Professional responsibilities and accountabilities within discourses of bicultural teaching practice:
A Pākehā teacher educator's poststructural self-study in Aotearoa New Zealand

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Abstract

Early childhood, primary and secondary school teachers in Aotearoa New Zealand are responsible through social justice imperatives, and accountable through professional frameworks of standards and guidelines for bicultural teaching practice reflecting indigenous Māori and non-Māori cultures (Ministry of Education & New Zealand Teachers Council, 2011; New Zealand Teachers Council, 2009). Foucault's theories underpin my self-study research as a dominant-culture Pākehā (New Zealand European ethnicity) early childhood teacher educator in Aotearoa New Zealand (Warren, 2013). My motivation to research my subjectivities in bicultural teaching practice lies in my struggle to meet my professional responsibilities and accountabilities. Reflective journaling, poetry-writing and conversations with colleagues generated data that showed discourses and discursive practices. Three interrelated discourses of bicultural teacher education position teacher educators as bicultural practitioners: teacher education professionalism; Te Tiriti social justice; and cultural identities discourses. Differing sets of values and beliefs among these discourses frame responsibilities and accountabilities in varying ways. Pervasive colonisation discourses position teachers and students in ways that perpetate social injustice for Māori and discourage bicultural teaching practice. I have become critically aware of my cultural locatedness and privilege as Pākehā, and of discursive responsibilities and accountabilities that resist colonisation discourses. Poststructural self-study methodologies based in Foucault's theories provided me with useful means to explore issues of critical awareness and social justice in education research, by investigating my own subjectivities as a teacher educator and by making my explorations public for others to critique and consider.

Key words: bicultural, early childhood, teacher education, Foucault, discourse, Aotearoa New Zealand.

Introduction and Literature Review

Aotearoa New Zealand society is characterised by a dominant Pākehā (New Zealand European) culture alongside indigenous Māori, and multiple cultures from other immigrant groups. Māori were promised partnership with non-Māori and tino rangatiratanga (autonomy) when Te Tiriti o Waitangi/The Treaty of Waitangi was signed in 1840 by rangatira (chiefs) of many iwi (tribes) and representatives of the British Crown (Orange, 2004). For many years Te Tiriti was ignored and sidelined by the government of Aotearoa New Zealand, and Māori suffered loss of land, resources, language and culture. For example, an advocate for Ngati Kuia iwi from the north of the South Island, described Ngati Kuia in 1882 as 'the poorest tribe under the heavens' as they became

effectively landless in the period since 1839 (www.ngatikuia.iwi.nz). Māori have protested and petitioned successive governments to recognise their grievances and to honour Te Tiriti, from the time of signing until the present day (Orange, 2004). The Treaty of Waitangi Act (1975) set up the Waitangi Tribunal, which eventually provided an arena for Māori iwi to negotiate compensation with the Government. In 2014, the Treaty settlement for Ngati Kuia passed into law, granting them around $25 million and apologies in redress for their deprivation.

Marginalisation of Māori in education settings and in wider society, and continuing colonisation by dominant Pākehā culture form a significant social justice issue (Rau & Ritchie, 2005, 2011). Penetito (2011) framed education for Māori over the previous 30 years in terms of three overlapping periods. The first was a period of mis-education through Pākehā cultural hegemony. In the second period, Māori people initiated Māori-medium education to meet their children's needs through "the restoration of kaupapa Māori [Māori ways of being and doing] as an identity marker" (p. 3). In the third period, an overlapping relationship encompasses cultures that encounter each other and produce something new, as well as maintaining themselves. Penetito notes that most Māori children are educated in mainstream rather than Māori medium early childhood centres and schools, so what happens in the mainstream matters to Māori. His view is of a dynamic interface between mainstream and Māori education that imposes responsibilities on teachers. Early childhood teachers and teacher educators, most of whom are Pākehā, have responsibilities to be critically aware of mainstream values and practices, and to actively work to combat social injustices (Williams, with Broadley, & Lawson Te-Aho, 2012). The Aotearoa New Zealand early childhood curriculum *Te Whāriki* (Ministry of Education, 1996) establishes "the bicultural nature of curriculum for all early childhood services" (p. 7) and describes early childhood teachers' responsibilities, for example:

> New Zealand is the home of Māori language and culture: curriculum in early childhood settings should promote te reo [language] and ngā tikanga [cultural values] Māori, making them visible and affirming their value for children from all cultural backgrounds. Adults working with children should demonstrate an understanding of the different iwi and the meaning of whānau [Māori concept of extended family] and whānaungatanga [relationships]. (p. 42)

In 2012, 71% of early childhood practitioners were qualified, registered teachers, subject to the same professional standards, including standards governing bicultural teaching practice, as teachers in the primary and secondary compulsory sectors (Ministry of Education & New Zealand Teachers Council, 2011; New Zealand Teachers Council, 2009). The *Registered Teacher Criteria* (New Zealand Teachers Council, 2009) requires registered teachers to "demonstrate commitment to bicultural partnership in Aotearoa New Zealand" (p. 2) and "work effectively within the bicultural context of Aotearoa New Zealand" (p. 4).

> Bicultural early childhood teaching practice has been described as:
> the Tiriti o Waitangi, relationship-based vision of *Te Whāriki* for respectful, responsive engagement with whānau/families and tamariki/children; for deeply honouring the ways of knowing, being and doing of Māori and of other cultures; for upholding te reo Māori, as well as children's diverse home languages; and for caring for our planet Papatūānuku [Earth]. (Ritchie, 2013, pp. 153-154)

Bicultural teaching practice is supported through government guidelines such as *Tātaiako: Cultural competencies for teachers of Māori learners* (New Zealand Teachers Council, 2011). This resource links the *Registered Teacher Criteria* with five bicultural teaching competencies: Ako (effective pedagogy, including reciprocal teaching/learning); Whanaungatanga (relationships, keeping connected, productive partnerships); Wananga (communication, problem solving, innovation); Manaakitanga (treating Māori students, whānau and iwi equitably); and Tangata Whenuatanga (identity, language, culture).

Questions have been raised about the quality of early childhood bicultural teaching practice, and in particular knowledge, skills and attitudes of Pākehā practitioners (for example, Jenkin, 2009; Ritchie, 2003, 2008), who made up 69% of the early childhood workforce in July 2012 (Education Counts, 2013). Education Review Office national reports (Education Review Office, 2010a, 2010b, 2012) express concerns about shortcomings of many early childhood services in developing culturally responsive relationships with Māori children and their whānau. These reports refer to a common tendency to overlook cultural identities of Māori and regard Māori children as 'same' as children of the dominant Pākehā culture:

> ECE educators were limited in their ability to develop genuine partnerships and often deferred to the view that 'all children should be treated the same'. While claiming to be concerned with high quality education, this position fails to acknowledge the importance of the culture brought by Māori children. (Education Review Office, 2012, p. 20)

Ritchie and Rau's (2006) co-researchers noted superficial or tokenistic bicultural practice in many early childhood settings: "environmental embellishments or token use of kupu [words] Māori – rather than emanating from a philosophical base that reflected a deep knowledge of and commitment to Māori values" (p. 22). Such superficial interpretations of bicultural practice were echoed in recent research in Aotearoa New Zealand early childhood settings (Meade, Robinson, Smorti, Stuart, & Williamson, 2012). When some teachers unpacked their assertions about children's use of te reo Māori, it became evident that this was often restricted to teacher-led counting, waiata [songs] and structured group times. Qualified teachers in this research study did not display stronger bicultural teaching practice than unqualified educators; differences seemed more associated with centre philosophies.

My motivation to research my subjectivities in bicultural teaching practice lies in my struggle to meet my responsibilities for social justice and accountabilities to professional standards of bicultural teaching practice set by my employing organisation and the teaching profession. I am a Pākehā early childhood teacher educator employed by an initial teacher education provider with an overarching bicultural vision:

> We build a bicultural Aotearoa for children now and in the future. We embrace the creative potential of working biculturally across our programmes and services, applying ideas and frameworks of tikanga [cultural values] Māori to our work. (Values and Behaviours statement)

I am a registered early childhood teacher with a Masters of Education degree, working with my colleagues' support to build my knowledge of Māori language and culture. I value my subjectivities as a competent and professional teacher educator. I started this self-study because I struggled to integrate Māori language and culture in my teaching. I understood what was required of me, and I felt committed to visions of social justice and the Treaty partnership being enacted in early childhood education and our society. I felt equipped with knowledge to integrate Māori language and culture into my teaching, but this did not happen unless I structured and scripted the content. Māori and Pākehā worldviews seemed firmly compartmentalised in my teaching. Goal-setting and appraisal processes seemed to bring only temporary superficial change (Williams et al., 2012). Worse, when I focused on bicultural practice, I felt as if there was something physical preventing Māori language leaving my mouth.

I felt distressed about tensions between my self-image as inadequate in bicultural teaching practice and my preferred subjectivities as a highly qualified, morally upright, critically aware, professional teacher educator. I decided to investigate my own subjectivities using self-study research that drew on Foucault's theoretical ideas regarding discourses, power, knowledge and truth. I thought that moving away from essentialist ideas regarding identities and the teaching self would open up possibilities to explore tensions, complexities and contradictions productively. I thought that the research would produce understandings of how my multiple and changing subjectivities as a teacher

educator are shaped within discourses. The research question I asked was: How do discourses of early childhood teacher education in Aotearoa New Zealand shape my subjectivities as a Pākehā teacher educator engaging in bicultural teaching practice?

Theoretical Framework and Methodology

Poststructural self-study methodologies provide useful means of exploring issues of critical awareness and social justice in education research. Foucault's theories open up possibilities to explore my subjectivities and how they are shaped through discourses within power relations (Foucault, 1980a, 1980b, 1980c, 1980d). MacNaughton (2005) suggests that critical reflection can enable resistance to power and knowledge within discourses, empower individuals to negotiate subjectivities, and even change discourses. I am investigating my subjectivities from within discourses, so any negotiations or resistances are discursive practices situated within those discourses. I wanted to negotiate my ways of being a teacher educator so that I could gain more competence and confidence in bicultural teaching practice.

According to Foucault's theories, discourses create reality through language within networks of power/knowledge circulating in social interactions and relationships. Discourses are "practices that systematically form the objects of which they speak" (Foucault, 1972, p. 49). Power is diffused in social relationships "through a net-like organisation" (Foucault, 1980d, p. 98) where individuals both exert and are subject to power through discursive practices. Dominant discourses shape perceptions of truth and knowledge through power (Foucault, 1980c), and so determine 'normal' ways of being. Teachers govern themselves and are disciplined to act 'normally' by discursive practices, which may be perceived as responsibilities and accountabilities: "continuous and uninterrupted processes which subject our bodies, govern our gestures, dictate our behaviours" (Foucault, 1980d, p. 97). They also seek pleasure, status and credibility through the productive effects of circulating power that "traverses and produces things, it induces pleasure, forms knowledge, produces discourse" (Foucault, 1980c, p. 119).

My research methodology could be described as 'subjectivities-study'. It is self-study research based on poststructural understandings of identities and subjectivities as multiple, dynamic and complex. In self-study research, teacher educators, teachers and student teachers investigate their teaching practice in critically reflective ways acknowledging complexities of teaching (Pithouse, Mitchell, & Weber, 2009). Self-study research goes beyond reflective practice by making findings public and open to critical evaluation by teaching communities (Loughran, 2007). Understanding myself in an essentialist 'true self' way had led to self-blaming and unsuccessful rounds of goal-setting. Taking a poststructural approach allowed me to investigate alternative ways of understanding why my bicultural teaching practice was not as good as I wanted it to be. I sought to explore my multiple and dynamic subjectivities and some discursive influences on them, rather than uncover the 'real me'. As I am always situated within discourses, my perceptions of them and their influences on my subjectivities can only ever be partial.

In an example of self-study research using a poststructural approach, Sandretto (2009) considers tensions between poststructural theory and self-study research in a collaborative self-study project with Aotearoa New Zealand teacher educators discussing their understandings of social justice and implications for their practice. Sandretto unpacks understandings of the human at the centre of meaning making that tend to underpin self-study research, and tend to act as people's 'default setting': "that there is a 'self' that the researcher can gain access to through reflection on information gathered about one's professional practices as a teacher educator" (p. 91). She seeks to both acknowledge and trouble these humanist default settings through bringing a poststructural lens to self-study research. She suggests that poststructural self-study researchers might be able to critically examine discourses in which they are embedded, and use these discourses to shift their practices.

In feminist poststructural research into her own teaching as an early childhood teacher educator in Sweden, Lenz Taguchi (2005) describes discursive shaping of subjectivities: "The subject is in a continuous process of being constituted, reconstituted, reconstituting herself/himself by and through discourse and discursive practices within education" (p. 245). Her description of her own reflective process writings and her discourse analysis of data "in terms of power, resistance and emancipation" (p. 247) informs my poststructural approach to self-study, although Lenz Taguchi does not name her research in this way. Lenz Taguchi considers how various discourses can provide different discursive conditions, and how practices of self-reflection and self-investigation can oppose normalisation practices of dominant discourses.

Research Methods and Data analysis

Within the poststructural self-study methodology of this research, I used qualitative methods of reflective journaling, document analysis of newspaper material, poetry-writing, video recording excerpts of my teaching, reflective conversations and a focus group discussion. Five of my colleagues were co-participants with me. Four lecturers (Pauline, Annette, Rose and I) identify as Pākehā, and two pouako (Tina and Kerry) claim dual Māori and Pākehā heritage. Pouako are lecturers with particular skill and knowledge in te ao Māori (the world of Māori). I use pseudonyms for my co-participants in all reporting, but anonymity can not be completely guaranteed because I have not hidden my own identity. In a small country like Aotearoa New Zealand, my colleagues are quite easily identified within the early childhood education community. We are exposing our words to the scrutiny of others. My co-participants member-checked data, and negotiated with me the quotes I used in reporting. While this did not reduce the risk to anonymity, it did allow the co-participants some control over which of their words were made public. Co-participants gave their informed consent and agreed to confidentiality requirements. Students in the class where I video recorded teaching excerpts engaged in an anonymous ballot process until they reached unanimity about conditions: the camera was set up at the front and side of the classroom, so that no students were in shot unless they chose to move into the frame. The focus was on my teaching, and the video was deleted after data analysis was completed. I met ethical requirements of my employing organisation.

I kept a reflective journal on an online forum for my colleagues to read and comment on. In my journal entries I reflected on reading, a professional development course, a poem that I wrote, and a thematic analysis of local newspaper articles and letters to the editor. The newspaper material showed two themes regarding biculturalism, and informed my reflections about colonisation discourses. A universalist theme viewed Māori culture as invisible or valueless and Māori people with rights only as individual citizens; and a diversity theme valued Māori voices as enriching society through diverse perspectives, and showed awareness of injustices suffered by Māori. I wrote a poem that was similar to an assessed writing task set for students of 'a verbal expression of my identity'.

I engaged in semi-structured reflective conversations of between 35 and 70 minutes with each of my co-participants, with a starter question of 'What do you think being a bicultural teacher educator means?' The final method was a focus group discussion with four co-participants and a reflective conversation with one participant who missed the focus group discussion. These started by viewing a video clip of my teaching, then co-participants were prompted to discuss bicultural teaching practice.

I initially approached the data (journal entries, focus group and reflective conversation transcripts) through coding and thematic analysis. Thematic analysis is regarded as incompatible with poststructural thinking (Jackson & Mazzei, 2012) as it reduces complexities and treats data as holding transparent meaning. However, I used this approach to become familiar with the data through close and repeated reading of transcripts and listening to audiorecordings. As MacLure (2013) says, "there is a languous pleasure and something resolute in the slow intensity of coding – an ethical refusal to take the easy exit to quick judgement, free-floating empathy, or illusions of data speaking for itself" (p. 164). Data analysis was a long, complex and iterative process as I read and

thought about data then returned to literature, explored more literature, returned to data, and so on. Themes such as professional expectations, social justice, and understanding diverse cultural worldviews were present in literature, and also in the data. As the data analysis process progressed, I used discourse analysis drawing on Foucault's ideas of discourse, discursive practices and power relations. I asked analytic questions of the data (Jackson & Mazzei, 2012), such as: What are the knowledges that hold power by determining what is 'normal'? What values and beliefs are being expressed? What subjectivities are evident? My analytic interactions with data, analytic questions and literature indicated three discourses of bicultural teacher education, as well as pervasive discourses of colonisation.

Findings and Discussion

Data analysis using Foucault's theoretical ideas led me to propose three discourses of bicultural teacher education: teacher education professionalism; Te Tiriti o Waitangi social justice; and cultural identities discourses. Evidence of all three discourses was present in the data of each co-participant and me. Pervasive discourses of colonisation working to marginalise and invisibilise Māori and normalise Pākehā were evident, and were challenged and resisted by participants. Each of the three discourses of bicultural teacher education offered subject positions and discursive practices to resist colonisation discourses through responsibilities and accountabilities particular to the discourse. I became more critically aware of my taken-for-granted privilege as Pākehā, and began to recognise my own cultural locatedness in the dominant Pākehā culture.

This article now returns to the research question: How do discourses of early childhood teacher education in Aotearoa New Zealand shape my subjectivities as a Pākehā teacher educator engaging in bicultural teaching practice? I will discuss each of the three discourses of bicultural teacher education, using data excerpts as illustrations. I will explore my subjectivities within each of the discourses, and how I negotiate my subjectivities through discursive practices. I will consider the interrelationships among the discourses of bicultural teacher education and colonisation discourses that pervade society. While the early childhood teaching profession in many ways opposes overt signs of colonisation discourses, these work insidiously through taken-for-granted assumptions of the normality of Pākehā ways of being and doing. I will discuss how my use of poststructural self-study methodologies allows me to explore issues of critical awareness and social justice by investigating the complex ways discourses and discursive practices shape my subjectivities through their power/knowledge.

Teacher education professionalism discourse

The teacher education professionalism discourse positions me as a responsible and accountable teacher educator, with my teaching practice governed by professional standards and guidelines. Professionalisation of early childhood teaching in Aotearoa New Zealand progressed significantly since the 1980s (May, 2007, 2009) and with an influential strategic plan from 2002 to 2009 (Ministry of Education, 2002). Early childhood teacher professionalism is a complex concept with multiple interpretations (Warren, 2014), including being qualified and skilled, being accountable, being relationally professional and caring, being critically activist, and being culturally responsive (Dalli, 2008, 2010). Data from my co-participants and me shows that we position ourselves within this discourse as competent, accountable, relationally skilled and morally responsible. These attributes relate to multiple conceptions of early childhood professionalism. Being collaborative was also a valued aspect of our professionalism: "it's like those cogs that keep moving around. As the team, we're basically quite tuned to one another, and we respond" (Tina, reflective conversation); "we were … co-planning, following on from one another and extending from one another" (Kerry, focus group).

Requirements for bicultural teaching practice are situated within professional standards and guidelines where individual skills and abilities are valued and expected to be displayed in practice. My reflective journal entries show that I value my subjectivities as a responsible and accountable

professional through my focus on standards, guidelines and literature about bicultural teaching. My position as 'highly qualified' and competent within this discourse is important to me and my data shows how I seek to govern myself by setting goals to display bicultural teaching practice: "Work on knowledge of te reo and te ao Māori and constantly include in teaching during tutorials and on teaching practice visits" (reflective journal entry). I summarised my reflective journal entries in a mind map linking my practice with various requirements and recommendations within the professional standards and guidelines.

The professionalism discourse focuses more on compliance with standards than issues of power and social justice. Rose observes: "I think we're in a bit of a cycle, where at the moment the belief is, as long as we can speak enough te reo Māori, we're doing it [showing a commitment to te Tiriti o Waitangi]" (reflective conversation). Teacher educators positioned within colonisation discourses as resistant to bicultural teaching practice can govern themselves to be accountable 'enough' by complying with performances of including Māori language and culture in their teaching. As teacher educators, we are aware of organisation expectations we are appraised against. Rose questions the discomfort expressed by some teacher educators about student evaluations of their practice. As a disciplinary discursive practice of accountability, this may sit uneasily within power relations among student teachers and teacher educators: "why have we freaked out about the idea that our students could assess us in terms of our competence in te reo [Māori language]? (reflective conversation). I seem to be in a process of shifting positioning in colonisation and professionalism discourses through critical awareness:

> When I started teaching here, I did see biculturalism, or bicultural teaching practice … as being around the edges, like 'and something else', and there was something in the centre that was teacher education. And I think that over time [bicultural teaching practice] permeates much more …. It's not just a Western view that we clip things on to. (Reflective conversation with Annette)

Such critical awareness of my subjectivities negotiated within discourses demonstrates the value of poststructural self-study. Taking an essentialist view of myself within modernist thinking restricts me to options like blaming myself for not meeting professional expectations, leading to endless rounds of goal-setting, or blaming 'the system' for having unreasonable expectations and performing 'just enough' to get through appraisal and student evaluation processes. Viewing my subjectivities as shaped within discourses helps me think about discursive practices of self-governing and discipline through professional expectations, and how important pleasure and credibility of being regarded as professional is to me.

Te Tiriti social justice discourse

Te Tiriti social justice discourse positions me as responsible and accountable, but in different ways from the teacher education professionalism discourse. Central principles of Te Tiriti o Waitangi/The Treaty of Waitangi are partnership between Māori and non-Māori, and tino rangatiratanga (autonomy) for Māori: "It's overall giving some kind of equitable space to both cultures, isn't it? That … in this space, we're going to include both ways of thinking and being in the world" (Pauline, focus group). Pākehā teacher educators are positioned in this discourse as partners to Māori, a subjectivity that challenges privilege and normalisation associated with membership of a dominant culture within colonisation discourses. Responsibilities are to uphold moral principles of social justice and accountabilities are to Māori: "making sure that the practices we practise here are in … line with the tangata whenua [people of the land: Māori]" (Tina, reflective conversation). Bicultural teaching practice within an academic institution dominated by Pākehā values challenges teacher educators to avoid simplifying tikanga values in Pākehā terms, and to acknowledge the tino rangatiratanga of Māori culture: "[Pākehā say] 'whanaungatanga, oh that's relationships, we know that'. But when you're talking about Māori whānau, … where it came from, and when you talk about the intricacy of a network, and obligations…" (myself, reflective conversation with Pauline).

Colonisation discourses marginalise and invisibilise Māori people, language and culture. This is a significant social justice issue in Aotearoa New Zealand:

> What does it mean to be living in a society where … the children who are in poverty are most likely to be Māori children, where our students who are Māori are most likely to be the ones who will find it hard to complete [study]? (Rose, reflective conversation)

Kerry recounts her own experience of institutional racism as a Māori student teacher:

> I think my teacher training probably was the greatest trigger for me to think that actually, there is institutional kind of racism within New Zealand, because definitely I was treated … like a diseased other when I was there by many of the lecturers I had. (Reflective conversation)

As co-participants, we are aware of social injustices within Aotearoa New Zealand society and within education, including our own setting. Rose comments that our Māori colleagues "front that racism [from students], and they front it in the assignments, 'cause people feel ok about writing stuff that they don't say" (reflective conversation). Our data shows subjectivities within this discourse that include being critically aware advocates for social justice, committed to Te Tiriti o Waitangi partnership, and prepared to challenge social injustice:

> In bicultural education, I guess my bottom line is knowing that [I am] here in my position as a [Pākehā] partner to that Treaty, knowing that means I've got to do something about it. Knowing that …, at the very least, I have to share power …, … what I mean by that is that I understand that the tangata whenua are the people of the land, and that I don't have a right to be monocultural actually. (Annette, reflective conversation)

Te Tiriti social justice discourse challenges and resists discourses of colonisation. There are significant tensions between my subjectivities within Te Tiriti social justice discourse and within colonisation discourses. Colonisation discourses normalise Pākehā culture and make power relations of dominance and privilege invisible to me: "the goldfish hearing the people talking about changing the water and one goldfish said to the other, 'What's water?' … That thing about not actually even realising often the assumptions we've made" (Rose, reflective conversation). I talk about 'earth-shaking' moments and becoming aware of my assumptions, as my culture and privilege become more visible to me. I start to recognise how power and privilege of the dominant culture permeates all levels and institutions in Aotearoa New Zealand:

> Sometimes I think that Pākehā tend to be self-absorbed, and everything's in relation to them, so sometimes I feel as if this sort of conversation about me as Pākehā addressing the discomfort I have around my privilege ends up being a conversation about me, and not about [those] who my privilege has hurt. (Reflective conversation with Rose)

Taking a poststructural approach to self-study enables transformation of my subjectivities through awareness of how Te Tiriti o Waitangi social justice discourse provides an alternative discourse to dominant colonisation discourses. Rose's hopeful vision inspires me to continue the discursive work:

> I'm walking the journey with a vision of a society where dual and multi heritages can sit comfortably and be practised and be visible, and lived and celebrated on the kaupapa [framework of values and beliefs] of Te Tiriti o Waitangi. (Reflective conversation)

Cultural identities discourse

The cultural identities discourse is underpinned by knowledge or truth that we all have cultural identities and that cultural responsiveness of educators is valued. The cultural identity discourse challenges discourses of colonisation by positioning Pākehā as culturally located within Pākehā culture, but does not address issues of power and privilege as strongly as Te Tiriti social justice discourse. The knowledge, values and beliefs of the cultural identities discourse underpin the

guidelines in Tātaiako: Cultural competencies for teachers of Māori learners (New Zealand Teachers Council, 2011). Being culturally competent is a responsibility within this discourse:

> Cultural competence, in terms of teaching, is to affirm and validate the culture/s of each learner. It acknowledges that all learners and teachers come to the classroom as culturally located individuals and that all interactions and learning are culturally defined. (p. 2)

Annette articulated values of the cultural identities discourse:

> understanding the two worldviews, … putting them actually side by side and … finding ways to live in each worldview and being able to walk in each world, but to be secure in the world that you primarily walk in. (Reflective conversation)

Subjectivities shaped within this discourse reflect complex ways that cultural identities can be described and lived. Tina and Kerry reflect on the implications of their dual Māori and Pākehā heritage: "you're descended from … two different worldviews. … and … sometimes you're in the middle and you don't fully belong in either" (Kerry, reflective conversation); "I grew up mainly in te ao Pākehā 'til my early 20s, and then I … had an opportunity to learn te ao Māori, and now living … 20 years in both" (Tina, reflective conversation). In Aotearoa New Zealand society with its dominant Pākehā culture, many Māori lack knowledge of Māori language and culture: "We can't assume that [Māori people] have inherently strong knowledge of Māori ways" (Kerry, reflective conversation). People who are neither Māori nor Pākehā may wonder how they fit into a bicultural partnership; however, they are likely to value educators' cultural competence and responsiveness.

Colonisation discourses may position Pākehā educators with subjectivities as 'normal' or without culture, and responsive to 'other' cultures, including Māori. Taking responsibility for my own cultural locatedness was important transformative negotiation of my subjectivities within the cultural identities discourse:

> I have to really strongly reflect on what being Pākehā means and what … effect that has on, not only my own worldview, but my perception of others' worldview[s]. That there is always that temptation or drive to explain the other in terms of yourself. So …, to be bicultural … [I think the important thing is] engaging with … te ao Māori, and thinking about cultural values and seeing them as being, not always having to explain them in terms of Pākehā values. (Reflective conversation with Tina)

Critically reflecting on my Pākehā culture and the privilege associated with belonging to the dominant culture has helped me become aware of how colonisation discourses can influence seemingly inclusive concepts like cultural responsiveness.

Conclusion

Taking a poststructural approach to self-study allows me to critically reflect on my subjectivities as a teacher educator engaging in bicultural teaching practice in Aotearoa New Zealand. Foucault's theories help me become critically aware of how my subjectivities might be shaped within discourses of bicultural teacher education in a society where colonisation discourses pervade. Within discourses, responsibilities and accountabilities are discursive practices that reflect the values and beliefs of the discourse. For example, as a teacher educator who is a registered and qualified teacher, I am subject to accountability requirements of professional standards within the teacher education professionalism discourse. Within Te Tiriti social justice discourse, I am positioned as responsible for upholding Treaty principles of partnership and tino rangatiratanga. Within the cultural identities discourse, I am guided to be culturally responsive and recognise my own cultural locatedness.

The three discourses of bicultural teacher education offer different opportunities to challenge and resist colonisation discourses. Te Tiriti social justice discourse addresses issues of power more directly than the teacher education professionalism and cultural identities discourses. It is also the discourse that is least evident in the professional framework of teaching and teacher education. The *Registered Teacher Criteria* (New Zealand Teachers Council, 2009) contains an overarching statement regarding the Treaty of Waitangi that places responsibility on teachers to "promote equitable learning outcomes" (p. 1) for Māori and Pākehā learners, without clearly stating social justice issues of marginalisation and continuing colonisation of Māori. While the teacher education professionalism and cultural identities discourses do offer subject positions that coincide with values of Te Tiriti social justice discourse, teachers can position themselves in these discourses without addressing issues of power, privilege and social justice. Within the teacher education professionalism discourse, teachers can frame bicultural teaching practice as performance that will meet standards and gain approval in appraisal processes. Within the cultural identities discourse, Pākehā teachers can position themselves as responsive to 'other' cultures while remaining blind to their own cultural locatedness and privilege associated with belonging to the dominant culture.

The research process of poststructural self-study has helped me become critically aware of discursive practices shaping my subjectivities as a Pākehā teacher educator engaging in bicultural teaching practice. I realise that credibility and status within the teacher education professionalism discourse shape my preferred subjectivities. My struggle to understand implications of my cultural identities and privilege as Pākehā has produced 'earth-shaking' realisations of my assumptions. Awareness of my cultural locatedness as Pākehā has led me to consider my responsibilities for partnership and upholding tino rangatiratanga of Māori within Te Tiriti social justice discourse. As MacNaughton (2005) has suggested, avenues for me to agitate for social justice and resist discourses of oppression open up with critical awareness of how I am positioned within discourses and how my subjectivities are shaped through discursive practices of responsibilities and accountabilities . By considering my subjectivities in this research, I have used poststructural self-study methodologies as useful tools to explore issues of critical awareness and social justice in education research.

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