opportunity* to discourses of *diversity* and encourage the inclusion of this

in the educational policies. For this to happen, the leaders must increase their own understanding of the concepts of inclusion and social justice through professional development.

### **Recommendation Two**

To create a safe and respectful environment for students of all ethnic groups where positive interethnic relationships thrive, the leaders can practice inclusion that is suitable to their role in the school. These actions include, teaching in context, increasing trust and removing negative stereotyping of students. In addition, developing effective relationships between teachers and students mean students will be more engaged in their learning. Leaders in multi-ethnic schools can assist and guide teachers towards appropriate professional development in developing classroom strategies such as cooperative learning that will reduce conflicts between students and improve interethnic relationships.

### **Recommendation Three**

Multi-ethnic schools such as the two schools that participated in this study are committed to the development of relationships between the school and the ethnically diverse community which includes the teachers, students and families and in which the schools are located. It is recommended that leaders of multi-ethnic schools look into appointing ethnically diverse senior leaders in multi-ethnic schools who can be valuable to decision making that involves culturally sensitive issues and connecting with parents who are new to the country and the education system. Additionally, to nurture the relationship it is important that leaders make themselves available to the community by visiting areas where students and parents tend to congregate or provide structures where relationships between the schools and community can develop.

### **Recommendation Four**

Leaders need to vigorously pursue the possibility of recruiting teachers and training teachers who are committed to teaching in multi-ethnic schools that are located in low socio-economic areas. Leaders can advocate for open and critical dialogue about diversity and inclusion and the teachers need to be given time to reflect on their teaching practices. Additionally, there is an urgent need to provide opportunities to

the teachers for professional development to learn about the cultures of all ethnic groups. Advocating for acknowledgement of the fundamental attitudes and beliefs about all cultural groups is necessary. If this is not confronted, it will challenge the efforts of the leaders who try and improve the interethnic relationships between students and between teachers and students.

### **Recommendation Five**

Promoting inclusion in our schools and wider community is the responsibility of the leaders because the future of the schools depends on it. As a result, this is an important issue for future research. Further research to investigate how leaders manage diversity to achieve inclusion could include the voice and perspectives of the teachers, students and the wider community.

### **Limitations of this research**

The literature review shows that *Managing diversity to achieve ethnic inclusion in multi-ethnic secondary school* is an enormous topic and one of the limitations is the size of my study. This is a small scale study involving only the leaders of two case studies in South Auckland. The size of the study is determined by the practicalities of time availability and the busy nature of the secondary schools. A potential limitation of this study that I found problematic was the selection of the participants by the deputy principal of Crowgrove High School. This sampling bias could have weakened the external validity of the study. In spite of this limitation I was most fortunate to find schools that were willing to share their thoughts and practices in this sensitive area.

This qualitative research was based in two multi-ethnic South Auckland secondary schools and as such, the findings are context specific. As a result, they cannot be generalised. However, other schools could learn from the practices revealed in the study and the ideas could be transferred to other settings.

*"Schools that include everyone promote harmony along with an appreciation for the differences that mark us individually and culturally. Segregation fosters unfamiliarity, distrust and disrespect, breeding grounds for harassment and bullying – among kids and countries"* (Helen Henderson, 2013).

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# APPENDICES

## APPENDIX 1

**Interview schedule:** Possible questions

**Researcher:** Manjula Handjani

**Research Topic:** Managing diversity to achieve ethnic inclusion in multi-ethnic schools

### Introductory questions

1. Could you please state your name
2. How would you describe your ethnicity
3. How would you describe the ethnic make-up of students in this school?
4. How would you describe the ethnic make-up of teachers in this school?
5. How would you describe the ethnic make-up of the community in which the school is located?
6. How would you describe the socio-economic background of the students?
7. What factors motivated you to come to this school?  
(Probes: Were you prepared to come here? Are you in a better position now? What factors contributed to you being better prepared?)

### Main questions

#### For the senior leaders

1. As a senior leader of the school what have been your experiences in leading this multi-ethnic school? Can you share a specific example or story of an experience that you have had?
2. As a senior leader of this school, what challenges do you face leading this multi-ethnic school?
3. As a senior leader how do you manage these challenges?

4. As a senior leader what conditions have been created in the school to provide equal opportunities for all students?
5. As a senior leader of the school, would you like to give culturally specific examples of how you have met the challenges?

#### **For the curriculum leaders**

1. As a curriculum leader what have been your experiences in leading your department in this multi-ethnic school? Can you share a specific example or story of an experience that you have had?
2. As a curriculum leader what are the challenges that you face in your school?
3. As a curriculum leader how do you manage these challenges?
4. As a curriculum leader what conditions have been created to provide equal opportunities for all students?
5. As a curriculum leader of the school, would you like to give culturally specific examples of how you have met the challenges?

#### **For the pastoral leader**

1. As a pastoral leader what have been your experiences as a pastoral leader in this multi-ethnic school? Can you share a specific example or story of an experience that you have had?
2. As a pastoral leader what are the challenges that you face in this school?
3. As a pastoral leader how do you manage these challenges?
4. As a pastoral leader what conditions have been created in the school to provide equal opportunities for all students?
5. As a pastoral leader of the school, would you like to give culturally specific examples of how you have met the challenges?

## APPENDIX 2

# INFORMATION SHEET TO THE PRINCIPALS



### INFORMATION SHEET

Dear Principal and Board of Trustees members,

**Title of Thesis:** Managing diversity to achieve ethnic inclusion in multi-ethnic schools

My name is Manjula Handjani and I am currently enrolled in the Master of Educational Leadership and Management degree in the Department of Education at Unitec Institute of Technology. I am seeking your help in meeting the requirements of the research for a Thesis course which forms a substantial part of this degree. To collect rich data, it is important that I carry out this research in a multi-ethnic school.

I would like to take this opportunity to invite either you or in your absence any two other members of the Senior Leadership Team, 2 Heads of faculty /Heads of Department/Teacher in charge and one dean to participate in this research project. The aims of the study are to carry out a case study:

1. To examine the nature and challenges of ethnic diversity in the three case study schools.
2. To investigate how the schools manage diversity to achieve equity across all ethnic groups in terms of equal opportunities for student success.

I am interested in collecting data using multi-level views. I assure you that neither you, members of the staff participating nor your organisation will at any time be identified in the Thesis.

I request your organisation's participation in the following way.

I will be collecting data using an hour long interview schedule and would appreciate being able to interview you or any two other members of the senior leadership team at a time that is mutually suitable. The interview schedule will be sent to the participants prior to the scheduled interviews. Once you agree, I will also

be asking you to sign a consent form giving permission for the organisation and you to participate in the research. Each participant will also be asked to sign a consent form prior to the interview. The interviews will be digitally recorded and later the transcript will be provided for checking or adding more information before data analysis is undertaken.

□ I am also using documentary analysis as a means to enhance my data and make it more valid; therefore, I will be requesting documents such as the school development/strategic plan, equity policy(s), schemes of work, unit plans, newsletters, pastoral records and school websites.

The participation of all the members is completely voluntary and their participation or non-participation will not be revealed to anyone except the researcher. They may withdraw their permission after 10 working days after the interview. Only the researcher, person assisting me with the interviews and the academic supervisors will have access to the information contained in the interviews and documents. The person assisting will have signed a confidentiality form prior to the interviews. Any hard copies or electronic copies, data analysis and consent forms will be stored for 5 years in a locked cupboard in my supervisor's office. At the end of 5 years all hard copies will be destroyed and electronic copies deleted from my files. The data gathered at your school and content from the subsequent Master's thesis may be published for a wider academic audience, but the identity of your school and the identity of the participants will not be disclosed at any point. The principal of the school will be presented with the final report on request.

If you have any questions about this research or would like to discuss any concerns prior to providing consent, please feel free to contact me at ....You may contact my supervisors at Unitec Institute of Technology.

My supervisor is Prof Carol Cardno and she may be contacted by phone or email: My associate supervisor is Dr Josephine Howse and she may be contacted by phone or email:

Yours sincerely

Manjula Handjani

## APPENDIX 3

### INFORMATION SHEET (individual interview)



### INFORMATION SHEET (individual interview)

**Title of Thesis:** Managing diversity to achieve ethnic inclusion in multi-ethnic schools

My name is Manjula Handjani and I am currently enrolled in the Master of Educational Leadership and Management degree in the Department of Education at Unitec Institute of Technology. I am seeking your help in meeting the requirements of research for a Thesis course which forms a substantial part of this degree.

I would like to invite you to participate in this research. Your participation will, of course, be voluntary and I am happy to be contacted with any questions to ensure you are fully informed before you agree to sign a consent form.

The aims of the study are to carry out a case study:

1. To examine the nature and challenges of ethnic diversity in the three case study schools.
2. To investigate how the schools manage diversity to achieve equity across all ethnic groups in terms of equal opportunities for student success.

I would like to invite you to a confidential 60 mins individual interview. The session will be conducted on the school grounds at a time that causes least disruption to the school day. The interview schedule will be provided to you prior to the interview.

Neither you nor your organisation will be identified in the Thesis. I will be recording your contribution and will provide a transcript for you to check and add any information that you see of interest before data analysis. If you have any queries about the project, you may contact my supervisor at Unitec Institute of Technology.

My supervisor is Prof Carol Cardno and she may be contacted by phone or email: My associate supervisor is Dr Josephine Howse and she may be contacted by phone or email:

Yours sincerely

**UREC REGISTRATION NUMBER: (2013-1052).** This study has been approved by the Unitec Research Ethics Committee from **(2.8.2013)** to (2.8.14). If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

## APPENDIX 4 CONSENT FORM



### CONSENT FORM – (FOR USE WITH ADULTS)

**Research event:** Individual interview

**Researcher:** Manjula Handjani

**Programme:** Master of Educational Leadership and Management

**THESIS TITLE:** Managing diversity to achieve inclusion in multi-ethnic schools

I have been given and have understood an explanation of this research and I have had an opportunity to ask questions and have had them answered. I understand that neither my name nor the name of my organisation will be used in any public reports. I also understand that I will be provided with a transcript or (summary of findings) for checking before data analysis is started.

I am aware that I may withdraw myself or any information that has been provided for this project up to the stage when analysis of data has been completed.

**I agree to take part in this project.**

**Signed:** \_\_\_\_\_

**Name:** \_\_\_\_\_

**Date:** \_\_\_\_\_

**UREC REGISTRATION NUMBER: (2013-1052)**

This study has been approved by the Unitec Research Ethics Committee from (2.8.2013) to (2.8.2014). If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.