# He Huarahi Kua Takahia – The Trodden Pathways

# Kaupapa Maori Initial Teacher Education

# Pedagogy and Practice – One Teacher's Story

A thesis presented in partial fulfilment of the requirement
for the degree of

Doctor of Education

at Massey University Palmerston North

**CHERYL ELIZABETH STEPHENS**

**2012**

# ABSTRACT

This thesis examines the early career teaching experiences and reflections of a graduate teacher from Te Whare Wananga o Awanuiarangi and draws on recent developments within Aotearoa New Zealand tertiary education to highlight the impact of Kaupapa Maori-based education, taking into account the outcomes of one of those developments, Kaupapa Maori initial teacher education.

The study investigates the special attributes and professional practice of a Maori graduate teacher working in a primary school. The aim is to understand the ways in which this beginning teacher undertook initial teacher education within a Maori-centred programme that was grounded in the principles, values and practices of ako and tikanga. This examination of the graduate teacherøs classroom practice focuses on preparation for a Kaupapa Maori programme leading to an investigation of the perceptions of those responsible for mentoring and supervision support in an identified school. The recording of Maori student voices within this context, highlights the significance of culturally based and informed pedagogy and practice in classrooms, creating positive educational outcomes for Maori.

Authentic accounts of the teacherøs lived experiences and professional life also provides positive feedback about the Maori-initiated and driven Kaupapa Maori initial teacher education programme. Such reflections are indicative of the revolutionary changes made by Maori since the language and culture revitalization initiatives of the 1970-1980s. This period cites Maori initiating and taking charge of their own destiny and creating new pathways, therefore contributing directly to the well-being of New Zealand society. This thesis further contextualises issues of cultural diversity, cultural pluralism and cultural engagement with the education of indigenous minority peoples of a First World country.

# ACKNOWLEDGEMENTS

To my whanau, you have had this thesis embedded in your everyday lives for the past few years. You have heard about various readings, pieces of writing, then chapters and now the whole thesis. You have been so understanding and supportive about my going to ‑another writing retreatø, especially at times when I have missed whanau events. To my husband Blake my constant companion (sometimes in the early hours of the morning), my critical friend (providing feedback when asked), you have been with me all the way through this journey, continually encouraging me to keep going, to see the kaupapa through to the end. You have kept the home fires burning during this time. To my tamariki, Tai and Teiarere, you have been a constant reminder of why I needed to complete this thesis. I have watched you develop and mature into vibrant, motivated and independent young Maori, with a passion for learning and education, and a desire to make the most out of your lives. This thesis is for you. To Mum, Dad and Nana Teiarere, it is such a pleasure to have completed this thesis in your lifetime and for you to see the final product. You have always told us that education is the key to life. This thesis is proof. To my sisters Char, Trish, Joanne, and their whanau, thank you for your support.

I want to thank my colleagues from Te Whare Wananga o Awanuiarangi. To the BMEd team ó Meremaihi, Paeakau, Diane, Warren, Koro Bill, Eneta, Marcia, Dawn, Jeanette, Beverly, Megan, Pititi and Te Arani; you began this journey with me, you listened, gave critical feedback and always kept me grounded. To the Iti Rearea team ó Colleen, Rosina, Sheryl, Emily, Ngareta, Warren, your creativity and attention to detail continually reminds me, how we as educators, must always strive to do better. Thank you all for your hard work, for the on-going conscientisation of student teachers, for revitalising and transforming the communities you work with and for developing in your students a passion for teaching and the desire to make a difference in young peoplesø lives. To the National Institute of Maori Education team, Rosina, Hine, Meremaihi, the Ako Tuapapa team, your unconditional support in the latter parts of this journey, is appreciated. I also want to thank Graham Smith, Kuni Jenkins, Trish Johnston, Mark Laws, Mere Skerrett and Te Tuhi Robust whose respective doctoral

experiences have been influential in paving the way for me. To Beverly, Megan, Pania and Philippa thank you for editing and formatting this thesis, your critical eye for detail is much appreciated and highlights for me, the talents and skills you all possess. Nga mihi nui ki a koutou katoa.

To my supervisors, Trish Johnston, Ruth Kane, Linda Smith, Arohia Durie and Huia Tomlins-Jahnke, thank you for your support, guidance and stewardship. I especially want to acknowledge Linda Tuhiwai Smith whose scholarship, mentorship, tenacity and commitment to the kaupapa over a sustained period of time has seen me through to the end.

I also want to acknowledge the support of Nga Pae o te Maramatanga, Paraninihi ki Waitotara Trust, Ministry of Education Maori Research Award, Paehinahina Mourea Trust, Rotoiti 15 Trust, Massey University Grants Fund, Te Whare Wananga o Awanuiarangi.

Last, but not least, to Hine and her whanau, to your school and the young people from your class. Words cannot express my heartfelt thanks to you all, for your undivided commitment to this kaupapa, for your willingness to share your very personal stories and experiences initially with me, and now through this thesis, with others, You have made an outstanding contribution to learning and teaching through this study and demonstrated that Kaupapa Maori education can make a difference to the lives of Maori people. You have transformed the lives and the thinking of young people and your colleagues; you have transformed your whanau. Nga mihi nui ki a koe e Hine me tou whanau.


**Te Wahanga Maumahara**

He mihi maumahara tenei ki a ratou kua wheturangi i te po. I want to acknowledge the late Wiremu Tawhai and the late Associate Professor Mark Laws. Moe mai ra nga rangatira.

# MIHI

Ko Matawhaura te maunga

Ko te Rotoiti i kite ai e Ihenga te moana

Ko Te Arawa te waka

Ko Ngati Pikiao te iwi

Ko Ngati Hinekura te hapu

Ko Houmaitawhiti te marae

Ko Taranaki te maunga

Ko Matanehunehu te awa

Ko Kurahaupo te waka

Ko Taranaki te iwi

Ko Nga Mahanga a Tairi te hapu

Ko Puniho te papakainga

Ko Tarawainuku te marae


Ko Tarawera te maunga

Ko Puarenga toku awa

Ko Te Pakira te marae

Ko Te Arawa te waka

Ko Tuhourangi óNgati Wahiao toku hapu

Ko Taranaki te maunga

Ko Waitotoroa te awa

Ko Kurahaupo te waka

Ko Taranaki te iwi

Ko Ngati Moeahu te hapu

Ko Parihaka te papakainga

Ko Parihaka te papakainga

Ko Takitutu te marae

Ko Te Whiti o Rongomai raua ko Tohu Kakahi nga tangata

# TABLE OF CONTENTS

# PROLOGUE:
# MY STORY

# PROLOGUE: MY STORY

**Te Arawa e, Te Arawa e**

**Ko te whakaariki, ko te whakaariki**

**Tukua mai ki a piri, tukua mai ki a tata**

**Kia eke mai ki runga ki te paepaepoto a Houmaitawhiti**

## Setting the Scene

In understanding the research for this doctoral thesis, I acknowledge the experiences that have shaped my understandings of the Maori educational context. The research has caused me to reflect on where Maori education has come from and the challenges that lie ahead. What happens in Maori education is something that is important to me and my whanau. This thesis examines one aspect of education, specifically initial teacher education that is part of the broader field of education and Maori development.

## Introduction

The seeds of this thesis began in my early years of life in Rotorua, where I was born, reared and educated. Those early years have helped to shape the person I am today ó a Maori women, a mother and wife, a teacher educator, an educational leader, and iwi (tribe), hapu (sub-tribe) and whanau (family) member.[1] This is my story, a prologue of significant events and pivotal experiences that have informed my work, my thinking, my interactions with others, my decision making around lifeøs opportunities and my own aspirations as a parent, an educationalist, researcher and whanau member. What is important here, is how such self-experiences have informed and pertain to Kaupapa Maori Initial Teacher Education Pedagogy and Practice.[2]

---

[1] The translation of Maori terms will be shown in brackets first time they appear in text, thereafter please refer to the Glossary for the English meaning.
[2] Note on style - macrons to indicate long vowel sounds in the Maori language have not been used.

**Ko wai ahau?**

I was born in Rotorua to Taranaki and Te Arawa parentage. My father from Nga Mahanga a Tairi, Ngati Moeahu, Te Ati Awa, Taranaki iwi, is the fourth child in a Catholic family of thirteen, born at Rahotu Taranaki to Maori parents and later a whangai of his maternal grandparents. My father attended Pihama School and later St. Patricks College in Wellington. He worked in Maori Affairs and was a member of the Ngati Poneke Concert Party. He later became a car salesman for Cable-Price, moving to Rotorua, where he met my mother.

My mother, from Rotorua, of Tuhourangi-Ngati Wahiao, Ngati Pikiao, Ngati Hinekura, is the fifth child in a family of eight, was raised in the Ratana faith and brought up at the homestead next to Houmaitawhiti Marae, overlooking Lake Rotoiti. She attended Whangamarino Maori-Native School and Rotorua High School. After leaving school, my mother worked for the Post Office, where people collected and posted mail, bought stamps, sent telegrams and interacted socially with members of the small Otaramarae community. She later became a telephone operator on the Rotorua manual exchange. I recall the black box like phones that had to be wound for connection to ó ÷operator here, number pleaseø We were on a party line, respective calls determined by a particular ring tone based on morse code.[3] My mother taught me to read morse code and I in turn would ÷testø her recall and ability to interpret the dial tones, part of her role as a telephone operator.

**Ki te taha o toku nei Mama**

I remember going to my Nanny Araiteuru and Koko Mapuøs home at Otaramarae during the school holidays and having great fun sliding down the hills for hours, on flattened cardboard boxes. I remember milking the family cow by hand, filling the milk pail for the dayøs supply. I remember the ÷mountain oystersø my uncle (who managed the family farm) would bring in for lunch and also riding Misty my cousinøs horse bareback, later suffering the physical consequences of that ride. I remember copying and mimicking my cousin playing a ukulele or a guitar, finding out this was called ÷playing by ear!ø My grandmother played the piano, I learned to play by continually watching her fingers slide across the keyboard and later copying her.

---

[3] Our home number at that time was 391D, therefore the ring was long, short, short (- . .)

My grandparents lived in a rural farming community, an hour's drive North-West from Rotorua, therefore the rural delivery service was a key link, to some extent, to the outside world. I remember my Nanny telephoning the local store and asking for – "one bag of flour, one pound of butter, one box of tea leaves, two Sidney flats and two barracuda bread", and later seeing the rural delivery van would arrive with all the ordered goodies.

I remember my Koko telling me "don't go near the marae" [4] He did not explain why I wasn't allowed near the wharenui and the carvers working there – I did wonder why this was the case. I noticed my male cousin (who lived with my grandparents) was allowed there and again, I did wonder why.

My Koko's eldest sister Emma (who died at the age of 96) had a moko kauae (chin moko). I was fascinated by her moko and her as a person and the way in which she managed the marae, the extended whanau and activities that occurred there on a regular basis. She was the guide on the tourist launch that departed from Okere Falls each morning for Manupirua Baths situated on the other side of Lake Rotoiti. Nanny Emma was of short stature, her mana and respect among the whanau was a given, she had high standards and expectations on the marae which she helped manage. The wharenui sheets used on the mattresses to host our guests were white and uncreased, with pillowcases embellished with hand embroidered flowers in one corner. The pillows were propped up in military fashion against the wall. Her many sisters also assisted in the maintenance of this and other tikanga associated with the maintenance and care of the wharenui.

**Te taha ki toku nei Papa**

My paternal grandfather died before I was born. My paternal grandmother was very fair and had blue eyes. I did wonder whether she was Pakeha. I remember family trips to Taranaki were long, five hour drives along windy roads and some of us suffering with car sickness. I remember the abundance of cheeses and butter we ate when we went to Taranaki (many of my relatives worked in the cheese factories). I remember being told "there is your maunga Taranaki" (never Egmont).[5] I remember going to tangi at Puniho

---

[4] The carvings on our wharenui were being restored and considered a tapu site, where females were prohibited from entering.
[5] In 1865 Mount Taranaki/Egmont was confiscated from Maori by New Zealand Government under the powers of the New Zealand Settlements Act 1863 as a means of establishing and maintaining peace amid the second Taranaki War. The mountain was returned to the Taranaki people in 1978 by means of the

Marae and later having to drive through dairy farms, cow pats and all, to get to the urupa. I remember noticing how my family of four girls looked so small in number compared to the rest of my cousins' families (the connection between large families and the Catholic church I learned much later).

**My School Days**

I lived in an area of new housing and community development with a high Maori population. A new primary school was being built in the area and as an interim measure, parents were given two schooling options – a Maori-Native school north of the area we lived in, or a mainstream school located in a middle-upper class suburb to the South. I travelled by bus, to this latter school, from age 5 to 7 years. I recall my (less than memorable) first year of school, in the infants' class where the teacher shouted, ranted and raved and, apart from that, I do not remember learning much that year. The following 2 years were more favourable – warm, approachable teachers who had talents in certain curriculum areas, they nurtured, at that early stage in my life, a love of reading and writing, which has continued through to adulthood. Midway through my third year of primary school, the new school was opened. I became a foundation pupil of that school and to this day, still, have fond memories of the talented, committed teachers whose work as classroom practitioners has influenced me as a person and, in particular, as a teacher.

I attended a girls secondary school in Rotorua at a time when the length of gym frocks were monitored to ensure they were to rest on one's knees. The senior mistress was extremely strict about the school uniform being worn correctly at all times, so much so, if she saw anyone bringing this rule into disrepute whilst walking home, she would stop her car and ask the student to make suitable corrections. Her philosophy of education engendered pride, discipline and decorum in the young girls for whom she was responsible. Her high expectations extended to her English classes, where students were expected to commit time and themselves to the work required, where high standards of work presentation were the norm and where attitudes other than positive ones, were

---

Mount Egmont vesting Act 1978, vested in the Taranaki Maori Trust Board. By means of the Act the mountain was immediately passed to the government (http://en.wikipedia.org/wiki/Mount_Taranaki/Egmont, retrieved 5 December 2010). In 1985, the New Zealand Geographic Board approved the name change of Mount Egmont to Taranaki, the following year announcing both names would be the official names of the mountain (www.teara.govt.nz/en/taranaki-region/3?setlang=mi, retrieved 5 December 2010).

frowned upon. My secondary schooling was further enriched by a number of Maori classmates, who had long term career goals to be lawyers and teachers, goals which we have all achieved respectively.

**Becoming a Teacher: Hamilton Teacher's College**

I began the three year Diploma of Teaching programme in 1976.[6] The training was full-time and we were paid a student allowance and bonded[7] to teach for the equivalent number of years of training. At the end of the three years, students were able to apply for S4 studentships enabling them to complete another year of paid and bonded fulltime study to complete the Bachelor of Education degree. Three Maori students received these scholarships for study in 1979.

The teacher training programme prepared us for working with children in mainly mainstream primary and intermediate schools, although I did have a teaching section in a bilingual school. I had the opportunity to teach in rural and urban schools in the Waikato and Bay of Plenty districts. During that time, I was able to rekindle childhood relationships with some students, through our fathersø mutual sporting and entertainment backgrounds. Those relationships continue today.

I remember the eccentric lecturer we had for ÷learning and teachingø who believed we needed to experience learning before we could teach children, so he took us flying. We had the ÷chalk and talkø introductions and theory, then the practical with a pilot. A great experience that has stayed with me since that time and which I have used as a philosophical base for my own teaching.

I remember having to read a book aloud in a classroom to a lecturer sitting at the other end of the room. This was a voice projection assessment. In ÷teaching of mathematicsø we were required to complete a number of compulsory mastery basic facts tests, to ensure we had an appropriate level of personal competency, before learning how to teach mathematics to young people.

---

[6] Now known as University of Waikato ó School of Education since the merger of the university and teachers college in 1991.
[7] My parents agreed to be guarantors of the $2000 bond per year, should I decide not to teach. Some of my student friends decided not to teach, paid the bond back and pursued further qualifications and international career opportunities.

Previous to this, I was a member of the combined Rotorua Girls and Boys High schools kapahaka group who performed in the national secondary school competitions. I continued this interest at Hamilton Teachers College. The college had a very strong Maori club, it was a support mechanism for Maori students, a meeting place once a week and a place to learn about tikanga Maori and Te Reo Maori. Many of my counterparts had come from Maori boarding schools or areas with high Maori populations, and brought additional expertise to the club. At the same time, senior kapakaha groups were entering the national Polynesian Festivals, later called Aotearoa Maori Performing Arts and today Te Matatini Aotearoa Festival. Those relationships and networks continue today.

I used to attend Te Reo Maori classes at night to enhance what I was learning in my teachers college Maori studies programme. The classes were conducted totally in Te Reo Maori, but facilitated by the lecturer to enable all of us to participate. He would ‑pepperø the fluent speakers amongst those of us less than fluent, to tautoko and manaaki us throughout the class, without compromising the kaupapa ‑Te Reo Maori i nga wa katoaø[8] He had met some of us in the secondary school kapahaka competitions and utilized the performance, skills and talents, seen at that time. Waiata and haka from a number of regions were introduced, providing the whakapapa and origins of respective regions to all participants. This extended to field trips around the motu as part of coming to understand different iwi, and hapu dialects and tikanga. This was further extended and, in 1978, became the inaugural Te Whare Wananga o Waikato Kapahaka group. That whanau is still constant in my mind as a catalyst for some of the work I went on to do (as did some of my colleagues). Kapahaka as performing arts is now an NZQA qualification, which gives mana to Maori language, culture and knowledge, a role that draws on my previous experiences as a kapahaka performer, those skills now utilized in collaborative projects with fellow Hamilton Teachers College colleagues, in the design of performing arts qualifications for NZQA.

Along with kapahaka, my study at Hamilton Teacher College provided opportunities to travel internationally, on cultural exchanges to Australian Aboriginal lands and Rarotonga in 1978; to Tahiti, Hawaii, and the United States in 1980-1981. During this latter trip, it was fortuitous that our group was hosted by Dr. Ngapare Hopa (first Maori

---

[8] Speaking Maori language all the time, no English.

women PhD from Oxford University) who was teaching in Southern California at the time and Hinauri Tribole in Boulder City (a close friend of Hirini and June Mead). Since that time, I have continued to travel internationally as a part of my academic work, disseminating knowledge about Awanuiarangi and Kaupapa Maori activities in a number of diverse contexts. This is especially so for my work with other indigenous peoples around the world.

**Early Teaching Experiences**

My first teaching position was in 1979 at Whangamarino School, a Maori-Native school, and the primary school that my mother, her brothers and sisters attended. At that time, a number of teaching positions were tagged nationally, for beginning teachers. Therefore, a newly trained teacher was able to apply for limited tenure positions for at least the first two to three years of their career, before seeking permanent positions, in competition with the rest of the teaching fraternity. Having taught at Whangamarino, a country school, in my first year of teaching, fulfilled my compulsory country service requirement. This had to be completed within the first twelve years of teaching service, or teachers affected would have a salary bar placed on them. From Whangamarino, I learnt about my own whakapapa, history, tikanga and community as integral components of the school curriculum and the socio-cultural pulse of the school.

From there, I moved to my next school in Rotorua city, to a limited tenure position from 1980-1982, in the largest contributing school (680, New Entrant-Standard 4 children) in the South Auckland Education Board. In 1980, I was seconded for eight weeks, by the Education Board as Maori recruitment officer, part of a careers programme in secondary schools. We travelled the whole of the South Auckland Board region which was based in Hamilton, but extended to Te Kaha and Raukokore in the East, South of the Bombay hills in Auckland, to Turangi in the South of Hamilton and Taumaranui to the West. During that time, I met a number of inspirational Maori teachers in schools, those long time relationships continuing to this day. Meanwhile, in my new school environment, I observed a number of key strategies demonstrated by the Principal, insisting that he was personally involved in the enrolment of every new child to the school. Whilst this may have appeared to be a process and procedural matter, for me this was whanaungatanga and manaakitanga, the Principal personalizing the enrolment process, welcoming the new children and making them feel safe and valued. At the same time, kapahaka had

come to the fore in primary schools through the annual Rotorua Primary Schools Maori Cultural Festival. Previous experiences around performance and kapahaka, along with the opportunity to renew acquaintances with fellow teachers college friends, through their respective schools' participation, were once again utilised in my role as teacher and educational leader.

In 1983, I gained a permanent teaching position in the Rangitikei region (at that time I wasn't sure geographically where this was situated). The Principal was a very innovative and talented man, and had taught in a number of multicultural schools in Wellington. His knowledge and support of 'things Maori' in the school, along with his own talents of playing the piano and guitar, teaching of music and sports were certainly inspirational to me as a new teacher, in a new region, away from my turangawaewae. The Principal had a hands-on approach to improving classroom practice for the benefit of students. Using a number of strategies and networks, he encouraged peer observation and critique as an on-going process of professional development. This involved a series of classroom observations, based on a set of planned criteria, in a number of schools in Rangitikei, Manawatu and Whanganui. Based on this experience, I encourage student teachers to use observation, as part of a reflective practice strategy in their classrooms.

In 1986, I was seconded by the Whanganui Education Board as a Resource Teacher of Maori for Rangitikei schools. Through this work I was able to build on the experiences of Hamilton Teachers College, Te Reo Maori classes, kapahaka, and previous teaching in schools. That programme was part of a national education strategy 'Taha Maori'. During that time, I was also able to attend a management training programme that targeted Maori teachers in the first few years of teaching. Unbeknown to me at the time, that training was the springboard for me, to make a number of career, study and employment decisions for the future.

From 1987-1999, I was employed in a senior management position, as Assistant-Principal in a rural Rangitikei school. During this time, I received my first inspectorate report, trained in Reading Recovery and continued my work with the Maori advisory service. I also completed my Bachelor of Education degree at Massey University and was looking for a qualification that might assist with coaching and management of sports, which I was already involved in at local, regional and national levels. By 1996, I had completed a Diploma of Sports Coaching at Massey University Business School.

In September 1999, I was appointed Head of Education at Te Whare Wananga o Awanuiarangi responsible for programmes that prepare teachers for teaching in primary schools in Aotearoa New Zealand. In 2000, I submitted a research report as part of my Masters of Business Studies (Management) degree at Massey University. The research ̃*Effectiveness in Teaching: Finding Links, Making Connections, Creating Change"* the completion of which was an archival study of Te Whare Wananga o Awanuiarangi (at that time eight years old) looking at the impact of Maori philosophy on effective teaching and learning. The research was an analysis of Maori ways of knowing, doing and being and the effect of this on classroom practice. The research demonstrated how Maori cultural principles and practices were embedded in the vision and goals of Te Whare Wananga o Awanuiarangi. It highlighted the work of those involved in Kaupapa Maori theory, research and schooling and further work that was required.

My two children were attending Kohanga Reo and Kura Kaupapa Maori respectively, a system of schooling which my husband and I had not experienced. Their education in a Maori environment was planned even before they were born and as parents, our aspirations for them were very clear. We wanted them to succeed in education and to know they were Maori. Both my husband and I had been educated in mainstream New Zealand schools. Whilst we had achieved academically in that schooling environment, we had missed out on the Kaupapa Maori education experienced by our children. We wanted them to identify as Maori and to know their being Maori within the school environment was valued and was the norm. Today they are vibrant, enthusiastic learners of knowledge and teachings from the Western world and Te Ao Maori (Maori world). Having seen our children succeed academically and socially in Kohanga Reo and Kura Kaupapa Maori, I began to wonder ̶what it was about this type of education that is so enabling for Maori learnersø

I taught in mainstream primary schools throughout Aotearoa for over 20 years working in a variety of schools and communities. I saw many Maori children treated differently to others, my study at Massey University opening my eyes to the social effects of the assimilation and integration policies. Consequently I began to critique what was occurring in the education system and the impact on Maori learners. I believe my colleagues thought they were doing a good job in addressing the learning needs of their students. However, some of those students felt differently. Their culture and home experiences were not really considered a vital part of a childøs education. As the only

Maori staff member in one school, I became a vital link for students who were having difficulty at school. I became an advocate for them and their whanau, providing academic, emotional, physical, social support to them.

In the process of developing my doctoral thesis I often reflect on the relationships and interactions I had with those Maori students, some positive, others less positive. There was however, always a mutual respect, understanding and acknowledgement by both parties. What was it about the professional relationship I had with respective students that created a positive learning and teaching space for them? How was the space created for these learners and their whanau? What happened to the space when students returned to their own classrooms? Why were the classroom experiences of Maori students so inconsistent and to some extent less than positive?

At the same time, I think about the early years of my life spent with Nanny and Koko at the family homestead. Maori was the home language, the manner in which the household operated and the whanau conducted themselves within the home was dictated by tikanga Maori. For example, Nanny made rewana bread and cooked it in a coal range. All the grandchildren would watch her bind the required ingredients together, knead the dough in a particular manner and then place the bread in an umu[9] (initially for the dough to rise) and then into the oven for cooking. We watched and observed, asked questions, received answers, tasted the end product ó the concept of Ako (to learn, to teach) was in our whanau socialisation process.

Recent developments in Maori education have led to the establishment of Maori contexts and institutions for learning which are grounded in Maori ways of knowing and philosophies central to Maori. The growth of Kohanga Reo, Kura Kaupapa Maori, Wharekura and Whare Wananga, which will be elaborated on later in the thesis are evidence of Maori taking the practice of tino rangatiratanga (self determination) into educational matters, and taking control of the decision making process (K. Jenkins, 1994).

## Summary

This prologue has enabled me to remember, reminisce and reflect on my education through a number of authentic learning and teaching opportunities. The way in which I

---

[9] A cooking vessel made of cast iron.

was reared, nurtured and educated within my whanau as a child, has certainly had a lasting effect on the person I am today. My primary and secondary schooling provided some clear messages about where I ‑fitted‑ or did not fit into the system, how my Maori language, culture and knowledge, was accepted or not, by that system. As a consumer of mainstream schooling and my consequent decision to become a teacher, I began to question and later critique what was actually happening in education and the impact on Maori learners. The education of my own tamariki (children) in Kohanga Reo and Kura Kaupapa Maori settings was a conscientised decision that would transform my whanau‑s whole outlook on Maori education. Therefore, my whanau, school, cultural, parenting and educational experiences, have provided me with the knowledge and experiential base, to inform my work and that of my colleagues, in the development of Kaupapa Maori Initial Teacher Education Pedagogy and Practice.  Writing this thesis is part of that conscientisation process; my career choices taking me down a pathway I had not originally planned. My keen interest in sport, my schooling and kapahaka experiences, continued through my teachers college years and later applied to my teaching and academic pathways have brought me to this point.

# CHAPTER ONE: INTRODUCTION -
# A TEACHER IN THE MAKING

**Rukuhia te matauranga ki tona hohonutanga me tona whanuitanga**

**Pursue knowledge to its greatest depths and its broadest horizons**

# CHAPTER ONE: INTRODUCTION –
# A TEACHER IN THE MAKING

*Rukuhia te matauranga ki tona hohonutanga me tona whanuitanga*

*Pursue knowledge to the greatest depths and the broadest horizons.*

*(Te Whare Wananga o Awanuiarangi, 2004)*

This thesis argues that the impact of a Kaupapa Maori initial teacher education programme is likely to provide for positive educational outcomes for Maori through the provision of culturally informed pedagogy and practice. The thesis highlights the significance of culturally based and informed pedagogy and practice in classrooms, creating positive educational outcomes for Maori. The study draws on recent developments within New Zealand tertiary education and highlights the impact of Kaupapa Maori based education on initial teacher education within a Whare Wananga.

I introduce three pou[10] as key elements of the thesis ó Te Whare Wananga o Awanuiarangi (the provider institution); the Kaupapa Maori initial teacher education degree (the programme); and Hine, the graduate teacher (the person), The thesis also draws on the experiences of Hine ó a mother, grandmother, wife; a whanau (family), hapu (sub-tribe) and iwi (tribe) member who contributes to the wider whanau and community aspirations. As a student, teacher, colleague, and member of the teaching profession she contributes to the education of others. The aim of this thesis is to understand the ways in which Hine as a beginning teacher, undertook initial teacher education in a Maori centred programme which was grounded in the principles, values and practices of Ako (to teach, to learn) and tikanga (Maori customs), and more recently her experiences and perceptions as a teacher in a primary school classroom. Through her narratives, Hine retells and reflects upon the many struggles, challenges and opportunities she has faced over time that have contributed to making her the person, and essentially the teacher she is today.

---

[10] Pou are used to describe the posts that support the ridge pole of the meeting house. In this context it is used as a metaphor for key elements or themes that give shape to the thesis (Williams, 1975, p. 297). See Appendix R.

The thesis situates Hine as a beginning teacher in the context of her preparation and training in a Kaupapa Maori initial teacher education degree in a relatively new institution. By examining Hineøs classroom practice as a graduate of a Kaupapa Maori initial teacher education programme, the thesis investigates the perceptions of those responsible for mentoring and supervising Hine, as well as, through the voices of her students.

The thesis also draws on my own whanau and schooling experiences, having spent much of my early years of life, with my grandparents, living next to our marae and coming to know and understand much later in life, the cultural significance of my upbringing in shaping my philosophical thinking about learning and teaching and more profoundly in my work as a teacher educator, preparing new teachers to work with our young people.  As a parent I have made some key decisions about my childrenøs education based on my own schooling experiences and how they pertain to Kaupapa Maori initial teacher education pedagogy and practice.

Teachers are viewed as having a powerful influence on student outcomes, on the production of knowledge and on identities and on social relations of students and their families (Alton-Lee, 2003; Bishop, Berryman, Tiakiwai, & Richardson, 2003; Cochran-Smith & Zeichner, 2005; Darling-Hammond & Bransford, 2005; Gay, 2000; Ladson-Billings, 1994; MacFarlane, 2003). In this way, teachers can contribute directly to the well-being of a society or to the undermining, of the wellbeing of certain groups.

This thesis contextualises issues of cultural engagement with schooling of indigenous minority peoples, Maori of New Zealand, with highly developed educational systems. It situates the issues experienced by indigenous minorities, in terms of cultural diversity and cultural pluralism in a particular indigenous centred site, a Whare Wananga.

Hineøs reflections of her early teaching experiences and as a graduate from a Kaupapa Maori initial teacher education programme within the context of a Whare Wananga are relatively novel responses to change within the New Zealand educational landscape following the implementation of Tomorrows Schools 1989.[11] Educational underachievement and Maori educational development aspirations can be addressed by Maori working in culturally centred, culturally relevant and culturally responsive

---

[11] Introduced in 1989 by the then Minister of Education, David Lange.

learning contexts, core principles which have underpinned Maori initiatives in education since the 1980s.

This thesis examines the impact of Kaupapa Maori at the nexus of the programme, the provider institution, the individual person and the collective impact and influence on effective classroom practice, based on the following research questions

- What special attributes are evident in the teaching practice of a graduate teacher prepared in a Kaupapa Maori initial teacher education programme?
- In what way are Ako (to teach, to learn) and Tikanga Maori (Maori customs) central to the practice of Maori teachers?
- What does the graduate teacher's reflections on her initial teacher education programme tell us about Maori centred initial teacher education?

**Introduction**

As explained in my prologue, this thesis – *'He Huarahi Kua Takahia – the Trodden Pathways: Kaupapa Maori initial teacher education, pedagogy and practice – a teacher's story',* has come from my personal and professional interest in Maori education and Maori teachers' work in sites of education. Those interests were based on my own memories, experiences and reflections, as a Maori woman, researcher, teacher educator, mother, wife, iwi, hapu and whanau member and my wanting to make a positive contribution to Maori development and advancement. I set out to conduct a piece of research that would make a difference for Maori students.

The research journey began with my arrival at Te Whare Wananga o Awanuiarangi in 1999, as Head of Education, responsible for teacher education programmes. I had left a senior position, teaching five year olds in a mainstream primary school, to begin a new career teaching Maori adult students. I had visited Whakatane on a number of occasions, with some of my Waikato University friends and through whom I came to know the Ngati Awa and Mataatua tribal region and cultural landscape. I was to later meet Graham and Linda Smith who were members of our Council and working at the University of Auckland at the time. I had read some of their writing and contributions to Maori education through my studies at Massey. I had also read a number of Hirini Moko Mead's books. Through those experiences, I began to get a sense of what

Awanuiarangi was about and who was involved in establishing and later growing the Whare Wananga.

I was completing my Masters degree at the time, and decided to conduct an archival study of Awanuiarangi, looking at the impact of Maori philosophy on effective teaching. I learned a great deal about Awanuiarangi from that study and decided later to continue that philosophical theme, within teacher education, for my doctorate. My preliminary observation of Awanuiarangi as a Maori tertiary institution, a teacher education provider with a number of Maori students, led me to ask myself ó ÷what is attracting Maori students to study at this institution?ø My research questions for this thesis emerged and were later developed further from those initial ideas,

- What special attributes are evident in the teaching practice of a graduate teacher prepared in a Kaupapa Maori initial teacher education programme

- In what way ako (to learn, to teach) and tikanga are central to the practice of Maori teachers

- What the graduate teacherøs reflections on her initial teacher education programme tell us about Maori-centred initial teacher education.

The research focusses on three pou as key elements of the thesis ó Te Whare Wananga o Awanuiarangi (the provider institution); the Kaupapa Maori initial teacher education degree (the programme); and Hine, the graduate teacher (the person).

Hine, her whanau, hapu and iwi; the teacher, colleague and member of a wider teaching profession and a graduate of Te Whare Wananga o Awanuiarangi. Hineøs personal qualities, skills and experiences were recognised and acknowledged as suitable attributes for someone wishing to pursue a career in teaching. Her choice of a tertiary institution, a teacher education provider, was significant in terms of her development as a teacher and her decision to choose a Whare Wananga and not a college of education, or a polytechnic, a university or a private training establishment, even more significant. This is a story of a Maori teacherøs personal and professional life, based on her own upbringing, her decision to enter initial teacher education and her choice of tertiary provider.

Further to this, my position as the researcher inside the institution and teacher education programme, provided methodological opportunities to include my institutional knowledge of the whare wananga and subsequently provide in-depth details, to endorse Hineøs experience as a student and later a teacher.

Therefore, the aim of this thesis is to draw together the various pathways ó provider, programme and person, through a shared journey of reflection, reminiscing, re(calling), re(viewing), re(storying), through narratives of conversations, chats, discussions, observations and the viewing of work samples.

**Structure of the Thesis**

In Chapter two the relevant historical forces that led to Maori seeking alternative education to mainstream options are examined. This includes the development of iwi based initiatives within Maori centred contexts and institutions for learning as part of the wider transformational process underpinning culturally based teaching and learning. Three pou are re-introduced as key elements of the thesis ó Te Whare Wananga o Awanuiarangi (the provider institution); the Kaupapa Maori initial teacher education degree (the programme); and Hine, the graduate teacher (the person). An historical account of the contemporary development of three Wananga within Aotearoa is outlined and emphasises the connectedness between each of those institutions and the collective nature of Wananga generally. The thesis then goes on to identify strategic relationships that Te Whare Wananga o Awanuiarangi has with other organizations, agencies and people both nationally and internationally, particularly those concerned with quality assurance, accreditation and approval of initial teacher education.

Chapter three critically examines national and international literature in the area of teacher education with an emphasis on pedagogical considerations for the preparation of student teachers and the professional development of teacher educators. An overview of teacher education in Aotearoa New Zealand highlights the multifaceted nature of initial teacher education provision to date, with the recent mergers of colleges of education and universities adding to that complexity.[12] The potential for teacher education to be

---

[12] Massey University merged with the Palmerston North Teachers College in 1996; Waikato University merged with Hamilton Teachers College in 1991; Victoria University of Wellington merged with Wellington Teachers College in 2003; The University of Auckland merged with Auckland College of Education in 2004; Otago University merged with Dunedin College of Education in 2005; The University of Canterbury merged with Christchurch College of Education in 2006.

reshaped further is evident, with small ±boutiqueǿ[13] providers like Te Whare Wananga o Awanuiarangi contributing to teacher education locally and nationally.

Chapter four complements previous discussions by heightening awareness of literature around Maori educational concepts and ways of knowing that provide culturally responsive and culturally relevant ways of preparing teachers for working in classrooms. The potential reshaping of teacher education mentioned in chapter two is revisited with a different lens taking into account the change in population and demographics in Aotearoa New Zealand over the next 20 years. This will require a (re)consideration of teacher education provision, to cater for the projected increase in Maori and Pacific student numbers in early childhood, primary and secondary school settings.

Chapter five provides an explanation of the Maori centred fieldwork, research methodologies and methods used in this study showing Maori visibly in the research (Cram, 2006), through participant stories and relevant literature. The chapter highlights the aspirations of the three founding visionaries of Te Whare Wananga o Awanuiarangi, and the institutional goals articulated through the participant case study, Hineǿs pedagogy and practice and through her work in schools, as a member of the teaching profession.

Chapter six focuses on Hine, the graduate teacher and discussions based on the research findings from the study. Feedback from interviews with Hine, the Principal and students, provide not only a rich source of information and knowledge about learning, teaching and education, but also about initial teacher education and in particular Kaupapa Maori programmes that prepare student teachers to work with young people in culturally appropriate ways.

Chapter seven is a summary of the key points, themes and discussions of each thesis chapter. The three pou initially introduced at the beginning of the thesis are reintroduced, more explicitly at this stage, to reconfirm and reiterate, the key themes of the thesis ó Te Whare Wananga oi Awanuiarangi; the Bachelor of Maori Education teaching degree, a Kaupapa Maori initial teacher education programme and Hine, a

---

[13] A term used by Dr. Ranginui Walker (Chair of NZQA and NZTC approval and accreditation panel) to describe Te Whare Wananga o Awanuiarangi initial teacher education programmes as unique and niche market.

graduate teacher of both the degree and the whare wananga. There are a number of implications that require further discussion and research, around teacher education generally and in particular Maori centred initial teacher education. Whilst the focus of this study is pedagogy and practice, there are a number of key issues related to the preparation of Maori teachers for primary schools, that policymakers will need to consider. The shortage of Maori teachers has been raised with government officials by the primary teachersø union, the New Zealand Education Institute (NZEI; Horomia, n.d.). Again, the demographic changes mentioned in chapter three, are further discussed as a basis for planning for future provision of suitably qualified teachers, particularly in the context of Kura Kaupapa Maori, immersion and bilingual schooling.

**Summary**

In this section I introduced the thesis, the research context and Hine, the graduate teacher entering Te Whare Wananga o Awanuiarangi as a new initial teacher education student. She was returning to formal education after leaving school with profoundly mixed feelings about education, she was choosing to study at a Whare Wananga, a relatively new, Maori focussed institution and she was choosing to study to become a primary teacher. Importantly, Hine brought personal attributes, stories and experiences to the Kaupapa Maori initial teacher education programme at Te Whare Wananga o Awanuiarangi. As an insider researcher, I too, draw on my own life experiences as a student, teacher, parent, whanau member and teacher educator, for this thesis.

The programme was designed to prepare graduates and teachers to teach in mainstream, bilingual and/or immersion classroom settings; teachers who are articulate in both Maori and non-Maori contexts, confident and competent classroom teachers who know how to interact positively with our mokopuna (grandchildren) and tamariki (children), enabling them to experience success and achievement, to have high aspirations and even higher levels of education. By 2001, Hine had graduated with her degree and later pursued a teaching career in a mainstream primary school in a small town.

# CHAPTER TWO:
# WHARE WANANGA DEVELOPMENT

# CHAPTER TWO:

# WHARE WANANGA DEVELOPMENT

*A wananga is characterized by teaching and research that maintains, advances and assists the dissemination of knowledge and develops intellectual independence of knowledge regarding Ahuatanga Maori (Maori tradition) according to tikanga Maori (Maori custom). (Section 162, subsection 4(b) (iv), Education Amendment Act 1989)*

Hineøs decision to study at Te Whare Wananga o Awanuiarangi, was part of a broader strategy based on iwi aspirations to educate the communities of Ngati Awa. Hine wanted to be a teacher and to study in a learning environment that enabled her to be Maori, one which enabled her whanau, hapu and iwi, to support her, in her goals and aspirations, to achieve her teaching degree and qualification. Three pou were introduced as key elements of the thesis ó Te Whare Wananga o Awanuiarangi (the provider institution); the Kaupapa Maori initial teacher education degree (the programme); and Hine, the graduate teacher (the person). This next chapter, backgrounds the development of Te Whare Wananga o Awanuiarangi, as an iwi education initiative, premised on a Treaty of Waitangi claim process. The chapter foregrounds the significant contributions made to the establishment and development of Awanuiarangi as part of the goals and aspirations of Ngati Awa.

## Ngati Awa: Iwi Initiative

The tribe of Ngati Awa is located in the Eastern Bay of Plenty region of the Mataatua waka.[14] As a result of land confiscations in the 1860s, Ngati Awa[15] sought ways of repossessing their cultural inheritance and of reimposing their right to control the knowledge handed down to them by their ancestors (L. Mead, 1996). This indicated historical claims which came out of the meeting and clash of settler cultures with that on indigenous Maori (L. Mead, 1996) through a number of tribally based initiatives and

---

[14] The tribal region of Mataatua waka stretches from Mai nga kuri a wharei (Katikati) ki tihirau (to Whangaparaoa).
[15] The tribe that established Te Whare Wananga o Awanuiarangi.

endeavours, which was to later lead to a formal claim to the Waitangi Tribunal in 1999. One of Ngati Awaøs early developments was the establishment of a tribal-university,[16] a place of higher learning or Whare Wananga in Whakatane. The idea was first mooted by Sir Hirini Mead at the 1987 Te Runanga o Ngati Awa Annual General Meeting. Sir Hirini Mead is a well known Maori scholar and foundation Professor of Maori Studies at Victoria University of Wellington. Others who supported the idea were Joe Mason, a former primary school Principal and Peter McLay, a Pakeha who was the former Principal of Whakatane High School. In 1991, Te Runanga o Ngati Awa passed its own Enabling Act under the Maori Trust Board Act to establish a Whare Wananga (Ngati Awa, 2009). All three visionaries provided strong education, Te Reo and Tikanga Maori background respectively, to the development of Awanuiarangi. Later that year, an Establishment Committee was formed.[17] They were supported by Sir Wira Gardiner (then Chief Executive of Te Puni Kokiri), and Judge Layne Harvey who assisted with the planning and negotiating required to get through the political agendas, procedures and processes placed before them. Gardinerøs experience as an officer in the army and his work in government agencies and business, coupled with Layne Harveyøs legal background provided strategic, organisational networks to assist Ngati Awa in the pursuit of their goals and aspirations.

> Our parents want us to have a good education, go to university. You need qualifications for good jobs; you need more than a basic education to survive in the world. (Ngati Awa, n.d.)

The Ngati Awa vision ÷he manu hou ahau, he kohanga i rereaøó I am a new bird, I have left the nest,øis symbolic of new pathways, new initiatives, new directions for the people of Ngati Awa (Ngati Awa, 2009). The vision-whakatauaki suggests the notion of moving forward, to new horizons, new developments driven by Maori in charge of their own destiny ó tino rangatiratanga.


**Te Whare Wananga o Awanuiarangi: Tertiary Education Institution**

The establishment of Te Whare Wananga o Awanuiarangi was an important step in recognising the role of education in providing positive pathways for Maori

---

[16] A political commentary in response to universities having the sole status of the name university through the Education Act 1989. The tribal element indicates a link with the traditional Whare Wananga notion of higher learning environment.
[17] Made up of Hirini Mead, Peter McLay, and Joe Mason.

development. Between 1987 when the establishment of a Wananga in Ngati Awa was first mooted and 1991 when the establishment of the Whare Wananga was formalized through Ngati Awaøs own Enabling Act, the Crown formalized the legal status of Wananga through legislation. Under Section 162 (4) (b) (iv) of the 1989 Education Act Te Whare Wananga o Awanuiarangi became a tertiary education institution defined in the Act as that

> characterized by teaching and research that maintains, advances and assists the dissemination of knowledge and develops intellectual independence of knowledge regarding ahuatanga Maori (Maori tradition) according to tikanga Maori (Maori custom).

Wananga have the statutory responsibility to õteach and conduct research within traditional Maori social structuresö (Waitangi Tribunal, 2005), the practice of being Maori, within a Maori environment, in a Maori way is thereby enabled. However, whilst the legislation was passed, the statutory recognition and full Wananga status that was desirous, was less than forthcoming. For example, Te Wananga o Raukawa was established in 1981, began operations in 1983, and gained full Wananga status in 1993 (Te Wananga o Raukawa, n.d.). Te Wananga o Aotearoa was established in 1983 but, like Te Wananga o Raukawa did not gain full Wananga status until ten years later in 1993. Te Whare Wananga o Awanuiarangi began in 1992, but did not gain full status until 1997. The issue for Te Whare Wananga o Awanuiarangi, was that the institution needed to gain registration as a Wananga and subsequently status as a tertiary education provider before it could access, and therefore compete equitably, with other tertiary education institutions (such as universities, polytechnics, colleges of education), for equivalent fulltime funding from the Crown. There was some suggestion through government processes that Te Whare Wananga o Awanuiarangi would be a suitable private training establishment[18] that would be funded on a different basis. With the long term aspirations of Te Whare Wananga o Awanuiarangi being the development of undergraduate, postgraduate, research and international relationships, a private training establishment pathway was not an option. Even so, the deliberations did cause some anxiety for the establishment committee as equivalent fulltime funding was unable to be secured until 1997.

---

[18] Smaller tertiary providers often privately owned and under the present reforms have a cap on their fulltime equivalent finding.

By 1992, Te Whare Wananga o Awanuiarangi was located on the original site of Apanui Primary School which at that time was called Apanui Resource Centre. Ironically, that site was on confiscated Ngati Awa land which was successfully returned to Ngati Awa as part of the Ngati Awa Settlement Act 2006.[19] Ministry of Education funding provided for two surplus classrooms at Whakatane High School to be shifted and relocated to the Apanui site. These buildings became the teaching spaces for the first intake of students that year. Between 1992-1996, Government funding was channelled through Waiariki Polytechnic in Rotorua and Waikato University, until 1997 when the institution was fully registered as a Wananga and began to receive full government funding. In that same year, the Minister of Education appointed a Government Establishment Committee comprised of Norman Kingsbury, Linda Tuhiwai Smith and Wira Gardiner to negotiate the Council constitution with Te Whare Wananga o Awanuiarangi Establishment Committee. The first meeting of Te Whare Wananga o Awanuiarangi Council took place in 1997 and Professor Graham Smith, from the University of Auckland was appointed Chairperson of the Council. Prior to this in 1996, Mr. Himiona Nuku had been appointed as first Chief Executive Officer. He was followed in 1998 by Mr. Te Ururoa Flavell.

Not only did the 1990 Education Amendment Act enable the three Wananga ó Te Whare Wananga o Awanuiarangi, Te Wananga o Aotearoa and Te Wananga o Raukawa to gain registration as Wananga, but it also abolished the policy of granting capital establishment funding, for buildings and land (Waitangi Tribunal, 1999). That amendment literally ‑crippledø the three Wananga collectively by denying them the ability to obtain land, buildings, equipment and plant for the operation of their respective institutions. All other tertiary education institutions who had made successful establishment applications after 1990 had received capital funding. For example, Northland Polytechnic (1996), Wairarapa Community Polytechnic (1994), Whanganui Regional Community Polytechnic (1997), and the New Zealand School of Dance & New Zealand Drama School (1993) received major government capital funding.

---

[19] Ngati Awa Raupatu claim signed in 2006. See also Ngati Awa (2009).

**Te Whare Wananga o Awanuiarangi: Tribunal Settlement Claim**

Collectively, Te Whare Wananga o Awanuiarangi, Te Wananga o Aotearoa and Te Wananga o Raukawa protested the amended policy at Parliament and subsequently lodged what was to eventually be a successful claim with the Waitangi Tribunal.

The 1999 Waitangi Tribunal found in favour of the three Wananga claims against the Crown, and subsequently in breach of the Treaty of Waitangi in honouring the obligations to protect Maori rights, in terms of education. Within Wananga learning, teaching and knowledge are considered taonga (treasures) uniquely linked to matauranga Maori (Maori knowledge) and te reo Maori (Maori language). The inadequate equivalent fulltime student funding for the specific needs of Wananga and capital injections to other tertiary education institutions after 1990 were found to be prejudicial to the case (Waitangi Tribunal, 1999). The Waitangi Tribunal (1999) also found cases where the Crown had paid capital injections to some tertiary education institutions after 1990, excluding and therefore prejudicing the Wananga. The three Wananga claimed to be severely disadvantaged by such (in)action, as the Government =giving with one hand and taking with the otherø

On 2 July 2003, Te Whare Wananga o Awanuiarangi signed the Deed of Settlement with the Crown at Parliament thereby completing the Waitangi claims process initiated by the three Wananga (Te Whare Wananga o Awanuiarangi, n.d.). Professor Graham Smith, Chair of Council at that time, described this process as a contemporary settlement where:

> structural deficiencies in the educational policy processes were failing to
> deliver the necessary infrastructure in place,

thereby putting an end to any idea that this was a =hand-out or a hand upø At that time, the aspirations of Te Whare Wananga o Awanuiarangi were multi-levelled and multifaceted, with a commitment to the development of iwi, regional and local communities, and a desire to build graduate and research capability.

The appointment of Professor Gary Hook as Chief Executive Officer in 2001, heralded some new ideas and direction for the Whare Wananga. This included a focus on science and research and later the establishment of the first Maori research laboratory =Te Puku o Te Whekeø, to be staffed by Maori scientists. During this tenure, employing highly

credentialed staff such as Maori with PhDs, Native Maori speakers and fluent speakers of Maori was seen as a long term capacity building strategy.

**The Founding Visionaries of Te Whare Wananga o Awanuiarangi**

Sir Hirini Mead, Joe Mason and Peter McLay formed the establishment group of the Wananga. All three visionaries have had a lasting influence on the development of Te Whare Wananga o Awanuiarangi. They had trained as teachers and contributed to the institution's diverse backgrounds through their combined knowledge and experiences in Maoridom and education. As fluent speakers of Te Reo Maori and experts in matauranga Maori and tikanga Maori, Hirini Mead and Joe Mason were influential in native and mainstream schooling both as teachers and Principals. Peter McLay, former Principal of Whakatane High School 1970-1989, brought a secondary teaching background to the Wananga with expertise in science (P. McLay, personal communication, 31 October 2007; 30 January 2009). McLay's secondment into the secondary school inspectorate from 1966-1969 prior to taking up his Principalship, provided him with the opportunity to interact with, and gain a wider 'hands on' perspective of the Maori and Ngati Awa communities that his school served. Further to this, Peter McLay and Joe Mason served as Council members of Waiariki Polytechnic from 1985-1994, a relationship that provided governance opportunities and experience at tertiary level, in anticipation of the Whare Wananga development. This also served as a conduit agreement with Waiariki that provided financial and management support for the institution until Wananga status was achieved.

Sir Hirini Mead's pursuit of higher qualifications was influenced by Sir Apirana Ngata and John Waititi who encouraged the giving of service to others and making a contribution (Diamond, 2003). Encouraged by Bruce Biggs to pursue international study, Hirini Mead travelled to the United States to complete a PhD in Anthropology at the University of Southern Illinois (Diamond, 2003). He later received a Canadian Commonwealth Scholarship enabling him to study further at McMaster University in Ontario and at the University of British Columbia (Diamond, 2003). In recognition of his contribution to Maoridom and education Hirini Mead became foundation Professor of Maori Studies at Victoria University Wellington in 1977 (Diamond, 2003). In 2006 Professor Hirini Mead received the Distinguished Companion of New Zealand Order of Merit (DCNZM) Queen's Birthday Honour for his services to education and the Maori

people (P. McLay, personal communication, 30 January 2009). In 2009, he became Sir Hirini Mead.[20]

The three visionaries of Te Whare Wananga o Awanuiarangi, with support from their respective whanau, hapu and iwi, designed two initial qualifications ó the Diploma of Maori Studies launched in 1992 and a Diploma of Teaching in 1993, both were considered ‑flagship programmesø at the time. The on-going contribution of the three visionaries include Hirini Mead and Joe Mason representing Ngati Awa on the Council of Te Whare Wananga o Awanuiarangi and Peter McLay, Executive Secretary of Council, supporting Ngati Awa initiatives, complimentary to the efforts of his contemporaries. All three visionaries have been formally recognized as Distinguished Professor and Adjunct Professors and continue to make their individual and collective contributions to Te Whare Wananga o Awanuiarangi.

The two initial programmes and qualifications offered by Te Whare Wananga o Awanuiarangi in 1992-1993 have been replaced with Bachelor degrees in Matauranga Maori, primary school and early years teaching, along with additional certificates, diplomas, undergraduate and graduate qualifications, including Masters degrees and PhD, in a number of discipline areas. Te Whare Wananga o Awanuiarangi is the only non-university accredited and approved institution in New Zealand, to offer a PhD (with endorsements in education, Maori studies, indigenous studies and environmental studies).[21]

**National Relationships**

*Te Tauihu o Nga Wananga*
Te Tauihu o Nga Wananga was established in 1993 by the three Wananga to represent the strategic and organizational needs of the Wananga sector. The Chairs of each Wananga council and Chief Executive Officers make up the committee. Te Tauihu o nga Wananga is recognized by the Crown as the spokesbody for the Wananga sector. That relationship has become more and more pivotal for the strategic development of the Wananga sector, by utilising collective strength and a shared vision for the sector,

---

[20] The 2009 National Government of New Zealand reinstated the knighthood title that was abolished by the previous Labour Government.
[21] See Te Whare Wananga o Awanuiarangiøs three schools structure at http://www.Wananga.ac.nz (retrieved 28 January 2009).

when working with government agencies, in particular, the Ministry of Education, Tertiary Education Commission, New Zealand Qualifications Authority. Over time, Te Tauihu o Nga Wananga, has played a proactive role in profiling the unique characteristics of wananga, as legislated in the 1989 Education Act. But even more so, requiring quality assurance agencies, like the New Zealand Teachers Council, to ensure the cultural distinctiveness of wananga teacher education programmes are acknowledged as valid, legitimate and recognised equitably through the approvals and accreditation process. Te Tauihu o Nga Wananga provides a collective voice and representation for the wananga sector, in a number of key organisations. For example, representation on Nga Kaituhono, Maori advisory group to NZQA, established in 2008; New Zealand Teachers Council review of approvals reference group, accreditation and approval panel membership and degree monitoring.

*University of Auckland: Memorandum of understanding*

A memorandum of understanding between Te Whare Wananga o Awanuiarangi and the University of Auckland was signed in 2002. The University of Auckland was endowed with confiscated Ngati Awa land, as well as, endowments from Waikato and Taranaki. The memorandum enables Te Whare Wananga o Awanuiarangi to benchmark their undergraduate and postgraduate programmes with those of the University of Auckland, utilizing the national and international standing the university has in academia and research (Te Whare Wananga o Awanuiarangi, 2004). The external examination of theses completed at Te Whare Wananga o Awanuiarangi has been a key aspect of the relationship. This has now become a reciprocal arrangement where suitably qualified Wananga staff examine the University of Auckland theses, as well as those from other universities. The memorandum also enables the Wananga to access resources from the university library. There are also collaborations with other associated organizations.  .

*Nga Pae o Te Maramatanga: The New Zealand Indigenous Centre of Research Excellence*

The pursuit of 500 Maori PhDs in five years was the goal put forward by Professor Graham Smith, Professor Linda Tuhiwai Smith and Professor Michael Walker for the successful bid and subsequent establishment of a Maori Research Centre of Excellence in 2002 ó Nga Pae o Te Maramatanga. At that time, there were seven entities or member institutions ó University of Auckland (host institution); University of Waikato;

Victoria University of Wellington (Parekereke research centre); Te Wananga o Aotearoa; Te Whare Wananga o Awanuiarangi; Auckland War Memorial Museum; Manaaki Whenua (Crown Entity). In June 2007, Nga Pae o te Maramatanga received notification of their successful bid for Government funding as a Maori research Centre of Excellence for another six years 2008-2013. Nga Pae o Te Maramatanga has made a significant contribution to building the capability and capacity of Maori development and advancement, through the provision of strategic initiatives such as research funding, scholarships, writing retreats and conferences (Nga Pae o Te Maramatanga, n.d.). The initial goal of 500 Maori PhDs has been achieved, this doctoral thesis being one of those achievements for Maori.

*Te Ataarangi*

In 2000, Te Whare Wananga o Awanuiarangi and Te Ataarangi Education Trust developed a joint venture that was to enhance Maori language programmes. Te Ataarangi, the teaching methodology and series of Maori language programmes was developed by Katerina Mataira and Ngoi Pewhairangi, based on the silent method pioneered by Carl Guggelio. A number of certificate, diploma and degree programmes based on the Te Ataarangi methodology have been offered during the past nine years at a number of national sites. Similarly, marae based programmes have seen Te Whare Wananga o Awanuiarangi develop strong relationships with respective iwi, hapu and whanau throughout Aotearoa New Zealand. Recent tertiary reforms have also seen collaborative relationships with other tertiary providers and organizations over time. In December 2009, the relationship with Te Ataarangi Education Trust and Te Whare Wananga o Awanuiarangi came to an end.

**International Relationships**

Awanuiarangi recognises the important links with and and expressed by other indigenous peoples around the world. Over time students and staff, have hosted and visited fellow colleagues from Hawaii, Canada, Alaska, Taiwan, United States, and more recently received two Vice-Chancellors from their respective indigenous universities in India. Therefore, acknowledging common experiences for Awanuiarangi and indigenous people throughout the world. As a relatively new tertiary institution, Te Whare Wananga o Awanuiarangi is forging strategic and positive relationships to enhance educational opportunities for Maori. One of the goals of Te Whare Wananga o

Awanuiarangi is to be involved in international and indigenous education. In Ngati Awa tradition, the pa site Kaputerangi located in Whakatane, is the home of Toitehuatahi (Ngati Awa, 2009). It is suggested he spoke with authority and prestige. Te Wheke a Toi is the octopus of Toi, the tentacles of the octopus symbolic of the diverse influence of Toi. Each formalized relationship is a tentacle of the octopus (H. Mead, personal communication, 4 February 2007), some of this entails representation at national and international conferences and the on-going hosting of international visitors. Memoranda of agreement or collaboration have been signed with a number of institutions.[22] For example, a group of doctoral students from Hawaii are a cohort in Te Whare Wananga o Awanuiarangiøs PhD programme. The memorandum with Taitung University, Taiwan provides scholarships for Te Whare Wananga o Awanuiarangi students to study in Taiwan at both undergraduate and postgraduate levels. Other international relationships have been formed through the World Indigenous Nations Higher Education Consortium which began in August, 2002 (WINHEC, 2005) in Kananaskis Calgary, Canada and the World Indigenous Peoples Conference in Education a trilingual event hosted by indigenous peoples in their own country.[23]

**Kaupapa Maori Initial Teacher Education**

The vision for Awanuiarangi is to promote, grow and sustain Maori knowledge, language and culture with all its manifestations, in particular regard to tikanga Maori in practice.  Transformational approaches to educational achievement provide broad, unique, portable and transferable qualifications. That helps in building capacity from grassroots to doctoral level.  Therefore, what does this mean for initial teacher education in a wananga context?

In this next section I want to introduce the Bachelor of Maori Education degree, a Kaupapa Maori initial teacher education programme degree, provided by Te Whare Wananga o Awanuiarangi.  I also want to detail the unique Maori centred context and content design of the degree, to ensure graduates who complete this programme are thoroughly prepared to engage young people in learning and teaching, with the long term aim of developing transformational teachers and educational leaders over the next 10-20 years.

---

[22] University of Auckland 2002; University of Hawaii-Manoa 2003; Institute of Geological Nuclear Science 2003; Taitung University, Taiwan 2004; Windward Community College 2005.
[23] Held in Melbourne 2008; Hamilton 2005; Kananaskis 2002.

Kaupapa Maori philosophy underpins the programmes and operations of Te Whare Wananga o Awanuiarangi, demonstrated in the traditional Maori language, rituals, values, beliefs, principles and processes, practiced as the norm. The articulation of those key cultural principles and concepts embedded in the established initial teacher education programme will be discussed later in the chapter.

The Diploma of Teaching 1993 was initially developed to address the shortage of Maori teachers in the Eastern Bay of Plenty area. In 1998 Te Tohu Paetahi Matauranga Maori ó Bachelor of Maori Education (Teaching) degree was accredited and approved by the New Zealand Qualifications Authority and at that time, the Teachers Registration Board. The programme was a three year degree developed to prepare teachers for New Zealand primary schools, in both mainstream and Maori medium contexts. The programme has since been restructured, reviewed and reapproved on a number of occasions, based on evaluations and feedback from students and staff, schools, Principals and associate teachers, professional organisations and government agencies, detailed in advisory committee minutes, internal and external moderation and monitor reports.[24]

**Bachelor of Maori Education (Teaching): The Programme**

The BMEd (Teaching) degree is the focus of this thesis. The programme is

> underpinned by a Kaupapa Maori philosophy whereby traditional Maori values associated with knowledge are implicitly sanctioned and reinforced communicative fluency in Te Reo Maori, sound knowledge of tikanga Maori and its application and the comprehensive coverage of the curriculum in both Maori and English ensures graduates will be comfortable in mainstream, bilingual, or kura kaupapa Maori situation. (Te Whare Wananga o Awanuiarangi, 1998)

The culturally centred philosophical base of the degree is complemented by on-campus face-to-face teaching and independent learning within a physical environment that espouses ahuatanga Maori (Maori tradition), tikanga Maori (Maori custom), and whanaungatanga (sense of family, relationships). There are other key cultural principles

---

[24] BMEd monitor reports, advisory committee minutes, internal/external moderation reports, approval and accreditation panel feedback and reports (2000-2007).

and practices embedded in the pedagogy and practices of lecturing staff who provide culturally responsive and culturally relevant teaching models for student teachers to reflect on and to later apply to on-going practicum experiences. The culturally defined application of theory to practice is considered unique and a special attribute of the programme. Additionally, the conceptual relationship between theory and practice is evidenced in education papers, where critique, critical analysis and reflection is encouraged, in the overall discussions about Maori education, Maori knowledge systems, Maori philosophy, the history of schooling, child development, the Treaty of Waitangi, professional practice, curriculum and marautanga documents, issues of equity and Te Reo Maori.

**Programme Approval and Accreditation: Quality Assurance**

The New Zealand Qualifications Authority (NZQA) has legislated responsibility for approving qualifications and accrediting institutions for all tertiary education (Kane et al., 2005). The New Zealand Qualifications Authority has also delegated responsibility for programme approval to other Quality Assurance Bodies (Kane et al., 2005) ó the Committee on University Academic Programmes (CUAP) for programmes offered by universities; the Approvals, Accreditation, and Audit (AAA) unit of the New Zealand Qualifications Authority for programmes offered by Wananga, private training establishments and Unitec (Kane et al., 2005); the Institutes of Technology and Polytechnics Quality (ITPQ) for programmes offered by polytechnics other than Unitec (Kane et al., 2005).

Up until 2005 the Colleges of Education Accreditation Committee (CEAC) had responsibility for the approval of diploma programmes offered by Colleges of Education. However, the mergers between several universities and colleges of education saw the function and role of Colleges of Education Accreditation Committee shifted to the university sector and the responsibility of CUAP. Therefore, ITPQ, CUAP and AAA maintain delegated authority from the New Zealand Qualifications Authority for the approval of tertiary qualifications based on the gazetted criteria (Kane et al., 2005).

All initial teacher education programmes that lead to registration are subject to the approval of the New Zealand Teachers Council (NZTC), a Crown agency established under the Education Act 2001, which replaced the Teacher Registration Board on 1 February 2002 (Kane et al., 2005). The New Zealand Teachers Council is required to:

determine standards for teacher registration and the issues of practising certificates; establish and maintain professional standards for qualifications that lead to teacher registration; conduct quality assurance approvals teacher education qualifications based on respective standards outlined with other quality assurance agencies. (Ministry of Education, 2001, cited in Kane et al., 2005, p. 190)

The established Memorandum of Understanding between New Zealand Qualifications Authority and New Zealand Teachers Council enables a collaborative approach to the approval and accreditation of initial teacher education qualifications (Kane et al., 2005). There is a similar protocol between New Zealand Teachers Council and the New Zealand Vice Chancellorsø Committee (NZVCC) in terms of approval panels (Kane et al., 2005).

To ensure both the professional and academic integrity of initial teacher education programmes, are maintained, an external approval and accreditation panel of experts in the relevant disciplines, from a range of initial teacher education providers are brought together (Kane et al., 2005). The approval and accreditation is based on the institutionøs ability to meet the gazetted criteria requirements of the New Zealand Qualifications Authority and the New Zealand Teachers Council standards for initial teacher education qualifications that lead to teacher registration (Kane et al., 2005). Graduating standards linked to the New Zealand Teachers Counciløs Satisfactory Teacher Dimensions must also be embedded in the approval documentation (Kane et al., 2005).

The New Zealand Teachers Council Satisfactory Teacher Dimensions and the Fit to be a Teacher Criteria (New Zealand Teachers Council, 2009) are guidelines for providers who prepare teachers through initial teacher education programmes and members of the teaching profession who monitor and manage on-going teacher performance. Teacher education providers must ensure their programmes continue to prepare teachers to meet the Satisfactory Teacher Dimensions and Fit to be a Teacher criteria. Teachers must demonstrate knowledge of learning and teaching, linking their teacher education programmes to on-going research, study, reflection and practice in school and centre settings. The promotion of student learning through good practice and the maintaining of respectful, trusting and cooperative relationships with students, their whanau and colleagues indicate satisfactory teacher performance. Teachers are also expected to

demonstrate educational leadership based on their level of experience and responsibility, over time, potentially taking on the role of professional leader. The affirmation of the bicultural and multicultural nature of New Zealand is also required.

Initial teacher education qualifications are approved for a five year period unless otherwise stipulated. The approval and accreditation process requires that an internal quality assurance system and procedures is established, as well as, regular external monitoring and moderation of the qualifications (Kane et al., 2005). In the case of Te Whare Wananga o Awanuiarangi, the external monitor is from the Faculty of Education, University of Auckland and moderators from Victoria University of Wellington, Massey University, University of Auckland.

**New Zealand Teachers Council Graduating Standards**

National graduating standards were initiated as a result of the teaching profession seeking more certainty and consistency in the quality of graduating teachers. The graduating teacher standards, effective from January 2008, õdescribe what a graduating teacher will know, understand, and be able to do, and the dispositions graduating teachers will have that are likely to make them effective teachersö, and õthe teaching profession [having] the right and responsibility to determine who will enter and remain in the professionö (New Zealand Teachers Council, 2007a, p. 6). In order to gain continued approval initial teacher education providers are now required to ensure their new programmes align with the graduating teacher standards (New Zealand Teachers Council, 2007a). In 2011, the registered teacher criteria replaced the satisfactory teacher dimensions, which are standard requirements for satisfactory teaching for registration purposes. Also, from 2011, all provisionally registered teachers employed in their first teaching position are required to be meaningfully assessed against the registered teacher criteria.

Awanuiarangi has strategically effected a change of thinking, attitude and mindset in key government agencies such as NZQA and NZTC, using a number of multiple interventions. The wananga sector was represented on the NZTC reference group, responsible for the review of the approval and accreditation of teacher education. Awanuiarangi have teacher educators who are members of the NZTC monitor and panel member pools and NZQA panel chair pool, therefore providing leadership, in particular around the validation of ahuatanga Maori and tikanga Maori, within teacher education.

Further to this, from 2009-2010, Awanuiarangi teacher educators trialled one of four pilot programmes aimed at developing induction and mentoring for the New Zealand education sector. Subsequent to this, Awanuiarangi developed a model of induction and mentoring Te Hapai O which

- Validates ahuatanga Maori
- Encapsulates the 12 registered teacher criteria within a Maori mediun framework
- Is underpinned by the Councils draft guidelines for induction and mentoring programmes and for mentor teacher development in Aotearoa New Zealand (NZ Teachers Council, 2012: 2).

In addition, research informed teaching is a requirement of initial teacher education programmes in New Zealand. Awanuiarangi students are kept informed of the research activities that inform teaching in schools and early childhood centres. Te Hapai O is one example. He Kakano, the secondary school leadership programme and adult literacy and numeracy initiatives are also included in the curriculum of the Awanuiarangi teacher education programme.

**Summary**

This chapter backgrounds the development of Te Whare Wananga o Awanuiarangi, as an iwi based initiative, to enable Maori communities to engage and re-engage in education, as part of the wider transformational process underpinning culturally based teaching and learning. Three pou were introduced as key elements of the thesis ó Te Whare Wananga o Awanuiarangi (the provider institution); the Kaupapa Maori initial teacher education degree (the programme); and Hine, the graduate teacher (the person). An historical account of the contemporary development of three Wananga within Aotearoa was outlined and emphasised the connectedness between each of those institutions and the collective nature of Wananga generally. The thesis then went on to identify strategic relationships that Te Whare Wananga o Awanuiarangi has with other organizations, agencies and people both nationally and internationally, particularly those concerned with quality assurance, accreditation and approval of initial teacher education, with consideration of the on-going development and benefits, challenges and

implications of iwi based initiatives within Maori centred contexts and institutions for learning.

# CHAPTER THREE:
# PREPARING A TEACHER

# CHAPTER THREE:
# PREPARING A TEACHER

*Whaia e koe te iti kahurangi*

*ki te tuohu koe me he maunga teitei*

*Pursue that which you cherish most dearly*

*Should you have to give in,*

*Let it be only because of some insurmountable object[25]*

## Introduction

Reviews and reports published in Aotearoa New Zealand over the last decade have suggested the quality of initial teacher education programmes and graduates could not be assured (Rivers, 2006). The Education Forum (Partington, 1997) and the Education Review Office (1999) report recommended the deregulation of initial teacher education provision based on market forces, as a way of improving the quality of graduates. The Education and Science Committee (2004) recommended further regulatory mechanisms associated with selection, bridging programmes, recognition of prior learning, exit standards, increased remuneration of associate teachers, assurances primary school teachers are able to teach across the core curriculum, and a consistency of mechanisms to be used across all quality assurance agencies (Education and Science Committee, 2004).

Consistently low levels of Maori student achievement and engagement in schooling were the catalyst for the 2001 Te Puni Kokiri report ó ‑The quality of teacher training for teaching Maori studentsø The report raised concerns about the ability of teachers to work effectively with Maori students urging providers to equip their graduates with effective teaching skills (Te Puni Kokiri, 2001). The Ministry of Education and the New Zealand Teachers Council commissioned four research projects between 2004 and 2005 that focused on teaching quality. The ensuing reports were to inform future policy and

---

[25] Cited by Timoti Karetu in King (1992).

practice (Rivers, 2006). The growing consensus and acceptance among educationalists nationally and internationally that quality teaching and quality teachers are pivotal in making a difference to students' learning and achievements (Cochran-Smith & Zeichner, 2005), suggests some uncertainty remains as to õhow and why they matter or how they should be recruited, prepared, and retained in teachingö (Cochran-Smith & Zeichner, 2005, p. 1). It is therefore imperative that the quality of teaching already identified as a key factor in young people's learning, and the preparation of high quality teachers through initial teacher education programmes in Aotearoa New Zealand are part of future policy development (Rivers, 2006).

In Aotearoa New Zealand, clearly there is frustration around the variability of teacher education graduates, which requires further discussion and research (Kane & Mallon, 2006). A number of commissioned research projects sponsored by the Ministry of Education and the New Zealand Teachers Council provide some indication of how to enhance the quality and consistency of initial teacher education, so as to ensure a confidence in beginning teachers, both within the teaching profession and in society generally, with the potential to lead to an improved well structured induction and provisional registration process (Cameron & Baker, 2004; Cameron, Baker, & Lovett, 2006; Cameron, Dingle, & Brooking, 2007; Kane et al., 2005; Kane & Mallon, 2006). The complex, diverse and multi-layered nature of initial teacher education in Aotearoa New Zealand, reflects and is indicative of the experiences of those working in quality initial teacher education internationally (Kane et al., 2005). The quality of teaching is a key factor in children and young people's learning, requiring those who are delivering initial teacher education programmes to be the best (Cochran-Smith & Zeichner, 2005; Darling-Hammond & Bransford, 2005; Kane et al., 2005; Kane & Mallon, 2006; Rivers, 2006).

The Maori population is expected to increase from 15% in 1996 to 21% in 2051 (Statistics New Zealand, 2011). The number of Maori children will increase from 54,000 (27%) in 1996 and make up one third of all New Zealand children by 2051. Therefore the number of school and early childhood populations in New Zealand, will require those responsible for the preparation of teachers, to have considered the implications of this on the curriculum, shape and design of future initial teacher education programmes (Statistics New Zealand, 2011). Such demographic

considerations in particular of Maori learners must therefore be reflected in the future development, structure and organization of future initial teacher education.

This chapter will examine the forces that have had an impact on and influenced educational outcomes for Maori. I review literature in the areas of education, Maori education, learning and teaching, pedagogy and practice and teacher education. The first section relates to literature around the history of Maori education, the impact of Mission and Native schools, assimilationist and integration policies on Maori society, revealing the negative social impact of the process of colonisation on the Maori people, their language and culture. The second section is about Maori education initiatives ó Kohanga Reo, Kura Kaupapa Maori, Wharekura and Whare Wananga as alternative sites of education to mainstream schooling and in particular the politicising of Maori minds as part of ÷the revolutionø The third section details a Maori worldview of learning and teaching, and describes Maori preferred learning and teaching approaches. The fourth and final section reviews national and international literature on teacher education, Kaupapa Maori initial teacher education and the programme offered by Te Whare Wananga o Awanuiarangi.

**Maori Education**

An historical and contemporary investigation of education, schooling and the preparation of teachers in Aotearoa New Zealand reveals how and why education continues to reflect the dominant discourse that reinforces economic, social and political subordination of Maori people. Maori are frequently positioned as ÷otherø by the majority within a system that has marginalised Maori cultural ways of knowing. Further evidence reveals a number of crises have occurred over time that draw attention to the struggle experienced by Maori in education and schooling, particularly in terms of the curriculum, pedagogy, teacher education and assessment (G. Smith, 1997). Research evidence that indicates unequitable teaching practices of Maori learners over many years remains an issue (Alton-Lee, 2003). These practices include minimal teacher interaction, less positive feedback, capability underassessment and Maori names mispronounced (Ministry of Education, 2005). The plethora of government reports, commissions of enquiry and research reports on Maori education constantly show marked differences of a negative kind in educational achievement between Maori and non-Maori students (A. Durie, 2002).

History is about power, those who have it and those who do not (L. Smith, 1999). It is about how those who are powerful have come to that position and maintain their dominance over others (L. Smith, 1999). Maori have been dominated, excluded, marginalized and Othered because of the relationship with(out) power (L. Smith, 1999). Under colonialism Maori histories were reconstructed by Western commentators and reframed as ‑traditionsø thereby marginalizing Maori as outsiders in their own land (L. Smith, 1999). Knowing oneøs past has been a significant part of the decolonization process for Maori, having to revisit sites of struggle, at times in contradictory ways, using multiple discourses viewed through Western eyes (L. Smith, 1999). Reclaiming histories by telling stories about past injustices is a powerful strategy employed by Maori in the struggle for justice (L. Smith, 1999).

The 1877 Education Act established the state education system including the responsibility for the education of Maori. Previous assimilation and integration policies such as the Native Trust Ordinance 1844 (Simon & Smith, 2001) and the 1847 Education Ordinance, which determined an English language only school environment (Simon & Smith, 2001), were socially driven by an ideological framework that perceived Maori as subordinate, to be othered by the dominant culture. Missionary schooling established in 1816 focussed on Christian doctrine as Pakeha knowledge and learning as a means to Christianise Maori.  Such doctrine was purported to liberate Maori, but in fact reinforced deficit and deficiency theories which blamed Maori for their own predicament (Simon, 1990). Government policy required Maori to assimilate with Pakeha controlled and defined society and to reject their own cultural, social and political frameworks (Waitere-Ang & Johnston, 1999). The exclusionary nature of the state education system created a different curriculum for Maori and Pakeha (Simon, 1990). The final outcome for Maori was a belief that their own cultural values and practices were inferior, contributing to the breakdown of the social and cultural fabric of Maori society (Jones, Marshall, Morris Matthews, Smith, & Smith, 1995; Marshall, Coxon, Jenkins, & Jones, 2000; Waitere-Ang & Johnston, 1999).

It is argued that Maori have been subjected to culturally insensitive behaviour that has undermined for example the traditional oral language into a written form (Johnston, 2002; L. Mead, 1996; G. Smith, 1997), õthat name us, claim us and gain ownership over our knowledge, our images and our representationsö (Johnston, 2002, p. 1). The translation of the English Bible into Maori ó the first ever written text in Maori ó

perpetuated the dominant culture worldview through the redefining of Maori cultural beliefs and practices in terms of dominant perspectives. The cultural domain of Papatuanuku (Mother Earth) and Ranginui (Sky Father) were marginalised to mythical characters, with Io Matua (the one Maori God) replaced with Christian teachings about God (L. Smith, 1992). Maori have been analysed, described and represented within a Pakeha dominated framework and as a consequence Maori knowledge has been disregarded and treated as invalid.

The colonising attitudes and practices of Pakeha have successfully perpetuated and reinforced their mainstream ideals (M. Durie, 1997a) with little regard for the metaphysical and epistemological foundations that make the Maori worldview unique in comparison to western philosophies (M. Durie, 1997a; Nepe, 1991). The cultural differences between Maori and Pakeha are seldom acknowledged as unique, or requiring a different approach. The Pakeha worldview remains dominant and Maori are positioned in opposition to Pakeha (Johnston, 1998, 2002), õthe advancement of =samenessø in which =sameø constantly changedö (Johnston & Pihama, 1995, p. 3).

The economic interests of Pakeha has dictated what was perceived as =appropriate education for Maoriø The education system has controlled and selected the type of knowledge that was accessible to Maori children limiting their life chances, by excluding them from some knowledge and replacing Maori knowledge with Pakeha knowledge (Waitere-Ang & Johnston, 1999). Prevalent ideas about racial superiority and civilisation during the nineteenth century were used to rationalise such interests (Simon, 1990). British intervention was perceived as a humanitarian approach of a paternalistic and protective nature (Simon, 1990) synonymous with the missionary practices of Christianity used to civilise Maori (Binney, 1969; K. Jenkins, 1993; Simon, 1990; Walker, 1990). Where õdifferences are defined in relation to a norm í the dominant group is portrayed as unproblematicö (Saraga, 1998, cited in Johnston, 1998). This confirms previous commentary about how the exclusion or denial of some knowledge constructs Maori as the Other (Young, 1992).

Up until 1900, the curriculum for Maori was deliberately geared for manual and practical skills, and for Maori girls to become farmerøs wives and for boys to be farmers (Simon & Smith, 2001; L. Smith, 1992). These educational ideas were embedded in the Public Schools curriculum in 1904 and later reflected in the Native Schoolsø curriculum

in 1907 (Simon & Smith, 2001). At that time, separate schools for Maori students and the banned use of the Maori language in schools, led to a rapid decline in the use of the Maori language (Johnston, 1998). These controlled knowledge mechanisms were a reflection of the assimilationist policies of the time, Maori rejecting their own culture and language to gain Pakeha knowledge. The 1960 Hunn Report identified Maori academic underachievement as a result of the restrictive schooling practices and policies, heightened by overseas research which blamed the children for their predicament (Johnston, 1998). The epistemologies of the dominant group reflected in their controlling position, were reinforced by the exclusion of ʻotherʼ epistemologies and ways of knowing (Scheurich & Young, 1997, cited in Bishop & Glynn, 1999). Those interests and a belief in the superiority of Western ideologies within the education system, coupled with the unwillingness of those in positions of influence to recognise the specific needs of Maori has perpetuated the subordinate position of Maori in society. Assimilationist policy required Maori to leave their cultural values, beliefs and language at the school gate. Such ideology, Banks (2002) suggests, is an example of legitimate power being exercised through the construction of knowledge, articulated in concepts and propositions to privilege dominant culture position and to justify the low status of marginalized group knowledge. Further to this

> how society selects, classifies, transmits and evaluates its ʻbody of knowledgeʼ reflects its principles of social control and social interrelationships, its distribution of power, and its means of ensuring that this knowledge is reproductive and passed on to successive generations. (Bernstein, 1977, p. 135)

The denial of Maori knowledge as valid in comparison to Western ways of knowing (L. Smith, 1999) has seen Maori reject traditional dominant culture schooling and education as represented through mainstream institutions, where Western ways of knowing are perpetuated. The pro-active stance shown during the resistance times of the 1970s and 1980s, articulated by Maori educators, researchers and activists today was a retrieval of space (L. Smith, 1999). The challenge for Maori is to define space in a manner they see as appropriate and equitable, by denying the reproduction of a system that does not serve the needs of Maori. These initiatives have been politically motivated by the failure of Pakeha dominated social and economic policy to address the educational needs of

Maori. The coloniser, whose self-interest and privileging of western ways of knowing (L. Mead, 1996) has had a profound effect on Maori.

The negative impact of successive State education initiatives on Maori as the indigenous people of Aotearoa New Zealand, coupled with the alarming news identified by Benton (1970, 1971) and New Zealand Council for Research (NZCER) that the Maori language was ÷dyingø (G. Smith, 1997), became the catalyst for Maori to begin their own revolution. Maori took and have undertaken a somewhat revolutionary and proactive stance to such inactivities by successive governments. The pivotal factor in this revolutionary process was the unification of Maori for the defence of their language and culture (G. Smith, 1997). This included changing the mindsets of Maori, by mobilizing themselves collectively, positively and proactively resisting the State/Crown/Government system and choosing to operate outside the dominant culture, controlled environment that had essentially ÷shut the gateø on them (G. Smith, 1997), This enabled Maori the autonomy to make decisions about alternative schooling and education that they had been desirous of, for their whanau, hapu, iwi. Whereby, Maori knowledge and Maori ways of knowing became embedded within culturally defined spaces and places and where culturally responsive learning and teaching approaches were given space, to enable the Maori philosophies, values and beliefs in all its manifestations to be articulated. The development of educational initiatives for preschool ó Kohanga Reo, primary school ó Kura Kaupapa Maori and later secondary school ó Wharekura and more recently, higher education tertiary institutions ó Whare Wananga, became those unique cultural spaces and places.

The development and establishment of Maori sites of education gained impetus initially through a politicized notion developed by parents of children attending Kohanga Reo in central Auckland, resolving to õput the label Kura Kaupapa Maori on everyoneøs lips in two yearsö (G. Smith, 1997, p. 460). Earlier observations by Linda Smith identified the lack of commitment from Government to the Maori language and the lack of recognition of Maori initiatives and its importance to Maori people. Graham Smith also argued that Taha Maori initiatives subverted Maori aspirations and goals by maintaining the status quo in terms of power relations between Maori and Pakeha. Pakeha were in a privileged situation, the dominant culture maintained their unchanged position (G. Smith, 1986).

Kaupapa Maori philosophy and practice became the central organizing feature of Kaupapa Maori schooling, as an alternative to mainstream education, and the beginning of Kura Kaupapa Maori (G. Smith, 1997). The desire was to gain the degree of autonomy Maori had not had in schooling and education (L. Smith, 1992). By engaging in activities of self-determination, resistance, taking responsibility for their childrensø learning, parents became aware of the structural impediments of the education system on the cultural and educational aspirations they had for their children (Nepe, 1991; G. Smith, 1997).

The alternative Maori schooling and education initiatives became transformative in nature, interventions with change factors (G. Smith, 1997). They are also transforming through the establishment of Te Whare Wananga o Awanuiarangi in 1992 by Ngati Awa and this in turn became a pathway that would lead to the transformation of Maori, particularly those living in the Eastern Bay of Plenty region.

I want to now focus on the way in which Kaupapa Maori philosophy, theory and practice provide a conceptual framework for the Awanuiarangi initial teacher education programme, by identifying Maori perspectives of learning and teaching based on both traditional and contemporary ideologies and their relevance to Kaupapa Maori based inital teacher education.

**Learning and Teaching: A Maori Worldview**

Traditionally, learning and teaching took place within the whanau, Maori cultural practices were initially maintained within the whanau, then extended into the wider whanau unit, hapu and iwi. The Maori socialisation process within the whanau structure was a normal part of that familyøs function and role in Maori society ó õthe whanau may be thought of as the centre shoot of Maori societyö (Love, 2004, p. 43). Philosophically, Awanuiarangi as a whare wananga, is a large whanau of those pursuing higher knowledge, higher education, higher qualifications. Collectively, we identify and are members of respective whanau, hapu, iwi and we bring those unique tribal links and affiliations to Awanuiarangi. They are part of teaching and learning, they are part of our curriculum.

According to H. Mead (2003), whanau men and women deemed suitable for higher learning were chosen by their hapu. Potential young candidates for higher learning were

observed by their whanau, wanting to find out the interests of their offspring, so they might encourage further preparatory learning particularly in fishing, agriculture, raranga (weaving), whakairo (woodcarving), waka (canoe) building (H. Mead, 2003).

From a Ngati Awa perspective, H. Mead (2003) also suggests students were formally inducted into the Whare Wananga (house of higher learning) and assigned to a divine figure based on specialist subject areas with required rules to be observed. Students were separated, knowledge around Tumatauenga the God of War for example, the domain of males, the knowledge around Hine-te-iwaiwa Goddess of the moon dedicated to females. The unique nature of knowledge acquisition had a religious focus formalised through rituals (H. Mead, 2003). There are tribal variations to these rituals and formalities, as Pou Temara (2007) explains with reference to the use of taiaha by Ruka Broughton, and the taiaha toki poutangata (greenstone adze) by Te Pairi Tuterangi.

H. Mead (2003) further explains the characteristics of traditional Whare Wananga of which seven sessions took place, to provide a perspective of how and why knowledge transmission was restricted to iwi and waka (larger tribal groupings) members, iwi teachings and practices conducted based on iwi specific tikanga. An attestation process was conducted by iwi to ensure those selected to attend Whare Wananga were suitably alert, committed to the learning process, intelligent, male and young (H. Mead, 2003). Whare Wananga are tapu houses, therefore the knowledge imparted and all those who participate in the learning and teaching conducted are also considered tapu (H. Mead, 2003). This site of learning was separate from the main village, it was regarded as a marae in its entirety (H. Mead, 2003). In consideration of this, cooking was conducted outside of the Whare Wananga site and in some cases women were not permitted on the site[26] (H. Mead, 2003).

Physically the building was constructed like a Whare whakairo (carved house), the mauri (life force, essence) of the building buried in the hole where the rear centre-pole of the Whare would be placed (H. Mead, 2003; Pere, 1982). A set of whatu (pebbles) were placed by the tohunga (high priest) at the ahurewa (altar) located at the end of the house. Two sets of four other stones were placed on either side of the ahurewa to be used as seats by students. They were fixed into the ground and unable to be moved.

---

[26] Women as the bearers of children in the womb called ╞he Whare tangata,ø are considered very tapu (sacred), therefore any traditional ritual such as carving requires women do not go into such places during the building and construction process.

Nga-whatu-mataki (eight stones) were used when the teaching was due to close in September (H. Mead, 2003). It should be noted here, there are tribal variations and differences in terms of the structures of a Whare Wananga. For example, all traditional Whare Wananga in Ngati Kahungunu and some parts of Ngati Porou were not held in structures or buildings.

The tohunga taught from three main physical spaces designated by stones, Te Rongo-taketake o Rongo-marae-roa (the enduring peace of Rongo, God of peace) at the front of the house (H. Mead, 2003; Pere, 1997). The teaching tohunga taught from the Kauhanga or Kauwhanga (centre line) in the house, whilst the other two tohunga prompted and monitored learners. Daylight began the day's learning which ended at midday, the closing ceremony karakia (prayers, incantations) recited by tohunga and the laying of hands on student heads, symbolizing the reclamation of knowledge transmitted to them (H. Mead, 2003; Pere, 1997). The wharekura (learning area) is described as where "the learned impart knowledge" (Pere, 1997, p. 20). The valuable taonga of knowledge and information disseminated by skilled specialist tohunga who aspired for excellence in their work and that of their students (Pere, 1997).

Specific learning clothes were worn in the Whare Wananga. Students' home clothes were left outside the learning environment during this time. At the conclusion of sessions students removed the clothes of learning and then immersed themselves in the river water, reducing the level of tapu (sacredness) (H. Mead, 2003). Each student was also required to bite the latrine bar at the paepae tapu (sacred place) to remove the tapu of learning from them. At times, locks of hair, sweat, spit and other samples of the student were taken, placed in water, to remove the tapu, before changing clothes in preparation for final speeches (H. Mead, 2003). During concluding speeches at the final meeting students were praised and acknowledged for their work and efforts, and cautioned about the protection of the knowledge gained. Students were then able to return to their iwi. Whare Wananga clothing was returned to the ahurewa (altar). To acknowledge the significance of this tikanga, in terms of traditional whare wananga, as outlined by H. Mead (2003), a sacred stone was obtained from Putauaki mountain.[27] The stone is used at the annual Awanuiarangi graduation ceremony, to sympolise the biting of the stone, and to acknowledge the paepae tapu (sacred place) nature of

---

[27] Sacred mountain of the Ngati Awa people.

learning. An example of how traditional knowledges can be adapted by modern society and adopted to enhance learning and teaching.

Specialist knowledge and preparatory training was afforded to those born of a rangatira (chief) line, such status beginning at birth (Love, 2004). Whilst rangatira status was hereditary, the personal leadership qualities of the individual, the support of the hapu and iwi (Te Whaiti, 1995, cited in Love, 2004) and the power and ability to serve the people with authority, were prestigious servant-like activities required of rangatira, rather than the accumulation of material wealth (Pere, 1982). The uniqueness of the individual through Mana Atua recognises the term rangatiratanga (chiefliness) (Pere, 1982). Similarly, those with rangatira chiefly status were seen as having control over their people, perceived by Pakeha as Maori leadership, endorsing the civilisation agenda of Pakeha (L. Mead, 1996).

The transmission of knowledge in traditional times was taken seriously, the nature of learning that formed part of that process highly regarded (H. Mead, 2003). The mana (prestige) and the importance of the knowledge process was embellished with rituals that provided sacred protection, overseen by the respective Gods (H. Mead, 2003).

**Maori Pedagogy**

In order for learning to be enabled knowledge about how people learn, an awareness of the diversity of learning styles and the preparatory work involved is required (Darling-Hammond, French, & Garcia-Lopez, 2002). The next section provides an overview of Maori preferred learning and teaching methodologies, a combination of traditional Maori concepts and modern educational ideas to suit the needs and situations of contemporary society. I maintain that Maori pedagogies and practices take into account the context and content of the learning environment and by doing so, provide opportunties to enhance, advance and maximize the learning potential not only for Maori but all learners.

Hemara (2000, p. 50) in his review of literature related to Maori teaching and learning, found Maori used various media and mixed curricula to õtransmit knowledge and socio-cultural perspectives within, between and among generations as well as, across locationsö.

For Maori, traditionally, the learning process begins in the womb, with the health and well-being of the unborn child the ultimate responsibility of the mother, supported by the father and extended family (Pere, 1994). Spirituality is considered inherent in the life cycle and in the development of a new life. It is believed the wairua (spirituality) of the child occurs when the eyes are formed (Best, 1929; H. Mead, 2003; Pere, 1994) followed by the development of thinking ó õKa riro mai a Rua-i-te Pukenga (then is obtained the thinking)ö (H. Mead, 2003, p. 292), the wairua of the child, a human life is in progress. From this time onwards whanau members would recite karakia, waiata (song), whakapapa (genealogy) to the unborn child, the passing of knowledge to another generation a significant aspect of the learning process.

The traditional learning process included Maori string games, stick games, hand games, and poi which were designed to develop dexterity, nimbleness, expertise and finesse. They, along with waiata, whakapapa, karakia, purakau (stories), provided the medium from whence tamariki and mokopuna were able to gather information and have explained in various forms, their position in Maori society (Pihama, 1993). The historical significance of certain events, places and people, aspects of tribal lore and relevant expectations of the young considered necessary, helped to shape the educative process for young Maori (Pihama, 1993). This philosophy is based on the education of the whole child in preparation for all aspects of life with the potential to actively participate in Maori society (Pihama, 1993), õchildren are active agents in the learning process (as opposed to passive receptacles)ö (Freire, 1972, cited in White, 2003, p. 27). The Maori term ako meaning to learn, to teach, is traditionally perceived as one idea in the same (Metge, 1984; G. Smith, 1997). The uniqueness of the child is validated and acknowledged within a seamless, integrated and developmental learning and teaching environment as opposed to ±bits and piecesø(Pere, 1986, cited in Pihama, 1993, p. 68).

Using Te Amokura Kohanga Reo as a case study for her doctoral research, White (2003) found the revernacularisation[28] of Te Reo Maori required the active involvement of whanau and extended whanau (parents, grandparents, aunts, uncles, caregivers) in the development and implementation of the curriculum, within their charter and the National Guidelines of the Kohanga Reo National Trust (White, 2003). Raiha Sergeant

---

[28] õrevernaculisation is the enabling of another generation to speak, read and write te reo Maori, so that it is a living language of the Maori community, with the community inhabitants speaking the language in everyday communicative activities, including the very youngest member of the communityö (White, 2003, p. 41).

named the Hamilton Kohanga Reo, the significance of the amokura bird well known for its long red feathers and considered to be a taonga in Maori terms. The significance of the naming is the symbolism of new life (similarly as in the womb) and the transmission of Maori language and culture from one generation to another through tamariki/mokopuna (White, 2003).

The on-going professional development of Te Amokura whanau members to lift their own proficiency in Te Reo Maori was pivotal in ensuring tamariki/mokopuna were equipped with purposeful learning paths, where language was meaningful, able to be built on and sustained over time (White, 2003). A situation Rogoff (1995) suggests is a series of processes and systems, guided participation involving hands-on activities and observations directed by social, cultural values and the interactive dynamics of social participants, such as other children and adults. The way in which an adult might assist a child to make sense of the world (the how), the building of relationships, and the provision of scaffolds for learning is critical for the learning process (Rogoff, Turkanis, & Bartlett, 2001). It is imperative therefore that the nurturing and rearing of the child is related not only to the child but also to their whakapapa and ancestral lineage (Pihama, 1993).

Children are constructing and negotiating meaning in their relationships with others, these intersubjective relationships according to White (2003) ensure a reciprocal, shared and/or mutual understanding in the learning-teaching process. A strong requirement for Te Amokura whanau was to make a commitment to intergenerational Maori language revernacularisation and to maintain the kaupapa (guiding principles and philosophy) of the Kohanga Reo (White, 2003). It was felt those tamariki who were not well supported from home and in some cases who had entered Kohanga Reo at a later age, would be unable to maintain the required level of language development over time, their whanau were advised to seek other forms of pre-school-childcare education (White, 2003).

Royal Tangaere (1997) sought to integrate the concept of te ira tangata (principle of people) in Maori human development with Vygotsky's zone of proximal development and the ecological systems posited by Bronfenbrenner (1979). The integration of western and Maori methodologies was culturally conducive and enabled the researcher to understand the learning and development of children within a Kohanga Reo environment. She also identified that immersion in te reo Maori was essential and

significant in the learning and teaching process (Royal Tangaere, 1997) ó õone of the closest situations we have to the traditional Maori ecological baseö (Pere, 1986, cited in Pihama, 1993, p. 68).

Research findings by Bishop et al. (2003) found deficit theorizing by teachers a key impediment to Maori studentsø educational achievement. The suggested solution was based on improving student-teacher relationships and interaction patterns through the provision and facilitation of fully supported professional development of teachers (Bishop et al., 2003). As well as this, MacFarlane and Bateman (2004) identified classroom ecology to better intercultural communication. They argue that disproportionate numbers of Maori students are excluded from opportunities to succeed in schools, directed instead to ‑otherø alternative options. With the aim of improving school experiences and achievement for Maori students, the researchers investigated key pedagogical skills and the integrity of a classroom teacherøs practice. The implication is, that culturally sensitive teachers are those who understand and are able to respond to diverse classroom populations (MacFarlane, 2003; MacFarlane & Bateman, 2004).

The New Zealand government is committed to a learner-centred system that makes a difference to Maori learners, where there are high student expectations and positive relationships between learner and teacher, that are well supported and resourced and can lead to high quality teaching (Ministry of Education, 2005). High quality teaching is based on the ability of the teacher to respond effectively to the diverse learning needs of students in a variety of educational contexts (Alton-Lee, 2003; Ministry of Education, 2005).

In order to understand language learning and teaching in Kohanga Reo, Hohepa (1990) examined the interrelationship between Te Reo Maori and Tikanga Maori. The transmission of culture facilitated by language from generation to generation within a Kohanga Reo context, is identified as an enculturation process, a base of knowledge around the use of Te Reo Maori, language acquisition and maintenance of the language (Hohepa, 1990).

**Quality Teaching and Quality Teachers**

National and international evidence highlight the significance of quality teaching (Alton-Lee, 2003; Bishop & Glynn, 1999; Cameron & Baker, 2004; Cochran-Smith & Zeichner, 2005; Darling-Hammond & Bransford, 2005; Hargreaves, 2002; Hattie, 2003; Kane et al., 2005; Ladson-Billings, 2006; Nuthall, 2002) the impact of teachers on the quality of learning and teaching (Bishop et al., 2003; Cochran-Smith & Zeichner, 2005; Darling-Hammond, 2000; Darling-Hammond & Bransford 2005; Gay, 2000; Ladson-Billings, 2006) supporting the notion that quality teaching and quality teachers have a pivotal role in making a difference to studentsø learning and achievements (Cochran-Smith, 2003). Whilst there is consensus around quality teaching making a difference to studentsø life chances, just what that quality is and how it is implemented successfully, is highly debated (Cochran-Smith, 2003; Cochran-Smith, 2005; Darling-Hammond & Bransford, 2005). A number of United States studies based on investing in teachers as a positive pathway to greater student success, found the input of teachers far outweighed the impact of student background, family factors, income, socio-economic status, on student achievement (Darling-Hammond & Bransford, 2005). The studies also found academic qualifications, experience and education of the teacher had more of an effect on student achievement than race and poverty (Darling-Hammond & Bransford, 2005).

Whilst acknowledging the even greater emotional and intellectual demands placed on teachers as a consequence of increased societal expectations and the changing needs of learners (Day, 1999). Jackson, Boostrum, Hansen (1993, p. 277) contend that

> teachers must be seen as occupying key roles in classrooms ó not simply as technicians who know how to run good discussions or teach encoding skills to beginning readers but as persons whose view of life, which includes all that goes on in classrooms, promises to be as influential in the long run as any of their technical skills. It is this extended view of a teacherøs responsibility that makes it appropriate to speak of teaching as a moral enterprise.

Expanding on this idea, Cullen (2001, cited in Podmore, 2006) suggests the traditional role of the teacher as the transmitter of knowledge and the studentøs role of a passive receiver has had a paradigm shift. The relationship between learner and teacher and how it is viewed is pivotal to the success of educational outcomes. A Maori viewpoint of this

ó tuakana-teina (older learners learning from younger ones or vice versa) and the shared basis of learning in peer groups ó whanau groupings, will be discussed later in this chapter.

Theories of learning espoused by behaviourists view the learner responding to environmental influences; cognitive perspectives of learning focus on the thinking processes of the learner as an active participant, whereby the teacher creates the appropriate environment and then takes a more passive role, by guiding the thinking processes; the co-construction learning model sees both the learner and teacher as active participants in the learning process (Cullen, 2001, cited in Podmore, 2006). Other learning models by Vygotsky and Bronfenbrenner (1979) have also been adapted to create learning opportunities in Kohanga Reo and other Maori contexts (Royal Tangaere, 1997).

Research undertaken by Alton-Lee (2003) around quality teaching for diverse students, reveals a 59% or more variance in student performance based on differences between teachers and classes and variables around school level at almost 21%. Therefore quality teaching should be linked to studentsø achievement including social outcomes, as well as, the development of knowledge about pedagogical approaches conducive to the learning needs of diverse students as a critical part of that process (Alton-Lee, 2003). Effective scaffolding involves teachers challenging students beyond their level of independence, by providing structured assistance through effective feedback, care and respect as key elements for successful outcomes (Alton-Lee, 2003; Podmore, 2006). Teachers should participate in childrenøs learning sensitively, leading to co-construction of learning experiences (Jordan, 2004, cited in Podmore, 2006).

Whilst Hattieøs (2003) meta-analysis of the expert teacher briefly touched on the contextual nature of teacherøs work, there was a marked absence of any reference to culture in any of the attributes identified. Hattie (2003) argues that expert teachers are aware of the context in which they work and have the ability to integrate and connect the subject elements across other curriculum areas.

The Te Kotahitanga project[29] revealed that positive teacher–student relationships have a marked effect on student achievement in New Zealand secondary schools (Bishop et al., 2003). The project focussed on the professional development of teachers, where student voice and on-going input into learning programmes by students is pivotal for successful student achievement (Bishop et al., 2003; Bishop & Berryman, 2006). Teacher knowledge and teacher practice also have a marked effect on student achievement (Bishop et al., 2003; Cochran-Smith & Zeichner, 2005; Darling-Hammond, 2000; Tuuta, Bradnam, Hynds, Higgins, & Broughton, 2004).

Some of the core success principles and practices identified by the Te Kotahitanga project were also identified by Sylvia Ashton-Warner (1986) in her work with children of the Whanganui River. She developed a creative teaching method that was based on the child as the resource, their thoughts nurtured and listened to. The role of the teacher became one of facilitation, by creating learning opportunities for further creativity. To gain the children's attention Ashton-Warner played the first eight notes of Beethoven's Fifth Symphony on a keyboard, the softness and brevity of sound representative of gentle, memorable attentiveness. Philosophically, Ashton-Warner (1986) believed the way in which something is said, is crucial to the learning process, hearing and feeling the message is important. She saw the child as being central to the learning process, organic in its nature, where first words, first readings, first drawings are part of the passionate affection for teaching. Geraldine McDonald (2006) also suggests careful consideration of the individual and the needs of diverse learners, in particular the impact of real-life writing and the relevance of the child's culture and home background on literacy in young people.

According to Gibbs (2006) how teachers perceive themselves (as teachers) influences how teachers teach. Teaching is more than skills and knowledge, the person, personality, ideals, beliefs, values, interests, character, and motivations key factors in the development of the teacher, knowing and understanding who we are, an integral part of teaching. Secondly, teaching is about relationships, requiring interaction with others and the on-going construction and reconstruction of meaning (Gibbs, 2006). Teaching from the whole person engages all aspects of a person's being, both inner and outer

---

[29] Longitudinal research which began in 2003, in New Zealand secondary schools to identify key factors that impact on Maori student achievement. The research has identified that the relationship between student and teacher has a marked effect on positive student outcomes.

worlds ó physical, cognitive, spiritual and emotional dimensions, aspects of which Gibbs (2006) argues for a position of wholeness from the position of students. In contrast, using alternative frames to understand choices of teaching strategy, Schon (1983) suggests, can determine how the whole person ó the student, is being managed and what aspects of that wholeness is being used (Barnes, 1983, cited in Russell & Munby, 1992). Therefore, what is required for the provision of quality programmes, which prepare quality teachers, for teaching Maori students in culturally safe contexts?

Effective teachers (within the context of Maori medium teaching) are those

> working in a professional manner to make a positive difference for Maori children and their families í they knew what they were doing and could explain why they were doing it í they had competency and ability in Te Reo Maori and in cultural practices. (Bishop, Berryman, & Richardson, 2001, p. viii)

Bishop et al. (2001) found effective teachers created culturally responsive learning contexts, which responded to the culture of the child in a positive manner. The worldviews that learners brought to school were acknowledged and recognised enabling them to interact positively within the learning environment (Bishop et al., 2001).

According to Nuthall (2001) schools, teaching and education are such familiar parts of our culture, we have become quite blasé about their effectiveness (if at all) on learning and teaching. He argues we are locked into an education system that produces inequalities and failure, our culture dictating our practice, and our perspective of teaching

> what we do in schools is a matter of cultural tradition rather than evidence based practice. (Nuthall, 2001, p. 1)

In continuing this research on teacher effectiveness Nuthall (2001) found a lack of consideration of the impact on pupil learning. This was coupled with an unwillingness and reluctance by teachers to change the cultural practices in schools which have always worked, therefore, why change something that works well (in their eyes anyway) (Nuthall, 2001). The Te Kotahitanga project also found resistance from classroom teachers, who saw the students (and their culture) as the problem and the reason for their low educational achievements (Bishop et al., 2003; Bishop & Berryman, 2006).

The idea that õgood teaching transcends place, people, time and contextö, Gay (2000, p. 22) suggests, is ÷subscribed mythologyø In this case, ÷good standardsø of learning and teaching are determined by a European American cultural framework, where not all ethnic groups are the same and homogenous as implied (Pai, 1990, cited in Gay, 2000). The decontextualising of the culture and ethnicity of students from learning and teaching in an exclusionary way in fact minimizes those studentsø achievement potential:

> our goals, how we teach, what we teach, how we relate to children and each other are rooted in the norms of our culture. Our societyøs predominant worldview and cultural norms are so deeply ingrained in how we educate children that we seldom think about the possibility that there may be other different but equally legitimate and effective approaches to teaching and learning. In a society with as much socio-cultural and racial diversity as the United States, the lack of this wonderment about alternative ways often results in unequal education and social injustice. (Pai, 1990, p. 229, cited in Gay, 2000, p. 22)

Ann Milne, Principal of Clover Park Middle School and Te Whanau o Tupuranga, Otara, Auckland, says, we need to celebrate the many cultures and ethnic backgrounds of our students every day.[30] In this case, the schools and community have worked together to create a learning environment that validates the cultural beliefs and values of the students in all aspects of the school practice and programme (Neville-Tisdall & Milne, 2002). The school implemented structural and cultural interventions into the existing system seen in the high expectations of students and the acceptance of the learnerøs culture as a vital part of the learning process (G. Smith, 1997). Therefore young people need opportunities to strive for excellence both culturally and academically as part of their learning process.

Stephens (2000) suggests the Maori contexts of Kohanga Reo, Kura Kaupapa Maori, Wharekura and Whare Wananga recognise and articulate a Kaupapa Maori philosophy with a positive impact on learning and teaching practice. Similarly, Black (2001)

---

[30] Clover Park Middle began as Otara East Intermediate in 1980, changing status in 1998 to a middle school catering for Year 7-10 students and then under designated character status establishing the first Maori bilingual secondary school in New Zealand in 2006 (see http://www.clover-park.school.nz/invitation.html, retrieved 7 February 2009).

identified waiata as a source of culturally relevant knowledge for the children of Te Wharekura o Ruatoki.[31] He argued that tribal values and understandings taught through waiata enable meaningful connections between the learner's culture and teaching to occur, providing positive and relevant examples of good practice, and positive educational outcomes for learners. Culture, according to MacFarlane (2003) and Bishop, Hohepa-Watene, Jefferies, Reymer, and Tiakiwai (2002), has a central role to play in effective classroom practice. The inclusion of diverse cultural perspectives in the curriculum, promotes learning styles, sense-making processes and knowledges of the learners as legitimate and acceptable (Bishop et al., 2002). This is endorsed by Pere (1982) who suggests relevant oral traditions that have meaning and symbolism specific to a tribal group and the cultural/tribal backgrounds of the learner, should also inform the curriculum of that school or centre. This may include the choice of a significant cultural site that may enhance the learning process.

The majority of teachers in front of Maori students are monocultural and non-Maori (Walker, 1973), many lacking the knowledge, skills, capabilities and required sensitivities to be effective teachers and therefore enabling Maori students to experience educational success (MacFarlane & Bateman, 2004). Bernstein (1977) argues the way in which knowledge is transmitted can determine success for learners. A performing arts tutor may use harmony and melody to enhance the sound of voices, in choral items. The knowledge-in-action approach draws on the strengths of the learner using a reciprocal learning process (Bishop & Glynn, 1999), the learner's efforts are reinforced by the tutor giving feedback in culturally appropriate ways – 'ka pai' (good), 'pai ana' (great), 'pai rawa tu' (very good).

The personal qualities of teachers and pedagogical characteristics articulated in effective classrooms are reflected in the respect teachers have for students, the confidential and compassionate manner in which matters are dealt with (Bishop et al., 2002). Teachers with a sense of humour, and firm but friendly in how they relate to students (Fraser & Spiller, 2001, cited in Bishop et al., 2002). For example, a Kura Kaupapa Maori child who was the kaea (leader) for a kapahaka (Maori performing arts) festival decided she no longer wanted to fulfil that role. The kaiako (teacher) jollied the child along using a firm, friendly manner with some humour to explain to the child that

---

[31] A Tuhoe tribally based primary/secondary school in the Whakatane district catchment area.

withdrawing her leadership role was not tika (good). The teacher's methodology for dealing with this issue was based on tikanga Maori

> customary practices, obligations and behaviours, or the principles that govern social practices. (L. Smith, 2000, p. 237)

The child's mana (dignity) remained intact, the teacher's relationship with the child remained positive and the tikanga (protocols) of the school were maintained, a lesson learned in the context of that cultural environment.

According to Bishop et al. (2002), teachers who have a genuine interest in students provide high quality feedback, exhibit non-confrontational behaviour strategies, have in-depth cultural and professional knowledge, are committed to student learning and development, and are continually reflecting on their teaching. Eisner (1994, cited in MacFarlane & Bateman, 2004, p. 3) describes this pedagogy as one of an õartiste í an orchestrator par excellence of classroom activitiesö. Research conducted by MacFarlane (2004) in a Ngati Whakaue, Rotorua classroom, identified key pedagogical strategies and knowledges used by the classroom teacher to tune in to the students, as well as, creating impetus and motivation among them to strive for desirable educational aspirations (MacFarlane, 2004). For example, a teacher working with a mathematics group might suggest alternative ways of solving a problem, enabling the child to respond accordingly and later realise the teacher's suggestion has assisted the continuation of the learning process. In reflecting on her teaching, the teacher may adjust, amend or review the planning and organisation of the next day's session. The goal may be to enhance the student's thinking processes and/or to maintain her motivation to learn more, highlighting the interactive nature of learning and teaching.

Relationship building, connectedness and engaging with Maori pupils and their whanau were key factors in the Quality of Teacher Training Report (Te Puni Kokiri, 2001) which highlighted the need for more effective and better equipped teachers, to teach Maori pupils effectively. Relationships develop when a teacher greets each child as they arrive and depart from school. The relationship develops further when the child's whakapapa is acknowledged by the teacher; the teacher enhancing the relationship by making personal connections to that whanau.

Pedagogical factors are also necessary to address the needs of learners. As Hill and Hawkøs (2000) research of low decile multicultural schools revealed, the attitude, educational philosophy, interpersonal relationships, values, approach to life of the sample group of effective teachers differentiated them from other teachers who were less effective. Hill and Hawk (2000) also argued that teachers would be effective in high decile schools, but high decile teachers coming into low decile schools may not be able to meet the needs of those low decile school learners, using the same approach. Applebee (1996, cited in Bishop & Glynn, 1999) talks about the learner as a replicator, the teacher as the provider of pre-determined knowledge. This highlights the learning about phenomena where

> Knowledge out-of-context as opposed to knowledge-in-action í students learn about knowledge that is selected by people outside their knowledges. (Applebee, 1996, cited in Bishop & Glynn, 1999, p. 133)

The 2005 New Zealand Curriculum was an example of knowledge-out-of-context, knowledge selected to ensure the ideology of the dominant group is reinforced, enhanced and maintained. Where students learn about, as opposed to participating in an experience (Bishop & Glynn, 1999). Hohepa (1990, p. 20) argues that such practices are

> counterproductive to the teachings of Kohanga Reo, therefore effective teaching requires the opportunity for learners to participate in knowledge relevant to them, rather than knowledge chosen by others for them to learn.

Bishop (1996) identifies knowledge as powerful, a treasure and beneficial to the group rather than the individual. It is about the enhancement of peopleøs lives through the gaining of new knowledge.

Brown and Thomson (2000) reinforce cooperative learning as a powerful methodology for classroom practice. This model has been in Maori society for thousands of years, in the form of whanaungatanga (relationships). Kaupapa Maori education sites use this methodology in their daily practice. Cooperative learning or collaboration is about ako through Akonga Maori (Maori learning and teaching methodologies) and the interrelationships that occur within educational contexts. It is the meeting and greeting of people, by shaking hands, kissing or a hug. It is the acknowledgement of peopleøs

family and tribal affiliations. It is sharing of resources, sharing of classes, the assistance of others when times are hard.

Brown and Thomson (2000) however, define cooperative learning or collaboration as a procedure driven by the teacher based on their own beliefs and values, which is in conflict with how Maori operate. Whanaungatanga is a process, not a procedure, a process shared by all participants, learners, teachers, parents, grandparents, hapu, iwi, a process determined by the tuakana-teina relationship and the continual shifting of roles, which highlights the fluidity of the roles (Hohepa, 1990). It is also important to note in this situation, the learner has just as much input into the process as the teacher, either as the receiver or transmitter of knowledge respectively.

**Education in Aotearoa Today**

Penetito (2005) argues the system is loaded against Maori, citing the way in which racial and cultural superiority are driven by political ideologies, that position Maori as the dependent one and Pakeha those with the goodwill. Maori want the best for their children, they have success in education and schooling as their aspiration like other parents do, but they also have aspirations for their children to succeed as Maori. Unfortunately, those aspirations are often unrealised and the cultural potential denied (A. Durie, 2001).

Bishop and Tiakiwai (2002) identify iwi values and identity as key elements in the building of Maori capacity. Similarly Bishop (1999) identifies the concept of whanau and whanaungatanga as key principles in the way in which research is conducted with Maori. The sharing of power between learner, parents, teachers and community provides a collaborative, collective approach to addressing participation and achievement in education (Bishop & Glynn, 1999; Ladson-Billings, 1994). Philosophically and pedagogically Maori immersion, Maori medium and bilingual sites are linked. Likewise Te Kura Kaupapa Maori, Wharekura and Whare Wananga. They share the same language and culture, the same teaching principles and the same beliefs. G. Smith (1997) argues such principles are examples of reflective action or praxis, working towards transforming Maori education. The 66% increase in participation within the Wananga sector in 2000, highlights the transformational growth of a critical mass of Maori engaging in education (Ministry of Education, 2002).

Similarly, Maori continue to challenge the Western ideologies perpetuated by colonial attitudes of policy makers, the cultural insensitivity of these people, particularly in the defining and determining of sites of education (M. Durie, 1997a).

In her investigation of ako as a philosophy and practice, Lee (2008) found that Maori teachers as practitioners and ako have an intimate relational co-existence, that is culturally bound.

**Initial Teacher Education: Aotearoa New Zealand and Beyond**

A number of New Zealand reviews commissioned by the Ministry of Education have identified serious concerns in the preparedness of beginning teachers to effectively meet the educational needs of Maori children (Kane et al., 2005). In February 1999 the Education Review Office report on preservice training for teachers highlighted the weaknesses in graduates from teacher education providers in teaching Maori children. The management of student learning and the facilitation of learning and insufficient bilingual training and ill prepared Kura Kaupapa graduates, were concerns raised by many school, education and community stakeholders (Education Review Office, 1999; Stephens, 2000).

In December 2001, Te Puni Kokiri released its effectiveness audit report on the ‑Quality of Teacher Training for Teaching Maori Studentsø (Te Puni Kokiri, 2001). The report highlighted the effectiveness and quality of the teacher as a key determinant in how well a child will do at school (Te Puni Kokiri, 2001; Murphy, McKinley, & Bright, 2008). The issues of quality learning and teaching raised in both reports will be discussed in other parts of this and other chapters.

The NZCER report on ‑Initial Teacher Education in New Zealand: 1993-2004ø (Cameron & Baker, 2004) recommended a strong focus on evidence based practice. Further recommendations suggest institutions and teacher educators work collaboratively in the pursuit of new knowledge through research; work systematically to disseminate quality research findings and that such knowledge be accessible to a wider community of teacher educators (Cameron & Baker 2004). The mentoring of novice researchers by experienced researchers is also recommended through a professional development process, institute peer review and the development of research policies and work aligned to Government priorities (Cameron & Baker, 2004).

Kane et al. (2005) in the report "Initial Teacher Education Policy and Practice" confirmed the complex and multilayered nature of initial teacher education in Aotearoa New Zealand, the accomplishments and challenges of developing quality teacher education in New Zealand and internationally from various sectors of society requiring those who prepare teachers to respond to the on-going debate and critique (Kane et al., 2005). Cameron and Baker (2004) and Kane et al. (2005) highlight the diversity of programmes, contexts and content in teacher preparation. Along with this, Kane and Mallon (2006) highlighted the diverse societal perceptions of what is involved in teaching, and the preparation of teachers, based on the perceptions of teachers and the teaching profession The proliferation and now diverse nature of initial teacher education programmes and qualifications offered in New Zealand, some might argue, has had a "watered down effect" created by too many programmes and providers. Ill prepared teachers and a lack of quality teachers going into classrooms mentioned by the commissioned reviews of teacher quality and teacher education suggest a number of issues for discussion.

It is critically important that those responsible for initial teacher education and those with mentoring roles in schools and centres, work closely together to support beginning teachers during their first three years of teaching (Lind, 2005). The status of the classroom teacher suggests the place of teacher learning is pivotal in school reform, with responsibility for some of the mentoring placed with professional associations and similar professional bodies (Darling-Hammond, 1999, cited in Lind, 2005). The New Zealand Teachers Council has led a number of initiatives to address the quality teaching issues raised through a number of reviews and commissioned reports mentioned at the beginning of this chapter. This includes, the implementation from 2008 of Graduating Teacher Standards Aotearoa New Zealand in all approved teacher education programmes; the implementation of Registered Teacher Criteria by 2011 to replace the Satisfactory Teacher Dimensions which was phased out during 2010; the four recently completed Induction Mentoring pilot programmes will also provide considerations for the professional development and support of new teachers in the future (New Zealand Teachers Council, n.d.).

**Being a Teacher**

There is a general consensus among teacher educators of the critical role the teaching practicum plays in pre-service teacher education (Lind, 2004). The practicum provides the opportunity for student teachers to gain understanding about the inter-dependent nature of theory and practice and as a reflective process make sense of those key components as an interwoven aspect of the programme (Kane et al., 2005). However, the integral nature of initial teacher education theory, coursework and practicum are under continual scrutiny (Lind & Wansborough, 2009).

A professional learning community is

> one in which a group of professionals share values and expectations about students their learning and teaching and work together to improve their practice and student access. (Louis, Marks, & Kruse, 1999, cited in Lind, 2004, p. 3)

The triad of associate teacher, visiting lecturer and student teacher can be viewed as a community of practice, whereby a collaboration between student teacher, visiting lecturer and associate teacher, work to improve the teaching practice of the student teacher, based some shared values and visions about the practicum (Lind, 2004). The importance of the selection of associate teachers was raised in Lind∮s (2004) doctoral study, whereby the gate keeping behaviour and professional guardian role of an associate teacher, worsened the emotional state of the student teacher. In contrast, another student teacher who had established a positive professional relationship with his associate teacher, experienced a extremely thorough assessment process (more rigorous than previously experienced) from the visiting lecturer (Lind, 2004). The student teacher felt this appraisal in contrast to that of other student teachers would be disadvantageous to his chances of gaining first year teaching positions emphasizing the emotional nature of teaching in this situation, learning to teach, where strong emotions do exist in practicum situations and indeed in the day to day practice of even the most seasoned classroom teachers (Lind, 2004).

Student teachers enter initial teacher education programmes with their own preconceived ideas about the profession of teaching, their views and beliefs about the roles and responsibilities of the teacher and pupils through their own personal schooling

experiences (Lortie, 1975, cited in Ethell & McMenamin, 2002). Much of this prior knowledge helps to form the foundation of knowledge novice teachers bring to pre-service teacher education (Cole, 1989). One can also agree with Nespor (1987) who argues that a teacherøs past personal experiences can contribute to their preparation. Evidence to support this notion can be seen in the prologue of this thesis and will be identified through Hineøs stories and other participant accounts in the thesis.

There are certain special dispositions, interests and characteristics that have been identified as suitable qualities for those wishing to enter the teaching profession (Gibbs, 2006). In a teaching and learning situation the focus is on õcontent to be taught and the learning to be experiencedö (Loughran, 2006, p. 3). Such situations also require recognition of different and alternative approaches and perspectives to learning contexts which in some situations might be viewed as problematic, but in others considered essential preparation for student teachers to respond to a variety of situations and scenarios (Berry & Loughran, 2002).

We know quality teachers have a vital role in the improvement of positive educational outcomes for Maori. Therefore it is imperative that the provision of initial teacher education in Aotearoa New Zealand, reflects cultural relationships and indigenous knowledges of those students who will be in classrooms in the future. Removing barriers to student achievement is significant for educational engagement by young people (Bishop & Berryman, 2006). The future shape of initial teacher education must reflect and include cultural, educational and pedagogical practices, that lead to positive and transformative outcomes for Maori (Goulton, 1997). The initial teacher education programme offered by Te Whare Wananga o Awanuiarangi is already well placed to make a significant contribution to the preparation of culturally responsive and culturally relevant teachers for working with all students. But, before considering this initiative it is useful to consider the context for minorities and indigenous peoples elsewhere. Initial teacher education in New Zealand has been greatly influenced by practices in the United States, United Kingdom, Australia and Europe. In recent times, such influence has been extended to include indigenous peoples from the Pacific, Canada, United States, Alaska, Hawaii and Aotearoa New Zealand.

**Culturally Responsive, Culturally Relevant Pedagogy**

Historically, African American people have been denied education, slaves in fact were not allowed to read or learn (Ladson-Billings, 1994). The Civil Rights movement was an African American response to the on-going racist, discriminatory and separatist behaviour that confronted them every day of their lives. Access to schooling and education has been the dream for many African Americans (Ladson-Billings, 1994). Gloria Ladson-Billings (1994) an advocate for the improvement of academic achievement for African American students provides positive, ‑dream keepingø ways of enabling people of colour to achieve their educational goals and aspirations. Her classroom research focuses on the pedagogical practices of African American teachers illustrating the integration of scholarship, personal experience and cultural knowledge (Ladson-Billings, 1994).

Interestingly, literature around whole-language learning, cooperative learning, teaching the disadvantaged in the 1970s and effective schools in the 1960s were designed to prepare teachers for diversity with little success in meeting the educational needs of African American students (Ladson-Billings, 1994). The goal of improving student achievement and teacher effectiveness using terms such as ‑culturally deprived and disadvantagedø led to a societal perception of African Americans as deviant, deprived, deficient, ‑the Stateø intervening to curb the perceived damaging effects of their culture on the ability to be educated (Ladson-Billings, 1994). By the 1980s the term ‑at-riskø was being used to describe similar analogies (Ladson-Billings, 1994).

Ladson-Billings and Gillborn (2004) advocate the way we teach, implicitly effects how the curriculum is perceived by students. Pedagogy

> refers to a deliberate attempt to influence how and what knowledge and identities are produced within and among particular sets of social relations í When one practices pedagogy, one acts with intent of creating experiences that will organize or disorganize a variety of understandings of our natural and social world in particular ways. Pedagogy is a concept which draws attention to the processes through which knowledge is produced. (Giroux & Simon, 1989, cited in Ladson-Billings & Gillborn, 2004, p. 14)

Culturally relevant teaching allows African American students to simultaneously retain their cultural identity and choose academic excellence. Using cultural referents as signposts for knowledge, skills and attitudes creates curriculum relevance for the student in an empowering way (Ladson-Billings & Gillborn, 2004).

Teachersø perceptions of African American students can interfere with their effectiveness as teachers (Ladson-Billings & Gillborn, 2004). Research by Winfield (1986, cited in Ladson-Billings & Gillborn, 2004) identified teacher expectations and assimilationist perspectives, being in opposition to culturally relevant teaching. In this situation, students were identified as needing to be controlled, perceived as having to fit white social class attributes (and not meeting them), treated with sympathy (unable to reach a standard or expectation). The culturally relevant model promotes shared responsibility at an excellence level, rather than a focus on improvement (Ladson-Billings & Gillborn, 2004). Culturally relevant teachers believe their students can achieve. They demonstrate this through their own behaviour, attitude and expectations, based on the way they see themselves and others (Ladson-Billings & Gillborn, 2004).

A number of indigenous teacher education programmes developed in Canada, Hawaii and Alaska, have some common themes to the Kaupapa Maori initial teacher education, are positioned here to provide support and an indigenous education perspective that has informed Maori education in Aotearoa New Zealand. Culturally responsive, culturally relevant and culturally defined programmes in Alaska, Hawaii and Canada provide the context for this discussion.

Research by Robust (2006) identified a correlation between Maori and First Nations peoplesøeducation and their response to the very tools of colonization that have worked against them (Grande, 2004). Robustøs doctoral study compared tertiary and higher education contexts in Canada and New Zealand, and how indigenous knowledges, cultural values and beliefs are embedded inside these Western university constructs (Robust, 2006).

The Alaskan Standards for Culturally Responsive Schools (Alaska Native Knowledge Network, 2010) provide cultural guidelines or touchstones for students, educators, curriculum, schools and communities, to assess and examine how they are attending to the cultural well-being of the young people they work with schools. These cultural standards are used to uplift and enhance the rich traditions that are continually practiced

by the Alaskan communities. They are not used as a standardising tool but enable local conventions, interpretations and circumstamces to be accomodated.

> The cultural standards are predicated on the belief that a firm grounding on heritage, language and culture indigenous to a particular place is a fundamental prerequisite for the development of culturally-healthy students and communities associated with that place and thus is an essential ingredient for identifying the appropriate qualities and practices associated with culturally responsive educators, curriculum and schools. (Alaska Native Knowledge Network, 2010)

Having the opportunity to critique international experiences, Whanganui iwi developed a formal relationship with Alaska's Inupiaq, Athabascan, Southern Aleut and Yupøik peoples (Ministry of Education, 2006). The cultural standards model was adopted by Whanganui iwi as part of the iwi education plan Nga Kai o te Puku Tupuna 2000-2008 (Ministry of Education, 2006). Schools in the Whanganui region implemented the cultural standards model with the focus on culturally responsive teaching and culturally balanced learning (Ministry of Education, 2006). The implication for teacher education is the preparation of future teachers for this particular region requires a change in educational theory and practice.

Just as Awanuiarangi has a long history of providing teacher education for Maori communities, so too does Hoøkulaiwi have of working in communities with high numbers of Native Hawaiians and preparing teachers for those communities (Hoøkulaiwi, 2009). This follows the foundational work by Dr. Margaret Maaka, co-founder of Ka Lama o ke Kaiaulu, a teacher education program designed to prepare teachers to teach on the Leeward Coast.

The Center for Native Hawaiian and Indigenous Education ó Hoøkulaiwi: Aha Hoønaøauao øOiwi is a Community/Hawaiøi DOE/University of Hawaiøi College of Education partnership, designed particularly for Native Hawaiians, for Hawaiian communities to prepare outstanding teachers and educational leaders (Hoøkulaiwi, 2009). The Center provides pre-service and post-service teacher education, research and development initiatives, in partnership with Nanakuli and Waianae communities, providing a to pursue their educational goals.

Further to this, Dr Maaka started a new cohort, in 2001, No Na Kamaliʻi a Kakou Project. This project was a University of Hawaiʻi at Manoa and Hawaiʻi Department of Education partnership, that focused on teacher recruitment, school-based teacher education for the Nanakuli community, and curriculum development for indigenous/Native Hawaiian populations. The project emphasized traditional skills and knowledge and respect for the Hawaiian culture and language, combined with the skills and knowledge associated with computer literacy and technology education (Hoʻokulaiwi, 2009).

From 1996 to 2007, five preservice teacher education cohorts, graduated 116 students, 49% of them were of Native Hawaiian ancestry, five times higher than the percentage of Native Hawaiian teachers who are currently teaching in DOE public schools. These programs have also been hugely successful in preparing teachers who remain in teaching, not only within the Department of Education, and those prepared to teach in Hawaiʻi DOE schools and also in areas with large numbers of Native Hawaiian children (Title I schools; Hoʻokulaiwi, 2009).

**Kaupapa Maori Initial Teacher Education: Te Whare Wananga o Awanuiarangi**

Maori education can be viewed in two ways – education for students who identify as being Maori and education about Maori, the focus being on culture, traditions, language (Penetito, 1999). Therefore it is vital that we take stock of what is occurring for Maori in initial teacher education (Penetito, 1999). Whilst consecutive governments have considered Maori education and education for Maori policy a priority, the on-going tension between Maori and Pakeha understandings of education, the differing interpretations of education, the implications leaving those issues considered too difficult, ‑placed in the too hard basketø, ultimately sees Pakeha retaining control (Marshall et al., 2000; K. Jenkins & Jones, 2000). The failure of the education system to reduce disparities between Maori and Pakeha has been the catalyst in the development and establishment of Maori educational initiatives. One of those initiatives being Kaupapa Maori initial teacher education.

Here is an opportunity to address the inequities evident in schooling and education, by investigating and identifying the special attributes of the Kaupapa Maori initial teacher education programme established by Te Whare Wananga o Awanuiarangi in 1998. Maori preferred learning and teaching approaches to classroom practice are central to

the programme, with an emphasis on the concept of ako and the impact of culturally determined practices on student learning and achievement. Hine, the graduate teacher, will reflect on her experience of initial teacher education at Te Whare Wananga o Awanuiarangi in a later chapter.

Te Tohu Paetahi Matauranga Maori: Bachelor of Maori Education (BMEd-Teaching) is a three year pre-service teaching degree programme:

> designed to develop competent and confident teachers who are able to practice in any new Zealand primary school. The programme is underpinned by a Kaupapa Maori philosophy whereby traditional Maori values associated with knowledge are implicitly sanctioned and reinforced. Therefore, communicative fluency in Te Reo Maori, sound knowledge of Tikanga Maori and its application and the comprehensive coverage of the curriculum in both Maori and English ensures graduates will be comfortable in mainstream, bilingual or Kura Kaupapa Maori situations. (Te Whare Wananga o Awanuiarangi, 1998, p. 3)

The BMEd (Teaching) programme was approved and accredited in 1998 by the New Zealand Qualifications Authority and the Teachers Registration Board (now known as New Zealand Teachers Council). With a commitment to bicultural education and having been encouraged by already successful Maori educational initiatives in Kohanga Reo, Kura Kaupapa Maori and Wharekura the degree was to contribute towards the

> revitalization of Maori knowledge and Maori language by promoting a viable Maori resource ó Maori knowledgeable in Maori education and teachers competent in Te Reo Maori, trained to teach all areas of the curriculum through the medium of both Maori and English. (Te Whare Wananga o Awanuiarangi, 1998, p. 3)

Benton (1979) applauds this positive response to the diminishing number of native speakers and the potential death of the Maori language. The validity and legitimacy of Te Reo Maori has not been taken seriously by the education system, further exemplified by the =white flight‚ English only and One New Zealand movements (Benton, 1979). Teacher expectation can influence Maori student advancement or disadvantage. The ability to participate in society equitably can be compromised by having to give up

one's identity to do so. Maori teachers in classrooms have been identified as part of the solution to educational achievement of Maori students. Teacher education programmes are considered a positive intervention to make the solution happen.

There are also considerations Tomlins-Jahnke (2006) suggests, in the development of cultural standards. Careful strategic planning is required so that tribal aspirations may be advanced, tribal capacity developed and enhanced, leading to positive educational outcomes for Maori learners.

Ministry of Education statistics show there is likely to be a growth in Maori population in coming years. By 2021, it is predicted the Maori population[32] will be 16.5% of the total New Zealand population (Ministry of Education, 2006), an increase of 1.4% since 2001. The numbers of Maori children aged between 0-4 years will increase by 3.9%; aged between 5-12 years of age 4.0%; between 13-17 years an increase of 2.7% and 18-25 years an increase of 1.7%.

> These demographics provide challenges for education providers and policy makers to provide an education system that best supports the educational needs of Maori learners. (Ministry of Education, 2005, p. 11)

What does this mean for Maori teacher supply? The primary teachers union NZEI Te Riu Roa, through their Te Rautaki Matauranga Maori ó Maori Education Strategy, is committed to raising achievement levels of all tamariki Maori (New Zealand Educational Institute, 2006).

NZEI Te Riu Roa Goal 5 (New Zealand Educational Institute, 2005, p. 65) states that:

> Every school, Kura kaupapa Maori and early childhood education service [should] be fully staffed with appropriately qualified and trained, registered teachers.

NZEI have identified the shortage of trained and registered teachers in both Maori medium and mainstream schools, as well as, the availability of suitably qualified relievers. The increase of Maori children accessing early childhood, primary and secondary education by 2021, requires policy makers and relevant providers with a

---

[32] The 2001 Maori population is 15.1% of the total New Zealand population (Ministry of Education, 2006).

further challenge of ensuring the education system meets the educational needs of Maori students. NZEI suggests a strategic change in the provision of initial teacher education to address the change in demographics and to ensure Maori teachers are teaching Maori students.

> This includes the ability to increase the fluency levels and competence of trainees in their use of te reo Maori í specific time must be allocated for trainees to become knowledgeable and skilled in the content and application of the marau o Aotearoa using indigenous frameworks í Maori pedagogy should umbrella all training (NZEI Annual Report, 2005, p. 3).

**Summary**

It is clear that learning to teach involves more than the mastery of a limited set of competencies. It is a complex and lengthy process, extending for most teachers, well after their initial teacher education. The multi-dimensional nature of learning to teach has often not been fully recognized, in the design of initial teacher education courses, which are often tightly constrained in terms of both time and human resource. This is especially evident in Maori medium initial teacher education provision, where relevant resources, are given a ÷back of queueø priority behind the mainstream resources. The preparation of teachers for a diverse array of school and centre contexts, requires a change of mindset across initial teacher education providers and a (re)consideration of thinking from ÷one size fits allø to ÷one size fits oneø[33] Learning and teaching must reflect the context, content and concepts that are culturally centred, culturally relevant and culturally responsive to each specific community.

---

[33] A refocus of thinking from Ministry of Education professional development contract He Kakano.

# CHAPTER FOUR:

# AKONGA MAORI –

# PRINCIPLES OF MAORI CENTRED PEDAGOGY

# CHAPTER FOUR:

# AKONGA MAORI –

# PRINCIPLES OF MAORI CENTRED PEDAGOGY

*Kotahi te kohao o te ngira – The needle has one eye*

*E kuhuna – But it can be threaded with*

*Te miro whero – red cotton*

*Te miro ma – white cotton*

*Te miro pango – or black cotton (Tawhiao, 1858)[34]*

## Introduction

This chapter examines critically the special attributes and pedagogical practices embedded within the Maori-centred initial teacher education programme at Te Whare Wananga o Awanuiarangi. The application and implementation of Kaupapa Maori theory and philosophy underpin the programme through culturally centred and culturally responsive content, context and concepts. The ever evolving, organic and multiple (Pihama, Jenkins, Middleton, & Philip-Barbara, 2003) elements of Kaupapa Maori theory provide a framework for this chapter. Kaupapa Maori cultural principles and practices are used as theoretical approaches to education, where learning and teaching as an educative process are embedded in a culturally centred, culturally relevant, culturally responsive context.

Recent developments in Maori education have led to the increasing establishment of Maori institutions for learning needs which are grounded in Maori philosophical traditions and ways of knowing. The growth of Kohanga Reo, Kura Kaupapa Maori, Wharekura and Whare Wananga are examples of institutions where Maori control the

---

[34] Tainui whakatauaki translated in Metge (1990). õPotatau first Maori King used the image of the three coloured threads to contrast the brilliant light of day (white) with the mystical original night (black) between which humanity (the red) rises, has its being and then restsö (Ritchie, 1995, p. 58, cited in Jahnke, 1996, p. 165).

decision making process, by putting tino rangatiratanga (self determination) into practice (K. Jenkins, 1994).

Researchers and educators have argued that culture counts (Bishop & Glynn, 1999; Hohepa, 1995; MacFarlane, 2004; Penetito, 1996; L. Smith, 1992, 1999) and the development of schools as models of cultural respect and empowerment (MacFarlane, 2004), considered important in the context of learning and teaching (Bishop et al., 2003; Gay, 2000; MacFarlane, 2004). Hohepa (1993) attributes the growth of Kohanga Reo to the centrality of the culture, seen in the daily activities and interactions of parents, kaumatua, pre-schoolers, and infants. Te Reo Maori the language of instruction, dialogue, debate, is listened to, heard and voiced within institutional structures that acknowledge and validate Maori values and practices Metge (1983) also acknowledges the importance of culture in describing meanings that Maori people give to the processes of learning and teaching based on the traditional nature of Maori society. It is for this reason that Kaupapa Maori theory provides the theoretical framework for this thesis.

**Kaupapa Maori Theory**

Pihama (1993, p. 57) recognizes

> intrinsic to Kaupapa Maori theory is an analysis of existing power structures and social inequalities. Kaupapa Maori theory aligns with critical theory in the act of exposing underlying assumptions that serve to conceal the power relations that exist within society and the ways in which dominant groups construct concepts of ÷common senseø and the ÷factsø to provide ad hoc justification for the maintenance of inequalities and the continued oppression of Maori people.

Consequently, the critique, struggle, resistance and emancipation measures identified in critical theory (L. Mead, 1996) have been adopted by Maori seeking a system of intervention, a system to improve the life chances of Maori students and communities (G. Smith, 1997).

Taki (1996, p. 17) uses a traditional definition of Kaupapa Maori

derived from key words and their conceptual bases. *Kau* is often used to describe the process of ‑coming into view or appearing for the first time, to disclose‑ Taken further *ka u* may be translated as ‑representing an inarticulate sound, breast of a female, bite, gnaw, reach, arrive, reach its limit, be firm, be fixed, strike home, place of arrival‑ (H.W. Williams; c1844 – 1986:464). *Papa* is used to mean ‑ground, foundation base‑ Together kaupapa encapsulates these concepts and a basic foundation of it is ‑ground rules, customs, the right way of doing things‑

The significance of taken for granted practices embodied in Kaupapa Maori principles outlined by Smith (1990, cited in L. Mead, 1996) are the basis for discussion in this chapter. Nepe (1991) suggests Kaupapa Maori has its beginnings in a distinctively Maori metaphysical base. The oral nature of the transmission of traditional Maori knowledge enables a process by which, the Maori mind receives, internalises, differentiates and formulates ideas and knowledge exclusively in Te Reo Maori, the explicit interrelationship of Maori knowledge and Te Reo Maori identifying that ‑one is the means to the other‑ (Nepe, 1991, p. 15). It is therefore argued that these processes and interrelationships form the basis to a Maori approach to pedagogy.

**Maori Pedagogies**

Pere (1982) describes the formal and informal structures of Maori learning and teaching practices, where the student is encouraged to participate fully and at an in-depth level, and all senses are fully utilised and exercised. Meaningful and relevant tasks are not just based on the completion of an activity, but on the development and use of intuition, by encompassing the natural environment as an extension of the classroom thereby encompassing the total learning process.

Whilst group learning and interaction have been identified as preferred pedagogies for Maori (Hohepa, 1993; Metge, 1983; Pere, 1982; G. Smith, 1997), research by Hohepa (1993) also found the individual learning needs of tamariki occurred in group settings, and that context enabled dyadic interactions to occur, described as one to one mentoring (Irwin, 1992) or personalised conversations (Ka‑ai, 1990). Hohepa (1993, pp. 9-10) argues that the integrated and multilayered nature of group belonging and responsibilities, within a conceptual framework of tikanga Maori, cannot be ‑plucked and repositioned in existing conventional schooling‑. Nepe (1991) supports this view in

saying Maori have a distinctive wairua (inner soul) and that pedagogical processes in Kohanga Reo recognise and acknowledge that unique inner quality to

> whangai te wairua Maori o te tamaiti ó nurture the spirit of the child í an early childhood experience that sustains and nurtures them as Maori, utilising Maori pedagogies and knowledges. (Colbung, Glover, Rau, & Ritchie, 2007, p. 146)

By the mid 1980s, parents of Kohanga Reo graduates wanted to continue the whanau and immersion based education their children had experienced since birth (L. Smith, 2000). They felt that mainstream schools, were not able to provide appropriate education for immersion graduates. As a consequence, parents chose to opt out of the State education system. Their aspirations for their children included excellence in not only Maori culture and language but also in the New Zealand curriculum (L. Smith, 2000). At that time, there were no Kura Kaupapa Maori in New Zealand, so the responsibility lay with a small group of dedicated parents to set up the first Kura Kaupapa Maori outside of the State. Maori immersion contexts operate where everyone associated with the kura or kohanga are treated as one family, all parents are considered matua (uncle) and whaea (aunt) to all tamariki.

The successful development and growth of Maori centred initiatives is based on Kaupapa Maori philosophies about learning and teaching, using Maori pedagogies and relevant Maori knowledge informed by a Maori worldview (K. Jenkins, 1994). But such development also raises questions about what makes teaching from a Maori perspective effective, special, unique and most often a successful experience for both learner and teacher. The practices of ako and akonga Maori are central and key facets within Maori education contexts facilitating success, aspects of which it is argued are not present in mainstream educational contexts.

**Cultural Principles**

Four principles underpin akonga Maori ó the principle of ako; the principle of manaakitanga; the principle of whanaungatanga and whanau; and the principle of mana tangata.

**The Principle of Ako**

The concept of ako is concerned with Maori ways of learning and teaching and the transmission of knowledge within a culturally appropriate context. Culturally preferred pedagogies operate within the context of learning and teaching linked to the experiences, backgrounds and ‑lifestylesø of learners and communities (Stephens, 2000), operationalised by tikanga Maori, the õprinciples that govern social practicesö (L. Smith, 2000, p. 237). Other words derived from the word ako also generate meanings and understandings associated with learning and teaching. For example, kaiako and pouako are teachers, akoranga is a time or place of learning, akonga is a learner, whakaako means to teach, akomanga is the classroom.

The concept of ako recognises the reciprocity of the learner and teacher roles (Pere, 1982). From a Western perspective learning and teaching are seen as separate positions, one is the learner, the other is the teacher. From a Maori perspective the two positions are considered complimentary, one entity (Pere, 1982). An example of this is when a child recalls the weekend events at the marae in response to the uninitiated teacherøs request for ideas about family activities. The child takes on the teacher role where the teacher does not have the required knowledge or experience of the nature of whanau Maori. However, the teacher can return to that role by providing information from the activities her own family participated in during the weekend ó õthis interrelationship of teaching and learning provides for the fluidity of teaching and learning rolesö (Hohepa, 1990, p. 17). Both roles are complimentary to each other.

The concept Ako means to teach, to learn. Metaphorically, reciprocity is emphasized where a partnership between ‑teacher and studentø is afforded through conversations, telling story, storying and re(storying) (Bishop et al., 2003). In practice strategies that promote effective teaching relationships and interactions with learners are implemented, it is about the acquisition, the processing and the imparting of knowledge (Bishop et al., 2003).

The concept of ako also addresses the imbalances of power seen in the controlling attitudes of some Pakeha educators whom Johnston (1999) refers to as ‑Maori friendlyø, but who contribute to Maori exclusion from an otherwise Pakeha dominated decision making process. However, when Maori position themselves at the centre, they are more able to recognise structural and political considerations and then more likely to be in a

position to make decisions that lead to better outcomes for Maori generally (Johnston, 1999). For example, in Kura Kaupapa Maori, whanau are involved in decision making, through hui (meetings), a forum where all are encouraged to express their views about issues and concerns within a respectful, cooperative and considerate environment (Pere, 1991) enabling whanau members to be in a position to be able to counteract the power imbalance.

Pere (1982) highlights the importance of culturally relevant teaching practices stating that legends, stories and knowledge can have diverse meaning and symbolism specific to tribal groups. Teaching practices must consider the cultural/tribal backgrounds of the learner, reflected in the culturally preferred and culturally relevant delivery and facilitation of the learning process. The strong preference Maori have for story telling and narrative as a form of cultural transmission (Bishop, 1996) highlights the significance of traditional storytelling as a legitimate and powerful form of knowledge transference. From a Maori perspective the teacher may not be the ‒bestø person to deliver the narrative. A kaumatua (elder) may be a more appropriate person to tell the story at the marae, a culturally significant place for the storytelling.

Bernstein (1977) argues that the way in which knowledge is transmitted can determine success for learners. A performing arts tutor may use harmony and melody to enhance the sound of voices, in choral items. The knowledge-in-action approach draws on the strengths of the learner using a reciprocal learning process (Bishop & Glynn, 1999); the learnerøs efforts are reinforced by the tutor giving feedback in culturally appropriate ways ó ka pai (good); pai ana (great); pai rawa tu (very good).

Metge (1984) is of the opinion Maori place an emphasis on looking, listening and imitating as a preferred communication technique ó õit is not a matter of ‒practising what you preachø so much as ‒preaching by your practiceö (Metge, 1984, p. 5; Hohepa, 1990). Teacher modelling is an important language structure, using the learnerøs initial response, the teacher responding by modelling with correct usage (Bishop et al., 2001). Te Ataarangi, a Maori language teaching method, involves the tutor modelling the language required, the group of students repeating the word or phrase continuously. The process involves guided assistance for problem solving and highlights the interactive style of teaching involved (Carpenter, Dixon, Rata, & Rawlinson, 2001). The concepts of awhi, tautoko, whanaungatanga are entwined in the lesson, the teacher encouraging

students to make attempts at the language without belittling or interruption from others, thus establishing a learning environment that is culturally safe.

The traditional role of recitation, based on rote learning and memorisation as a cultural practice reinforces the notion of modelling as a preferred pedagogy for Maori learners (Hohepa, 1990; Metge, 1984). Traditionally waiata and karakia were learned by rote. The important aspect of this from a cultural perspective is for the learner to know where, how and when to use such knowledge (Hohepa, 1990; Metge, 1984). It can be argued that such techniques are context specific, therefore not applicable to all other learning situations or some learning situations are more preferable than others. What cultural principles and practices are used to promote effective learning and teaching? How are power relations mediated (and by whom, and when), to ensure the promotion of effective learning and teaching interactions between teacher-students and students-student?

Akonga Maori are preferred learning and teaching methodologies (G. Smith, 1987). Whilst such practices are not always traditional, they do draw from traditional values, enabling whanau the autonomy to choose the preferred styles of delivery (Hohepa, 1990). Parents are encouraged to learn the Maori language with and alongside their tamariki in a supportive and caring environment that supports Maori pedagogy (G. Smith, 1997). The integral nature of the whanau and the roles, responsibilities, obligations that are part of it, Pere (1982) defines as a key principle of Kaupapa Maori learning environments. Hohepa (1993) attributes whanaungatanga, the extended family and kinship networks adopted from traditional times, as the strength of Kohanga Reo. Whanau provide the strength, stability, commitment, loyalty and obligation.

In the context of Awanuiarangi, the concept of awhi involves the fostering of learning and the cultural and academic support for student teachers, provided by teaching staff. The implementation of responsive feedback strategies, to ensure they build a confidence in their own learning processes and the ability over time to reflect on their own learning. The underlying questions posed in the research sought to find out how such strategies were applied to classroom learning for young people and whether the teacher's behaviours and practices indicate an awareness of the lived experiences of Maori students and the impact of this on the learning process (Bishop et al., 2003).

Similarly, students' prior knowledge and learning is recognized and used as a power-sharing strategy of co-construction (Beane, 1997, cited in Bishop et al., 2003). Students are taught to reflect on their own learning, as a way of improving their efforts (Bishop et al., 2003), whereby high expectations of student achievement are fostered.

**The Principle of Manaakitanga**

The death of Te Arikinui Dame Te Ataarangikaahu in 2006 highlighted in a highly public sense, not only the tenacity, support structures, and responsibilities of those involved in the special occasion of her tangihanga (funeral), but also the somewhat ̲automated and taken for granted capacity of Maori' to manaaki and look after people. Comments from the media questioned the ability and capacity of the local people to cater for, let alone be able to provide meals for the thousands of people who came to pay their respects to Dame Te Ataarangikaahu, her whanau and the people of Tainui. Pakeha reporters commented on how well they were treated, fed and looked after. They were made to feel at home by the host people. They described their experiences of manaakitanga (hospitality) where the hosts made sure their guests were well fed and that they had somewhere to sleep, that the guests were comfortable physically, spiritually and emotionally. Expression of whanaungatanga (relationships) was manifested in the amassing of collective resources, both human and material and many cooks and other workers, having come home to Tainui especially for the tangi, and to be part of the manaakitanga process. Cooking, cleaning, bed-making are all roles, responsibilities and obligations of the marae people. Many children and youth were participants in Dame Te Ataairangikaahu's tangi (funeral). Such is the strength of whanaungatanga. The young are not excluded, such an event is considered an essential learning and living experience for Maori.

Manaakitanga linked to aroha ó õcharacterizes a person who gives care and succour to many people extending from the whanau to include hapu and iwi, as a strong leaderö (K. Jenkins, 2000, p. 56). In addition, high value is placed on the nurturing of relationships, in terms of taking care of how people are treated and looked after (H. Mead, 2003). This is evident in the many international activities Te Whare Wananga o Awanuiarangi hosts each year. Manaakitanga is an integral component of not only the teaching programme but the day to day function of the institution. The practice of manaakitanga occurs both inside and outside the classroom and is seen, for example, in

the way people greet each other formally and informally – by a hug, a kiss, a handshake or more traditionally a hongi (a traditional Maori ritual signified by the touching or rubbing or noses). The act of tiaki (nurture) and tautoko (care) described by K. Jenkins (2000), illustrates the way in which a person's needs are supported and sustained through hospitality. The nurturing of relationships may be formalized through a number of rituals of encounter and may include a welcoming ceremony, followed by the sharing of food together.

When applying manaakitanga to initial teacher education what positive practices and behaviours would be evident? Someone who likes to help others, provide care and considers the welfare of others before themselves is referred to as he tangata manaaki atawhai (H. Mead, 2003). The personal qualities of teachers and pedagogical characteristics articulated in effective classrooms, for example are reflected in the respect teachers have for students, the confidential and compassionate manner in which matters are dealt (Bishop et al., 2001). Teachers have a sense of humour and are firm but friendly in how they relate to students (Bishop et al., 2001). For example, a Kura Kaupapa Maori child who decides she no longer wants to lead her group, may need awhi and manaaki, and be humoured a little, as part of cultural and pedagogical process. The teachers methodology for dealing with this issue is based on tikanga Maori 'customary practices, obligations and behaviours, or the principles that govern social practices' (L. Smith, 2000, p. 237). The child's mana (dignity) remains intact, the teacher's relationship with the child remains positive, the rules of the school are maintained and a lesson is learned in the context of that environment.

Teachers who have a genuine interest in students provide high quality feedback, exhibit non-confrontational behaviour strategies, have in-depth cultural and professional knowledge, are committed to student learning and development, and are continually reflecting on their teaching (Bishop et al., 2001). A teacher working with a mathematics group might suggest another way of solving a problem. The child responds realising the teacher's suggestion has enabled her learning to continue. In reflecting on her teaching, the kaiako (teacher) may adjust her planning and organisation for the next day's session to build on and further develop the learning that has already occurred, which highlights the interactive nature of learning and teaching.

**The Principle of Whanaungatanga**

According to H. Mead (2003, pp. 28-29) õwhanaungatanga embraces whakapapa and focuses upon relationshipsö. Individuals are supported by relatives from near and far, but there is also the expectation that the individual will support the whanau group collectively when required (H. Mead, 2003). For example within the context of Te Whare Wananga o Awanuiarangi, staff and students attend tangi to pay their respects and in the process make links to the deceased. Whanau hapu and iwi may be linked through whakapapa to the deceased or his/her ancestors or at another level for the purpose of maintaining relationships established historically through the ages (H. Mead, 2003).

Bishop (1996) and MacFarlane (2004) describe whanaungatanga as a process of relationship building in a Maori context, in this context ó classrooms. Broadening the ideology of whanau (G. Smith, 1995) describes a group association of common interest (MacFarlane, 2004). In Kohanga Reo the blood ties of children are part of the socialization process reinforced in the many interactions, activities, routines, the concept of whanau is used to õprovide a place of aroha (love) and awhi (support)ö (Hohepa, 1990, p. 61). In linking this concept of whanau to the classroom, Hohepa (1990) describes the tuakana-teina relationship and the continual shifting of roles. In a social context whanaungatanga is the meeting and greeting of people, by shaking hands, kissing or a hug. It can be the acknowledgement of peopleøs family and tribal affiliations. It is the sharing of resources, sharing of classes, the assisting of others.

In concurring with the above researchers about the multiplicity of meanings for whanaungatanga, K. Jenkins (2000) illustrates the complexity of the concept drawing on the notion of aitanga as a mechanism to understand social encounters between Maori and (in the context of her thesis) migrant Pakeha groups. Aitanga is

> a set of practices and processes which are played out in meetings between
> people í involve reciprocity: a giving and receiving by both parties equally
> committed to a relationship. (K. Jenkins, 2000, p. 26)

Here K. Jenkins (2000) suggests whanaungatanga is a process shared by all participants, parents, grandparents, whanau, hapu, iwi.

The concept of whanaungatanga refers to the extended family and kinship with implicit references to spiritual, ancestral and historical ties (Hohepa, 1993). The pedagogy used in Kohanga Reo, Kura Kaupapa Maori, Wharekura and Whare Wananga is based on the whanau, where the assumption is that each member learns about their roles and responsibilities within the whanau context (Halkyard, 1983, and Smith, 1987, cited in Hohepa, 1993). For example, elders who may be teaching Te Reo me ona tikanga (Maori language and customs) to the young mokopuna do this through the sharing of knowledges and worldviews (Hohepa, 1993).

Another example of whanaungatanga as pedagogy from personal experience is when I took maternity leave from teaching. I made myself available to relieve in schools on the understanding my newborn child would be able to come to school with me and that the school culture was accepting of this. The mother-child bonding was an important kinship and relationship building time, part of the whanaungatanga process. My colleagues supporting my desire to maintain my cultural practices.

However, not all institutions are accepting of this type of cultural practice in the workplace. A Maori lecturer in a university to develop new courses in Maori education, met resistance from the academy when she wanted to use Maori cultural teachings relating to her children (Irwin, 1992) She was teaching whanaungatanga as a cultural practice in her lectures using modelling as the pedagogy.

**The Principle of Whanau**

The 2005 Hui Taumata Matauranga identified the integral role whanau hold in education, where discussions were centred on potential opportunities for whanau to engage positively with schools, early childhood centres, Kohanga Reo, Government departments, iwi and hapu (M. Durie, 2006). On-going participation would contribute to the advancement of Maori, in education, whanau development, iwi development, policy across Government departments, as well as, in areas of economic, cultural and social advancement (M. Durie, 2006). The example of Ngati Awa mentioned in chapter one, recognized the struggles experienced by the tribe through the loss of land, but also identified the strength of whanau, hapu and iwi in realizing a dream of tribal development, through the establishment of a Whare Wananga that would have a transformational effect not only on Ngati Awa, but on Maori society in general, Aotearoa New Zealand as a country, the flow on effect leading to Maori ó citizens of

the world. Therefore, the education sytem must prepare teachers to understand the notion that

> if the culture of the teacher is to become part of the consciousness of the child, then the culture of the child must first be in the consciousness of the teacher. (Bernstein, 1972, p. 149, cited in Cazden, 1990, p. 14)

**The Principle of Mana Tangata**

Mana as a concept has many meanings including power, prestige, control, influence, vested or acquired authority given to an individual or tribal group usually based on past reputations and excellence around particular skills, knowledges and talents (Pere, 1994). In the Maori world learning and development occurs in a holistic non-isolated way (Royal Tangaere, 1997). The learner is immersed in a particular cultural context with certain values and beliefs, the learning acquired through meaningful interactions within a whanau environment (Royal Tangaere, 1997). The Ngati Awa goal to educate the next generationøs children by preparing Maori adults to teach in primary schools, through a Kaupapa Maori initial teacher education programme, has been met in part by the number of graduates from the programme teaching in the Eastern Bay of Plenty and Mataatua tribal region.

The phrase ÷aroha ki nga tamarikiø pertains to the care and affection and the nurturing of children (Pere, 1994, p. 65). The motto ÷ko te tamaiti te tino putake o te kaupapa ó for the child is at the very heart of the matterø (Education Review Office, 2006.) which endorses the notion that the child is at the centre of the whanau. How is the mana of the child maintained in schools and classrooms? What must teachers do to ensure the child does not lose face?

Kaupapa Maori theory and practice can be used as an intervention and a strategy for change (G. Smith, 1995), as a response to the impact of disproportionate social, economic, cultural and political power relations experienced by Maori and a counter response to the historical, ideological and pedagogical factors that have seen Maori ÷statistically highø in the underachievement and under participation rates. Nepe (1991) defines Kaupapa Maori as the conceptualisation of Maori knowledge that has been developed through oral tradition. It is the process by which the Maori mind receives,

internalises, differentiates and formulates ideas and knowledge exclusively through Te Reo Maori.

It is the validation of a Maori worldview, controlled by Maori and conceptualised, accessed and internalised through the Maori language (Nepe, 1991). Kaupapa Maori is the bringing about of change at the power relations and ideological levels, through structural and cultural intervention (G. Smith, 1997). For Maori in the education sector it is about assuming control of curriculum and knowledge (G. Smith, 1997). The concept of ako has an integral part to play in these processes.

**Principles of Akonga Maori applied in practice**

The initial teacher education programme central to this thesis is an example of Kaupapa Maori, the practice of being Maori, in action. The following section describes and illustrates the values, beliefs and social practices central to Maori society that are embedded in the initial teacher education programme at Te Whare Wananga o Awanuiarangi. The significance of Maori customs and traditions, and the potential influence and contribution they make to the preparation of student teachers and later their practice as classroom teachers.

Maori-medium and Maori-centred qualifications are the terms used by the Initial Teacher Education Policy and Practice Report (Kane et al., 2005) to describe and define Wananga, Maori immersion and bilingual teacher education programmes in Aotearoa New Zealand. Whilst the initial teacher education programme offered by Te Whare Wananga o Awanuiarangi fits the definition espoused by Kane et al. (2005), it is argued that the Kaupapa Maori philosophy that underpins this programme, which is grounded in ako and tikanga, is the õpractical face of Maori knowledgeö (H. Mead, 2003, p. 7). Whilst Matauranga Maori or Maori knowledge might be carried out in the mind, tikanga Maori puts Maori knowledge into practice in addition to aspects of correctness and ritual support (H. Mead, 2003). When this is applied to the preparation of student teachers in their work with young people in the classroom, some unique and special cultural and pedagogical attributes begin to emerge.

Whilst the number of student teachers prepared in the Wananga sector is less that 3% of the national total (Kane et al., 2005), might be viewed as problematic in some quarters, such developments should be viewed as a continuation of previous alternative education

options of Kohanga Reo, Kura Kaupapa Maori and Wharekura. This is a reminder of the resilience of Maori who are passionate and driven by their culture and the desire to be self-determining, in this situation, a small part, but nevertheless significant part, of the overall national figures. The preparation of teachers within the three Wananga has been in response to iwi, hapu, whanau and community aspirations, with the strategic desire to have Maori teachers ó teaching Maori children, as part of a wider aspiration of education for the community, using Maori pedagogies and practices.

The word ÷Whareøin our title Te Whare Wananga o Awanuiarangi, is distinctive within the Wananga sector, it embraces the original founding aspiration to provide high quality educational opportunities at all levels within the tertiary arena,[35] and to provide a strong strategic base for collaboration with other providers and government agencies. Further to this, Te Whare Wananga o Awanuiarangi aspires to be like a University, but, it does not necessarily want to be a university in respect of the legislated definition.[36] Awanuiarangi is concerned to ensure that education through these academic pursuits is enabled through a culturally affirming pedagogy and learning environment and is to this end involved in research, teaching and publication.

**Cultural Practices**

L. Smith (2000) provides some working principles for Kaupapa Maori education based on the concepts outlined by Pere (1982) that highlight the importance of Maori practices, processes, values and ways of knowing that may be applied to learning, teaching and education contexts:

- The principle of Te Reo
- The principle of whakapapa
- The principle of tikanga Maori
- The principle of rangatiratanga
- The principle of whanau.

When Maori introduce themselves in formal situations of mihimihi (greetings) they invariably make links back to their ancestors, by acknowledging those who have passed on and those who are unwell. The integral relationship with the land, sea and people are

---

[35] See www.Wananga.ac.nz. Retrieved 25 October 2010.
[36] Indigenous-university.

acknowledged with reference to the tribal mountain, waterways and members. This is the manifestation of whakapapa, õa way of thinking, a way of learning, a way of storing knowledge, a way of debating knowledgeö (L. Smith, 2000, p. 234). Historically Te Reo Maori had been eradicated, now being revitalized and a growing language. The survival of the language is crucial to the survival of the Maori people (L. Smith, 2000). Language is

> the life line and sustenance of a culture. It provides the tentacles that can enable a child to link up with everything in his or her world. It is one of the most important forms of empowerment that a child can have. Language is not only a form of communication but it helps transmit the values and beliefs of a people. (Pere, 1994, p. 9)

Te Reo Maori is used as a language of communication, of instruction and articulation in Kohanga Reo, Kura Kaupapa Maori, Wharekura and Whare Wananga. A Maori worldview is embedded in the Maori language (L. Smith, 2000).

Tikanga Maori are the obligations, behaviours, practices and principles that govern social practices in the Maori world (L. Smith, 2000). This may be in relation to the sea, land, housing, health, the hosting of guests, education, teaching and learning (L. Smith, 2000). Tikanga Maori determines how Kaupapa Maori sites of education operate. Mainstream schools have rules for health and safety purposes or as a form of control. Tikanga Maori are the rules and ethics for Maori. The learners know how to sit quietly, how to listen, the purpose to õgrasp the inner depths of the knowledge transmittedö (Nepe, 1991, p. 49). The learners are comfortable with kaumatua (elder) mentoring them in the learning process, providing a sense of security to ensure failure is counteracted (Nepe, 1991). Not all knowledge is passed on universally in Maori society, highlighting the tapu nature of some knowledge such as whakapapa, knowledge determined for certain people (Bishop, 1996). Kaupapa Maori education sites teach learners through tikanga as a normal and integral part of the curriculum.

Rangatiratanga is about the ability to control decision making processes (L. Smith, 2000). It is being able to determine oneøs own destiny in life. For Maori parents it is the ability to make a choice about a childøs education, what school the child will attend and in some schools it is the opportunity for parents to choose their childøs teacher each year. In some schools children are able to sit in on school interviews with their parents

and teacher. It includes the opportunity to question the learning needs of the child with confidence.

The principle of whanau embraces those rules, responsibilities, accountabilities and obligations necessary within a support structure (L. Smith, 2000). Whanau work together for a common cause, perhaps in the cooking of a hangi (traditional Maori cooking method, food is cooked in the ground), looking after friendsø children, taking food to kaumatua. How is this applied in practice? What is the nature of Wananga in the context of a modern institution? How are tikanga Maori and ahuatanga Maori (Maori tradition), and the values and principles of Maori culture and society maintained, fostered and enhanced at Te Whare Wananga o Awanuiarangi?

Maori people trace their ancestry through whakapapa (genealogy) enabling access to land, marae (ceremonial place) and turangawaewae (place of home or origin) (L. Smith, 2000). Whakapapa is fundamental to the way in which Maori come to know the world (Rangihau, 1981). In extending this idea, Graham Smith (1987) advocates that whakapapa is a way of thinking and of learning, of storing and debating knowledge, for example, in the interpretation of print material. Whakapapa provides Maori with historical links and relationships with other iwi-tribes, with the ability to trace their ancestry back to Rangi (Sky Father) and Papatuanuku (Mother Earth) and the beginnings of time and creation (L. Smith, 2000). In describing the quality of whakapapa, H. Mead (2003) points out that iwi-tribes are larger and have more abundance of resources and land, than that of hapu who make up the tribe. In acknowledging shared ancestors at both iwi and hapu levels respectively, it is clear through the Waitangi Tribunal process that more and more claims are being lodged by hapu, separate to their iwi application. Whilst whakapapa has a genealogical basis to it, M. Durie (1995) reminds us, that today Maori live in a variety of contexts that can impact on their ability to retain their links with their whanau, hapu, iwi, marae. Some choose to align themselves with local Maori organisations such as church and cultural groups whilst others are less involved with their Maori networks (M. Durie, 1995). Tino rangatiratanga,[37] must be afforded to all Maori irrespective of their level of interaction with their iwi affiliations (M. Durie, 1995). The unique nature of whakapapa provides

---

[37] Tino rangatiratanga is referred to in modern terms as mana whenua which acknowledges the rights of iwi, and hapu, to manage their own tribal affairs. Mana tangata is about Maori having the right to organize their affairs based on certain social and political groupings (M. Durie, 2005).

an opportunity for a teacher to ‚get to knowø her students, through whanau, hapu and iwi, as relevant links and initial points of interaction and whanaungatanga (relationship building).

Hirini Mead (2003, p.12) defines ahuatanga Maori (translated as Maori tradition in the Education Act 1989), as õknowledge that has the form and character of being Maori is to be presented and handled according to procedures that flow from Tikanga Maoriö. The physical environment of Te Whare Wananga o Awanuiarangi speaks to those who come to observe, to participate, to study, to teach, to share in the institutional knowledge. Visible examples of the Maori culture such as whakairo (carvings), native plants, signage written in the Maori language, are displayed in a way that conveys the special attributes of the Whare Wananga. At least 95% of the staff and students are of Maori descent, illustrating how the nature of ahuatanga Maori, can be both a physical and cultural presence. What visible and non-visible examples of Maori tradition are evident inside the classroom? What visible and non-visible examples of Maori tradition are evident outside the classroom? How do these examples of Maori tradition enhance the learning and teaching process?

Various institutions practice tikanga Maori in association with their programmes as a way of creating appropriate conditions for learning (H. Mead, 2003). This tikanga has extended to some universities establishing marae on their campuses as an accepted part of the learning environment (H. Mead, 2003). The tikanga of learning provides for karakia (prayer) to begin the learning day, pohiri (formal welcome) for specific events and occasions and the opportunity to work collaboratively for the benefit of the group rather than the individual.

The international exhibition of Maori art ó Te Maori (1984-1987) changed the way museums handled exhibition openings (H. Mead, 2003). Te Maori was launched at the Metropolitan Museum of Modern Art, in New York on 10 September 1984 and later exhibited at Saint Louis (22 February 1985); San Francisco (10 July, 1985); and Chicago (6 March, 1986) (H. Mead, 2003). The collection of taonga (a highly prized object), many with ancestral names and some considered very sacred items, joined their cultural owners at the various Te Maori exhibitions (H. Mead, 2003). As a major event, Te Maori highlighted how adaptable tikanga Maori can be; how tikanga Maori can be applied to an international forum without compromising the respective cultural

principles, practices and values. This came as a result of much negotiation among tribal elders and tohunga (priest, skilled spiritual leader, expert), American officials and diplomatic personnel (H. Mead, 2003), eventuating in a dawn ceremony or kawanga-Whare[38] being performed by tohunga and their supporters at each respective museum, thereby rendering the exhibition noa (balanced, neutral), free from the dangerous level of tapu (state of being set apart) (H. Mead, 2003). The Te Maori exhibition provided tikanga of learning through karakia (prayer) and rituals. One might consider how Maori customs and cultural practices can be embedded into the classroom.

The term ‡tone› in mainstream schools is used to describe classroom ambience, atmosphere, ‡a feeling› Wairua is about feeling, spirituality, calmness, peace, kama. If I were to walk into a classroom for the first time, what would I feel, see, get a sense of? What cultural principles are used to ensure the wairua of a classroom, is a positive one?

The traditional role of universities was teaching, research and scholarship with the expectation the university was the conscience of society (M. Durie, 1995). The initial introduction of the Maori language and culture to the university curriculum, in 1980, at Victoria University introduced a Maori Studies course based on Maori concepts, customs and modes of behaviour (H. Mead, 2003), which in turn set the platform for other tertiary providers to follow suit. As Maori focussed courses began to gain momentum within the education sector and the addition of polytechnics, private training establishments and Wananga came into the tertiary sector mix, along with Maori aspirations to progress their social, economic, and political status, required a reviewed perspective on a traditional entity. At the same time, the emergence of Kohanga Reo and later Kura Kaupapa Maori as alternative Kaupapa Maori based pre-school and primary school options to mainstream education, were gaining support from parents and others.

Aranga (2002, p. 6) describes Matauranga Maori as the

> weaving of diverse understandings of how the world is known or
> understood by Maori, unified and determined by the structure and content of
> the whakapapa paradigm.

---

[38] The custom of a double opening is over one hundred years old. The traditional dawn ceremony ó kawanga-Whare ó is conducted and then later in the same day a public ceremony takes place (H. Mead, 2003).

An indicative process of understanding about the knowing rather than the knowledge is argued and supported by empirical work at Te Wananga o Raukawa to determine whether experience comes before knowledge of phenomena (Aranga, 2002).

The Ministry of Education has adopted Maori terms for their own purpose, matauranga interpreted as the English word ó education (Pere, 1982). Matauranga in Maori terms has a variety of meanings

> to know something, to learn and acquire skills, to be acquainted with, to have some understanding, or to be certain of í it is not static or isolated (ibid: 73) refers to everything one experiences or is exposed to in oneøs lifetime. (Pere, 1982, p. 74)

Derivations of Maori terminologies such as aromatawai, meaning assessment have been interpreted and adopted by the Ministry of Education in the New Zealand Curriculum and Marautanga documents.

**Summary**

Maori educational concepts and ways of knowing provide culturally responsive and culturally relevant ways of preparing teachers for working in classrooms. This signals the need to reassess the present shape of teacher education which will require a (re)consideration of teacher education provision, to cater for the projected increase in Maori and Pacific student numbers in early childhood, primary and secondary school settings over the next 10-20 years.

# CHAPTER FIVE:
# A METHODOLOGICAL FRAMEWORK

# CHAPTER FIVE:
# A METHODOLOGICAL FRAMEWORK


*Te manu e kai i te miro, nona te ngahere*

*Te manu e kai i te matauranga, nona te ao*

**The bird which feeds on the miro berry has access to the forest**

**The bird which feeds on knowledge has access to the world.**


### Introduction

From the outset, both Hine and I considered this body of research to be an important contribution to understanding what constitutes quality teacher education based on our personal experiences of initial teacher education within a Whare Wananga context as a response to the plethora of reports and reviews identified in chapter two. The goal of the research was to understand the 'on the ground' classroom experiences of a beginning teacher – Hine, who had undergone initial teacher education in a Maori centred programme that focussed on the concepts of ako and tikanga. This chapter is about the research methodologies and methods that were used to undertake the study, including the ethical considerations.


### Kaupapa Maori Methodology

L. Mead (1996) argues that research in Aotearoa is dictated and dominated by Pakeha culture, where key issues of – how research is conducted, what counts as research and who is able to talk about the researched, will reflect a predominant Western ideology, driven by the need to know, extending the boundaries of knowledge. The challenge for Maori working in the area of research is to 'retrieve some of the [stolen] space with a proactive stance focussed on the value of research for Maori' (L. Smith, 1999, p. 183). The next challenge for these researchers is to develop new research approaches and new ways of conducting research that takes into account past inequities in previous research (L. Smith, 1999). Kaupapa Maori research is a response by Maori to these challenges; an attempt to retrieve space; a justification for Maori involvement in research across all

disciplines; the development of research approaches that are inclusive of the =otherø (L. Smith, 1999).

This chapter has three parts. First, to locate the thesis in a Kaupapa Maori research framework that is structured around Maori worldviews, experiences, cultural principles and practices and presupposes some core principles ó the validation of Maori knowledge, language and culture. Second, to justify the methodologies applied to the thesis using relevant principles of Kaupapa Maori and Maori centred research (Tomlins-Jahnke, 2005). The third part is to describe the methods used to carry out this study and to discuss the challenges, issues and celebrations that emerged through the research process. The richness of this study, I argue, lies in the utilisation of a Maori methodological framework, based on the natural connection between my life story (as detailed in the prologue) and the tenets of Kaupapa Maori and Hineøs experiences. The research methodology documents the way in which my theorising has been shaped by my whanau, hapu and iwi, who have provided the ways of knowing and doing that I have learned, to position myself to best conceptualise, conduct and disseminate the research.

**Cultural Principles and Practices**

L. Smithøs (2000) working principles were outlined in chapter four, as cultural and pedagogical attributes for learning and teaching. In this chapter some of those cultural principles and others, are used to provide a framework for research methods, methodology and practice. Kaupapa Maori ethical considerations are also outlined based on concepts outlined by Pere (1982) that highlight the importance of Maori practices, processes, values and ways of knowing that are applicable to learning and teaching.

**The Principle of Te Reo**

A number of points about the principle of te reo Maori are applicable to this study. Language provides access to a Maori worldview, knowledge base and social practices that are not otherwise accessible (Tomlins-Jahnke, 2005). All the interviews in this study were conducted bilingually, with participants using Maori language intermittently to express a certain perspective or to reveal a particular connection (L. Mead, 1996), that may not have been able to be =capturedøas uniquely, in English. Hine would draw

links between her initial teacher education coursework and her teaching of, and through, the medium of Maori in her school. She commented on the confidence she gained in using Te Reo Maori during her study and how she adapted these learnings to her classroom practice. For example, she would role model the correct pronunciation of Maori words with her colleagues and they in turn would model this enunciation with their students.

**The Principle of Tikanga Maori**

The principle of tikanga is concerned with customary practices, obligations, behaviours, practices and principles that govern social practices in the Maori world (L. Smith, 2000; L. Mead, 1996). Essentially, tikanga Maori is about ethical behaviour, which in the case of this research, required approval by the Massey University Human Ethics Committee. The approved ethics procedures required consultation with the school Board of Trustees, followed by letters of consent, which provided for privacy, informed consent, confidentiality, and to minimise harm, to the Principal, Hine and children from her class, as well as, their school. Such procedures provided opportunity for participants to withdraw at any time from the research; to have transcripts returned to them for clarification or amendments. The principle of tikanga Maori with regard to the researchers conduct can best be understood in relation to mana Maori.

**The Principle of Mana Maori**

There is an assumption based on the principle of mana Maori, that Maori are best equipped to direct research that is about and for Maori communities, that involves cultural knowledge and language (Tomlins-Jahnke, 2005). There are issues inherent in this principle of, research ethics, intellectual property rights and the management of research (M. Durie, 1997b). Therefore the conduct and behaviour of the researcher has significant implications for how the research is negotiated and managed (Tomlins-Jahnke, 2005). This was evident when most of the potential participants identified for this research, did not reply to my initial written invitation to participate. The invitation should have been managed through a face-to-face hui process, whereby participants could make an informed decision, prior to the consent process. Te Whare Wananga o Awanuiarangi Council were asked to give permission for the institution to be named in

the thesis. Such procedures provided a transparent research process and also gave mana and honour to the kaupapa and its importance.

A great deal of negotiation takes place within a Kaupapa Maori research approach. Negotiation in terms of who controls the research with the key objective being to achieve maximum interest and participation from and by Maori (L. Smith, 1999). The negotiation is about accountability and responsibility taken by the researcher towards the researched. The semi-structured interviews provided for a flexible research process, that enabled Hine to lead the many conversations, my role as researcher took a secondary role, thereby shifting the power and control to the participant. Interview schedules were piloted with a group of colleagues who then agreed to participate in recorded mock interviews, designed initially to ensure the researcher did not ‑overtalkø during the interview and secondly to assess the validity and reliability of the research questions. Relevant adjustments were then made to the interview schedules.

As the researcher, having insider knowledge about the research kaupapa was beneficial for a number of reasons, for example, for ease of understanding settings, experiences, roles and responsibilities, routines and activities, both in the school and whare wananga contexts. Having prior knowledge of Hine as a student teacher, enabled me to facilitate her participation in the research, to prepare interview questions, at times to enhance or pre-empt what might occur during the classroom observations. However, at times, it was necessary to manage ó and as required, to mitigate, the high level familiarity, I had of Hine and her previous whare wananga experiences. Key strategies were implemented and utilised to ensure the data analysis was robust and valid, rather than a ‑taken for granted approachø based on my deep knowledge and experience of initial teacher education. The transcripts of the interviews went back to Hine, to confirm what was transcribed, was in fact the intent, from Hineøs perspective. Key statements ó such as ‑is this what you meant?ø with reference to the transcripts, would be confirmed or amended. It was important Hine was happy with the language, intent and perceptions, derived from the transcripts.

Negotiation is also part of the supervision process. Irwin (1994) negotiated with three university academics and two kaumatua (of her choosing) to share the supervisory role ó as a result of a series of meetings the whanau of supervisors came into being. Supervisors of that project mentored the author using culturally appropriate processes

for feedback, the mentoring process being one of reciprocity, the concept of ako practiced as an integral part of the supervisory process. As mentioned previously, Maori researchers are taking into account issues of accountability and responsibility and ensuring these are addressed in their research.

Drawing on her experiences at the time as a Maori woman academic in a university environment, Johnston (1999) elaborates on cultural principles in relation to Maori research. From an academic perspective the researcher is responsible to the research supervisor, doctoral research committee, and ethics committee. From a Maori perspective the researcher is responsible for all the academic requirements, as well as, the cultural responsibility to the whanau, hapu and iwi, particularly if they are directly involved in the research.

Johnston (1999) suggests accountability and responsibility in the university environment is based on fundamental regulatory requirements. Cultural obligations require Maori conducting research to be accountable to their immediate whanau, who have given the freedom in terms of long working hours and time away from them (Johnston, 1999). The pay back is the research and thesis is completed. At hapu and iwi level, the completed work will be used to assist the people ó õif I produce something that does not empower Maori then I have failed as a researcherö (Johnston, 1999, p. 5, 9).

I have approached this project with similar ideas about accountability to my immediate and wider whanau, to Maori and the academy, Te Whare Wananga o Awanuiarangi and also the teaching profession. I want this thesis to be accessible to iwi and hapu, to help them to achieve their aspirations, goals, and dreams. My Masters research was based on an archival study of teaching effectiveness within a Wananga environment (Stephens, 2000). I was accountable to kaumatua, Council members, staff and students during the research period, shown in the way all were kept informed of the researcherøs progress through hui, informal discussions and conversations. Responsibility to Maori is a key factor in the research methodology and the notion of reciprocity demonstrated by the giving of the thesis to the Wananga, to be placed in the library for the benefit of all. Similarly, as part of the interview process this thesis will be given as a koha to the participants to acknowledge and to thank them for their participation and willingness to give of their time and knowledge.

Similarly, Bishop (1996) identified in his Otago research, the importance of process within research, whereby culturally appropriate practices enabled the collective voice of research participants to be heard, listened to and the requirements of the institution to be satisfied.

We decided to use focus groups of students from Hineøs class, for the interviews, choosing to have them all together for this part of the research process. As Metge (1984) argues Maori identify group learning as õthose educational principles and practices which Maori themselves recognize as Maoriö (cited in Cazden, 1990, p. 20). Learning in groups is favoured over the individual working on their own. This may involve instruction of a group of learners, say of school age children, by one or several pukenga (older knowledgeable person), but the preferred arrangement is the incorporation of learners into pre-existent groups comprising a range of expertise, such as work groups that run hui or renovate the meeting house (Metge, 1984)

Whilst not all the focus group participants were Maori, the Kaupapa Maori research methodology, enabled a collective approach to the interviews. Students were able to add further information to othersø comments, which meant my researcher role was one of facilitation.

**Narrative**

A. Durie (2001) suggests narrative research is a way of capturing the ÷pearls of wisdomø from participants. Narratives are based on oracy, korero (talk), wisdoms, values and provide a way of capturing cultural messages (A. Durie, 2001). Narrative as a form of information and retelling has found a legitimate place in modern research methods as the limitations of skewed methodologies that ignored ÷thick descriptionø became more obvious (A. Durie, 2001).

Narrative methodologies were used in this study to enable participants to re(tell), re(story), re(call) their past as teachers through interview (formal and informal), observations in a variety of settings and analysis of school archives and artefacts. Narrative methodologies were able to be interwoven into the cultural framework of a Kaupapa Maori method, thereby creating a complimentary and somewhat seamless approach to the research. The research considered narrative methodologies as appropriate for the storying process of the interviews, as well as, the analysis of

participant narratives and the archival study of documents to support the participantsø responses (A. Durie, 2001).

Narrative methodologies also enable teachersø voices to be heard, enabling them to describe their experiences and perspectives on teaching in their own words (Clandinin & Connelly, 1990, cited in Husu, 2002). In the book ÷Hukarereø, Kuni Jenkins and Kay Morris Matthews (1995) created narrative space for the Maori women who were schooled at Hukarere, to retell, remember, reminisce and reflect on the history of their school. Philosophically, both researchers were very clear there was not one definitive history to be told. Their research provided an opportunity for the Hukarere women to acknowledge their educational past through their various voices. The series of voices came as a result of a õsearch for methodologies that resonate with Maori realities, the multiple nuances of the Maori conditionö (A. Durie, 2001, p. 174). Similarly, using a narrative approach in this thesis, enabled Hine, as an individual participant, to reflect on her past initial teacher education programme and how her experiences have informed her teaching practice. Similarly, Ethell and McMeniman (2002) observed the critical role the beliefs and preconceptions of student teachers had on their acquiring new knowledge from the various teacher education contexts. In the context of this research, the narrative process recognised Maori values and aspirations, Maori cultural values and learning styles were an integral part of the participantsø belief systems and preconceptions. The interview schedule and observations provided a basis for participants to reflect on their beliefs and preconceptions.  Hine was also able to identify key learnings from her initial teacher education experience, experiences articulated in conversations, interviews, through observations and the analysis of work samples.

In reflecting on the professional standards identified in the satisfactory teacher dimensions[39] discussed earlier and the new graduating teacher standards, I thought about Hine completing her three year teaching degree, and the institution providing a study programme, to ensure she had fulfilled the required standards to be a teacher in a New Zealand primary school. As Hineøs lecturer and Head of Education responsible for initial teacher education at Te Whare Wananga o Awanuiarangi, I had a particular responsibility, to ensure graduates from the programme were ÷fit to be teachersø, with

---

[39] The New Zealand Teachers Council has funded four pilot projects for the draft registered teacher criteria.

the added inquiry as to what value of the programme's special attributes identified earlier, may have on Hine's teaching practice. The use of narrative inquiry articulated in conversations, chats, comments, staffroom discussions often over meals and, where I later documented these as Hine's lived experiences, came to be a work in progress. Those narratives provided relevant evidence, which Hine identified as positive elements of her initial teacher education at Te Whare Wananga o Awanuiarangi and which she identified as assisting her classroom practice, as a beginning teacher, in particular the graduating teacher standards.

Similarly, using narrative methodologies, Stucki, Kahu, Jenkins, Bruce-Fergusson, and Kane (2006) identified the forces that shaped the first year of teaching for Maori initial teacher education graduates from Te Wananga o Aotearoa. They were cognisant of the discontinuities in the transition from pre-service teacher education to the first year of teaching (Loughran et al., 2001, cited in Stucki et al., 2006), and the problems of attrition that come from or during this transition period providing a better understanding of the experiences of beginning teachers through their teaching experiences (Stucki et al., 2006).

Like this research, both studies identified that "learning to teach (beyond pre-service) is fundamentally situated and socially mediated" (Ethell, 1997, cited in Stucki et al., 2006, p. 7). Additionally, we argue this study is shaped by context, content, curriculum and may impact and/or dictate the way in which a teacher teaches.

A. Durie (2001) explains the significance of narrative in traditional and contemporary Maori society being comparable to the written word of other societies. The interview process of the research facilitated oracy and korero where participants were able to choose their preferred language of communication – te reo Maori or English. Participants were able to use other oral forms such as waiata, whakatauaki (proverbs) and whakapapa to 'tell' their purakau (story). Jenny Lee (2008) used purakau as a culturally appropriate methodology to study Maori teachers and ako. She refers to purakau as traditional Maori stories, told and articulated through a Maori epistemological worldview, including the human and spiritual realms. The use of purakau, gave insight into the notion of "teaching as Maori, as a complex endeavour" (Lee, 2008, p. 37). Further to this, the shape, tone, style and content of individual

purakau, can when combined collectively, demonstrate how ako may be influenced by schooling agendas and Maori community aspitrations.

A methodology used by Maori film maker Merata Mita (1988, cited in Paraha, 1992) endorses the use of oral forms. She describes the multilayers of depth apparent in oral story telling, where each layer can be pulled back to reveal more and more depth of story and knowledge. This methodology was important during interviews when probing techniques were used to ensure the storying continued, enabling another layer to be peeled back, providing opportunities to probe further, with the potential to reveal other underlying elements.

Drawing from Maori forms of enquiry, A. Durie (2001, p. 195), in her interviews of forty research participants where the focus of the research was based on the impact of policy on Maori education, told in the testimonies and perceptions of the research participants, õbecause the perceptions construct the ways in which meaning is attributed to the events recalledö. The collaborative conversations described by H. Jenkins, Moltzen, and MacFarlane (2004) created a process for narratives, as also, the perceptions and conversations of individuals and the participants. The recording of all stories creating an opportune time later for in-depth analysis and reflection of the discussion.

Maori narrative styles can be dictated by the intended audience and the purpose of the story (A. Durie, 2001). Theorising through narratives may also be evident (Waitere-Ang, 1999), through the relationships and connections between iwi, hapu and whanau. (Walker, 1992). The ability to retain those contacts and networks through a research process, based on initial teacher education, provides not only professional development opportunities to graduates, but highlights the interrelatedness of Maori ways of knowing (rather than for knowledgesø sake) and the opportunity to share experiences and stories not only from the past, but looking forward to the future.

Bishop (1996) also identifies the establishment of relationships as vital to the narrative research process. To some extent, the relationship between me as the researcher and Hine as the research participant was determined by our already well established student-lecturer relationship, through the Awanuiarangi initial teacher education experience. The research process further enhanced our relationship, to a new level, as teaching and

professional colleagues. That relationship was maintained over time, and beyond the research process, through the visiting lecturer/student teacher in schools.

The fieldwork for the doctoral study involved observations of Hineøs teaching, noting the manner and way in which she interacted with her students and the on-going learning and education that took place. The observations identified special attributes Hine possessed, not only as a classroom practitioner, but also õteaching as Maoriö (Lee, 2008, p. 37). This coupled with her bicultural pedagogical approach to the learning and teaching process, provided opportunities for her students to be avid participants in that on-going process. By being able to view Hineøs day to day planning, to observe her teaching, as well as, viewing studentsø work samples, provided many opportunities to interrogate classroom practice, to confirm earlier interviews and to gain a deeper understanding of pedagogical considerations.

Teaching and pedagogical practices were central to research by MacFarlane (2004), who observed positive teacher-student relationships and the enriched learning in Bev Anaruøs class. The classroom resources promoted a bicultural tribal perspective, in particular the teacherøs pedagogical approach based on classroom climate and positive relationships with children (MacFarlane, 2004). The observations were complemented by technological tools such as audio recorders and video cameras, being used to record and later recall conversations (MacFarlane, 2004).

In research on Maori giftedness, H. Jenkins et al. (2004) used collaborative conversations to reduce or minimise the dominance of the researcher during interviews. The researchers became a co-joint participant in the reflections, stories and experiential dialogue. H. Jenkins et al. (2004) also minimized the conflict of interest, by advocating that both the researcher and participants co-jointly share their stories, retelling the shared incidences or events, reflecting on commonly known institutional protocols and traditions. This methodology is not dissimilar to the process Hine and I adopted as participant and researcher. Early in the study, we both agreed to continue the positive relationship, we had as student-lecturer, as part of the research process. We agreed to maintain equal power relations, by keeping our communications transparent and open. As the researcher, I wanted to ensure Hine initiated and led the research process.

**The Case for the Case Study**

At the beginning of Term 4, 2005 a meeting was organised with the Principal, senior teachers and the potential participant teachers of School A. I had also met the Massey University Chair of the Ethics Committee to discuss a change from multi-site to single site location for the research with the goal of informing ethics of this change. The original meeting with the Principal of School A was discussed with the Chair of the Ethics Committee, who advised the action by the Principal could be seen as potentially coercive. The Chair sought an assurance from the Principal that the participantsø employment would not be affected by their decision to participate (or not) in the research. It was at this point that my supervisor and I decided to seek a commitment to participate in the research from the single participant (Hine) who had shown an interest in the original invitation. Further to this, in 2006, my supervisor was preparing to leave Massey, for a new position in Canada. It was through the meeting with my supervisor and potential replacement supervisor, along with the pending shift of the research to a single participant and single site location, that life history methodology was considered.

Merriam (1998, p. 21) defines qualitative case study as

> an intensive, holistic description and analysis of a single instance, phenomenon, or a social unit, endorsing the notion of a bounded context.

She goes on to say qualitative case studies provide the researcher with opportunities of interpretation, discovery and insight (Merriam, 1998).

I initially wanted to capture the stories of Awanuiarangi graduates teaching in one region and/or one school, which led to a case study approach as opposed to a broader sample of graduates for the study. This became a case bounded study within a school. The case study was to provide one example through Hineøs experiences of her initial teacher education programme and the application to practice.

The challenge of a single case study of Hine, as a teacher participant required the research process and later the findings to reflect Hineøs perspective of her initial teacher education experience, based on her view of those experiences. Further challenges would be to ensure the research findings reflect Hineøs whare wananga experience and how she interpreted this when examining her classroom practice.

Hine self-selected herself as a research participant, because she wanted to contribute to further development and enhancement of Kaupapa Maori inital teacher education, through this research. Hine was also informed, as part of the consent process, that she could withdraw from the project at any time. She also knew participation would enable her to access professional and collegial mentorship, throughout the research process.

Yin (2003, p. 58) refers to this as the õcontinuous interaction between the theoretical issues being studied and the data being collectedö, suggesting the researcher adopt a proactive stance, taking advantage of unexpected opportunities rather than being mired by such difficulties.

In determining desired skills for case study research Yin (2003) pinpoints the ability of the researcher ÷to listen, to hear, to observeø situations using astute ears, eyes and viewing capabilities, honing in on key factors to support the data gathering process. In my doctoral study, I had prior insider knowledge and understanding of how Hine perceived the world, through her initial teacher education programme. The difference this time was the roles and respective responsibilities were that of teachers, colleagues ó researcher. The ÷listeningø phase described by Yin (2003) also applies to my viewing of classroom artefacts, workplans and samples of childrenøs work and looking for underlying messages within the documentation that required further clarification during interviews with participant teachers. These viewing elements provided fieldwork platforms for interviews and on-going feedback.

**Methods**

The research required a qualitative approach using case study methods to enable a focus on evidence that might initially be descriptive and inferential, to be later interpreted and described (Gillham, 2000). Participatory observations included semi-structured interviews with Hine, the Principal from her school and a focus group of students from her class, along with further classroom observations, work sampling and document analysis.

Kaupapa Maori research is Maori maintaining control of the design, methodology, interpretation and concepts; research by Maori, for Maori, with Maori (G. Smith, 1995). The next section is a discussion about the research ÷toolsø or methods used to conduct this study.

Johnston (2001, p. 39) says the purpose of research is

> to explore and discover, to expand, to contribute to the developing field of educational knowledge and practise; and to also provide information and potential solutions to educational problems.

If we accept this definition, interviews using a qualitative method with participants can be the essence of the research, through participants telling their stories, (re)telling their lives, (re)visiting their educational experiences. This would be further developed through my insider knowledge about the whare wananga, the programme and Hine as the graduate student, providing some indepth information relevant to the study. Such as, drawing on Hine's teaching experiences she had as a student, to provide some context and content to the interviews. Further to this, reminding Hine of some of the pedagogical approaches used by key lecturing staff and the impact (if any) of this, on her on-going approach to teaching.

**Fieldwork: Interviews**

The fieldwork, which included interviews with Hine, the Principal and students, was conducted at the school and Hine's home. Semi-structured interviews require clear structure that is well practised and developed (Gillham, 2000). The participant interviews involved Hine recalling, reflecting on and remembering her initial teacher education programme and the influence it had on her teaching, pedagogical considerations and practice over time. In her project with four primary school teachers, L. Mead (1996) used semi-structured interviews to assess behaviours that had taken place at a previous time (Merriam, 1998). Participants were asked to comment on whether they felt well prepared in their teacher training to implement Taha Maori in their classrooms (L. Mead, 1996). Similarly, Hine was asked to reflect (from her perspective) on the distinctive contribution the Kaupapa Maori initial teacher education programme at Te Whare Wananga o Awanuiarangi, made to her preparation as a teacher. These interviews were conducted in Hine's family home often with her whanau members present. The three themes or pou of the thesis – programme, provider, person, provided structure and a framework to the interviews with Hine. Here she was able to reflect on her personal feelings and experiences of the programme and the Whare Wananga, which enabled our conversations to be interactive, informal and culturally responsive, whereby Hine was able to lead much of the interview process and dialogue.

Before carrying out the fieldwork, a colleague encouraged me to conduct mock interviews, to gauge whether I was intervening too much as the researcher, in the interview process. I came to realise that I had to manage the way in which I prompted and initiated on-going discussions with Hine and the other research participants.

During the interviews with Hine, I turned on the tape, introduced the theme and then asked her to comment and reflect on her experiences. During those conversations she described her initial teacher education and Whare Wananga experiences and explained the transforming and conscientising effect of the institution and the curriculum on her as a Maori, whanau, hapu, iwi member, and as a teacher

The audio taped interview with the Principal was conducted in between his other meetings at the school, which required a change of interview process, from an informal to formal approach and from conversation to a question-answer focussed process. Whilst the data collected provided a rich source of information, the narrative aspect of the interview was disrupted and impacted the spontaneity of the interview and also stifled the flow of dialogue. Subsequently, the data collated was not as comprehensive as initially planned.

Consent information was sent to all parents of students in Hinesø class, seeking their permission (Appendices L, M, N, and O) for the child to be interviewed as part of a focus group for the research. The participants were chosen based on the receipt of a signed parent consent form and later a form completed by the students as part of their consent process. The group interviews with seven, 6-7 year olds, took place in another room near the classroom. The group were very chatty when the interview process was explained to them. One student decided to withdraw after the explanation and left the room. During the interviews, the students became distracted, tended to lose track of the questions being asked, leading to my having to repeat them. The storying and conversation focus of the interviews, became quite pragmatic, leading to a loss of spontaneity in the interview process.

**Fieldwork: Observations**

In a paper based on a larger study of Te Kohanga Reo as a context for language learning Hohepa (1993) used a diary record of activities and events as they occurred and a running record of the setting, activities, verbal and non-verbal use of language to

observe classroom activities. Initially I tried five minute observation slots in specific areas of the classroom, to identify how and why students were interacting with each other. I was especially interested to know whether the activity was teacher or student initiated, in order to gauge how Hine managed and/or facilitated her studentsø learning. The fieldnotes lacked relevant detail and as an alternative I adopted narrative observation recordings that focussed on a specific activity or curriculum (Podmore, 2006).

Positivists view participatory observations as subjective, citing the effect of the observerøs presence on those being observed and on the potential research outcomes. (Gillham, 2000; White, 2003). Balancing the limitations can be alleviated by triangulation of the data collection particularly with young children (White, 2003). Classroom observations, informal discussions and analysis of teacher and child work samples were used in the project to eliminate data confusion.

**Fieldwork: Work Samples and Artefacts**

Borko (2004) suggests classrooms are powerful contexts for teacher learning. She argues that artefacts such as teacher work plans, samples of student work and videos of lessons provide an opportunity for teachers to reflect on their practice. L. Mead (1996) used an inventory of Taha Maori resources, teachersø work plans, school displays and notice boards, as artefacts of the teaching process.

Samples of physical artefacts made or produced for use in classrooms collected in the project, provide further evidence of the on-going teaching programme (Gillham, 2000). These included teacher work plans and samples of childrenøs work. School documents such as charters, annual plans and reports, strategic plans, policy and procedure manuals, school newsletters, school notice boards, assemblies and events provide contextual evidence of the site. Hineøs work plans revealed some well entrenched planning methodologies, which she indicated, she had learned from her study at Te Whare Wananga o Awanuiarangi. In support of artefacts, Clandinin and Connelly (1988, cited in Craig, 2002) suggest the development of portfolio work as part of school change process. They advocate portfolios are an ideal platform for teachers to reconstruct their past experiences, look forward to the future and address their present situations. The professional knowledge landscape metaphor they describe as a connection between the context of teaching and teachers personal knowledge, the key

components being the interrelationship between people, time and place (Craig, 2002). This approach using multiple narrative was adopted for the research, Hine – the graduate teacher; the Principal and students used narratives and personal stories to articulate their experiences from many different perspectives, contexts and settings that formed what Craig (2002) refers to as a story constellation. Collectively, the empirical materials provide background information to compliment each participant's narratives, their voices telling their stories facilitated through Kaupapa Maori and narrative methodologies. The narrative approach to interviews in the research is explained later in this section.

Studies by Hohepa (1990), Cazden (1990), Podmore (2006), White (2003) and Borko (2004), identified earlier, highlight the need for further research into classroom practice and pedagogy. In effect, the fieldwork for this research heightened my awareness of the multifaceted elements of classroom teaching that those of us –not at the chalk face' with children tend to forget, unless (as in my case) we are in the classroom environment visiting student teachers.

At one level, this study has been about research questions, interview schedules, journals, methods, observations, work samples – the reality of research (Cram, 2006). At another level, the research has provided me and the other research participants, access to the Maori world – language, culture, marae, land, tikanga, whanau and resources and the plethora of educational opportunities available for those who wish to accept the challenge (Durie, 2001, cited in Skerett-White, 2003). Maori are visibly in the research (Cram, 2006)

We need to also be cognisant of the aspirations of the three founding visionaries and the goals of Te Whare Wananga o Awanuiarangi articulated through the pedagogy and practice of Hine, the graduate teacher.

**Feedback as Conscientisation and Transformation**

Hine saw her participation in the research as a professional development opportunity. Consequently, whenever possible and relevant, I gave Hine feedback about her teaching, planning and classroom organisation. This was particularly so during the observation and work sample phases of the research. Hine would demonstrate through her teaching practice, some key strategies, she explained were influenced and/or

informed by her whare wananga experience. Further to this, the follow up interviews gave her the opportunity to reflect on the philosophical aspects of her teaching as well. This being the case, Hine was also asked to explain as a result of my observations, her interactions with students, as well as, through the viewing of samples of students' work. This was done in combination with the viewing of Hine's written planning. This was based on what Cazden (1990) found in her observations of Maori children and Pakeha teachers in primary schools, that all children should have the opportunity to make meaning and negotiate meaning and that teachers have the responsibility to create appropriate conditions to make this possible.

**Transforming Classroom Practice**

Based on effective teaching and learning strategies in Maori medium classrooms Bishop et al. (2001), used initial observations to later stimulate a recall interview (SRI) with teachers. In Hine's case, the classroom observations were used to stimulate her thinking about her initial teacher education experiences, her on-going professional growth and development and the transformational aspects of her teaching and interactions with young people and colleagues.

Using the sequential dimension of human events by Cazden (1983) and applied to Kohanga Reo settings, Hohepa (1990) developed an expectation of certain activities occurring at certain times of the day, never occurring in isolation from other activities but always as an integral part of the learning process, a particular rationale or tikanga dictating the total event. Classroom observations in morning sessions, Hohepa (1990) suggests, are more structured, activity based and provide the richest and most suitable data for research. My observations of morning sessions in Hines' room found similar programming, where language/literacy and mathematics/numeracy, were scheduled in the morning. It was also clear the students were aware of what was expected if and when they were working on independent activities which were determined by the holistic and free flowing pedagogical focus of Hine's classroom.

In addition to the school wide focus on literacy and numeracy curriculum being taught in the mornings, Hine also integrated the morning curricula so that all her student learning had a degree of relevance, relatedness and cohesion. The students moved from one activity to another with minimal intervention from Hine, her rationale or tikanga being a long term goal of self-directed and independent learning. Bishop et al. (2001)

were also cognisant of the link between the suitability of observations, the rationale and purpose of key classroom activities and the impact on effective learning and teaching resources to improve reading and writing strategies in Te Reo Maori. This included how teachers assess and monitor the effectiveness of their teaching and learning programmes.

A seating plan of the classroom was drawn to enable me to familiarize myself with how the classroom was organised as a learning environment and also to identify respective students for focus group interviews later. This also provided the opportunity to analyse social groupings and to later seek clarification from Hine, for the rationale and philosophy that underpinned her decision making for student grouping and seating arrangements, as part of her organisational strategy.

A number of classroom observations were conducted, in consultation with Hine within the parameters of the classroom and school programme. Hine's activities were well structured and to the -lay person may have appeared rather regimented in nature. Classroom observations of Hine's teaching, identified her astute observation and surveillance skills, her ability to pre-empt learning opportunitiescomes before they occurred. This was similar to Bishop et al. (2001), who used initial observations to later stimulate a recall interview (SRI) with teachers in the Te Toi Huarewa research based on effective teaching and learning strategies in Maori medium classrooms.

The format of this research provided a beginning base for me as (the researcher) to establish a suitable observation/interview format to use in Hine's classroom. The suitability of making observations and then seeking a degree of rationale and purpose from the teacher. Bishop et al. (2001) looked at effective learning and teaching strategies to improve reading and writing strategies in Te Reo Maori and how teachers assess and monitor the effectiveness of their teaching and learning programmes. Similarly, through this research, I wanted to be able to address teaching and learning effectiveness by focussing on the special attributes of Kaupapa Maori initial teacher education.

Philosophically and pedagogically Maori immersion, Maori medium and bilingual sites in mainstream schools are linked. It can also be said that Kohanga Reo, Kura Kaupapa Maori, Wharekura and Whare Wananga share common principles and practices about language and culture and related teaching and belief systems. G. Smith (1997) argues

such principles are examples of reflective action or praxis, working towards transforming Maori education.

**Data Collection and Analysis**

The fieldwork process was based on the themes or pou of ╫person, programme and provider╪ It was important to maintain Kaupapa Maori as the research framework during the interview process, through the use of narrative methods of conversation, with the Principal and focus groups of students from the school. In continuing the Kaupapa Maori framework, the interviews with Hine, conducted over time, and shared by her with her whanau, within the ahuatanga ó surroundings of their home was significant. Hine facilitated the research process. She was tangata whenua and I was manuhiri in her home. We shared food that I had brought and her whanau had provided, as a culturally appropriate way of participating in and managing the research process.

The analysis of interview data was shaped by the three pou interviews previously constructed around respective themes, transcripts later grouped and regrouped according to sub-themes that emerged during the process. Fieldnotes of classroom observations were also analysed based on the pou themes and then comparisons made between the various sets of data, to find other emerging themes and trends that emerged from the data. Research findings from the analysis will be discussed in chapter six.

**Summary**

The richness of this study lies in the Maori methodological framework used, based on my life story (articulated in the prologue) and Hine╪s experiences as a student, a graduate and a classroom teacher.  There is a natural connection between my life story and the tenets of Kaupapa Maori.  Whilst earlier chapters discussed how Maori perceive research to be a site of struggle, and the result of on-going encounters with western science and early colonizers, who came to circumnavigate, observe and glean the ╫new found land╪ with imperial eyes (L. Mead, 1996). This chapter provides a new, more positive perspective of research, for and with Maori, using Kaupapa Maori research as a way of theorising, a philosophy and practice of being Maori; by providing an empowering approach to self-determination and tino rangatiratanga; using culturally relevant and appropriate methodologies, methods and research processes.

This chapter is a snapshot of the day to day activities and events that took place in Hineøs classroom and school. As well as the classroom observations, work sample viewing and on-going informal interactions between myself, Hine, her Principal and students, the fieldwork included student-teacher and student-student interactions and activities during the on-going educative programme, as the day to day activities of the school unfolded.

By sharing power and providing a collaborative, collective approach to addressing participation and achievement in education (Bishop & Glynn, 1999; Ladson-Billings, 1994), can assist in building Maori capacity, has been identified as key principles in how research can be conducted positively with Maori (Bishop, 1999).

# CHAPTER SIX:
# HINE – THE TEACHER

# CHAPTER SIX:
# HINE – THE TEACHER

*Whakakiia nga kete a nga uri o Awanuiarangi me te iwi Maori whanui ki nga taonga*
*tuku iho, ki te hohonutanga me te whanauitanga o te matauranga kia tu tangata ai*
*ratou i nga ra e ora tu mai nei.*

*To empower the descendants of Awanuiarangi and all Maori to claim and develop*
*their cultural heritage and to broaden and enhance their knowledge base so as to be*
*able to face with confidence and dignity the challenges of the future.*
*(Te Whare Wananga o Awanuiarangi, 2004, p. 1)[40]*

## Introduction

The focus of this chapter is based on Hine the teacher and sets out to present her narrative, contextualised by relevant literature. The voices of the Principal, the students and other secondary voices, articulated through Hine, are positioned more as a supporting chorus, to her narrative.

In drawing on other literature to enhance, contextualise or clarify aspects of Hine's narrative, I argue that Hine's preparedness to teach in Maori medium and mainstream schools has been influenced by Te Whare Wananga o Awanuiarangi's approach to initial teacher education. I also argue that the institution's philosophy, pedagogy and practice adds value to the learning and teaching process and along with the identified strengths in things Maori and being Maori, also contributes to initial teacher education, through culturally responsive curriculum and pedagogical skills and talents, that are unique and distinctive to Awanuiarangi.

I also want to reflect back on my own personal and professional journey discussed in the opening prologue of this thesis, to compliment Hine's story, as a basis of how a Maori worldview can contribute to initial teacher education. As mentioned in the

---

[40] From the mission statement of Te Whare Wananga o Awanuiarangi. A goal of the teacher education programme is to have graduates experience and/or achieve all or parts of this mission statement.

previous chapter, both our personal, professional and cultural experiences as Maori, provided a rich critical Kaupapa Maori based approach to the research. Our life experiences became the common thread in all our interactions with each other. This included analysis of the programme content, further enhanced by the context of the whare wananga, articulated uniquely and distinctively through ahuatanga Maori and tikanga Maori.

In the conversations, Hine talked about her childhood, her whanau and the impact of those experiences on her decision to become a teacher, to study at Awanuiarangi and to become a member of the teaching profession. The research findings identified five major themes that add value to the philosophy, pedagogy and practices of Te Whare Wananga o Awanuiarangi.

This chapter makes explicit some of the special attributes and pedagogical practices Hine brought to, and gained from, her experiences in the initial teacher education programme at Te Whare Wananga o Awanuiarangi, which have been categorised in five key themes:

- Personal Attributes of a Student Teacher
- The Curriculum of a Kaupapa Maori Initial Teacher Education Programme
- Cultural Capital and Sites of Struggle: Teaching as a Political Act
- Leadership Development
- Perceptions from within the Profession: The Value of Kaupapa Maori Based Initial Teacher Education Programme.

**Personal Attributes of a Student Teacher**

In this section, I want to highlight the personal attributes, dispositions, background and experiences Hine brought to Te Whare Wananga o Awanuiarangi, to initial teacher education and over time to the teaching profession. To contextualise Hine's story, I will be using parts of the data collected from the fieldwork (discussed in chapter five).[41] I also want to reflect on Hine's three years of initial teacher education as a part of her personal and professional journey.

---

[41] All transcripts of audio interviews were coded GT (graduate teacher); P (Principal); FG (children), followed by a transcript number 1,2,3, etc. and then a page number for that transcript. E.g. GT1:1 refers to graduate teacher transcript one, page 1. Quotes from transcripts will be italicized; any other quotes will use single space.

**Hine: The Student Teacher**

It was the start of the academic year in 1998 when Hine entered the grounds of Te Whare Wananga o Awanuiarangi in Whakatane to begin her studies for a Bachelor Degree in Maori Education. Hine, the parent of three adult children had made the decision to train as a primary teacher at a Whare Wananga in Whakatane. Her decision was courageous for several reasons: she was returning to formal education after leaving school with profoundly mixed feelings about education, she was choosing to study at a Whare Wananga, a relatively new, Maori centred institution, and she was choosing to study to become a primary teacher.

Hine brought her own life experiences to Awanuiarangi. When she was young, her father worked in the timber mills. He also hunted for pigs and wood pigeons to feed their large whanau. Later, the sawmills closed down and Hine's father was forced to move to town for work (GT1:1). Through her studies, Hine came to understand the impact of social policy on Maori and reflected on how traumatic the rural-urban, familiar-unfamiliar shift was for her parents and whanau (GT1:1). Such experiences may have potentially informed the manner in which Hine showed manaaki to a new student in her class who had come from a rural Maori speaking community, to an urban school. Hine ensured the student felt part of the class whanau and was looked after by other class members.

Hine's parents were absent a lot through work, so the focus for her was looking after and caring for her younger siblings

> *when you got old enough you looked after all the kids ... it happened to me ... we really didn't have time for education because we were bringing up our brothers and sisters ... I thought it was normal for a family to be brought up like that. (GT1:1)*

Whanaungatanga is based on the concept of the extended family and kinship and in turn based on spiritual, historical and ancestral ties (Hohepa, 1993). As a whanau member, Hine was operating as tuakana (older family member) to her teina (younger family member), looking after her whanau in the absence of her parents. Hine came to Awanuiarangi with this cultural knowledge and practice. She demonstrated through her pedagogy and practice, how whanaungatanga (sense of family, relationships), as an

integral component of her classroom, could build competence and confidence in her students as learners.

Hine recalled her own schooling at a Native School in a rural area, where there was õonly one white master in the schoolö (GT1:3). He was the headmaster and the sole teacher. Through her studies, Hine learned the English-only curriculum she was taught. by the headmaster was determined in part, by the 1847 Education Ordinance (Simon and Smith, 2001). The socially driven ordinance, perceived Maori as sub-ordinate to Pakeha dominated culture. Based on those learnings, Hine created space for Maori knowledge, language and culture in her classroom. Her work on the Treaty of Waitangi as New Zealandøs founding document became a discussion about equity, fairness and justice (GT4:13) and the place of the Treaty in contemporary society.

Hine told me how her hair was checked for head lice and her fingernails for cleanliness, how she remembers being challenged by the teacher about the importance of having handkerchiefs ó

> *haven't your parents got rags? … we don't have rags … rags are used for my brothers' and sisters' nappies. (GT1:3)*

Through her schooling experiences Hine came to know the regulatory and conforming nature of the Victorian based school system at the time. The focus on cleanliness was ideologically driven based on the desire to Christianise and therefore civilise Maori. Whilst one cannot necessarily attribute Hineøs systematic and orderly approach to the learning and teaching process directly to her personal experiences, one can acknowledge Hineøs detailed planning and preparation enabled a well structured programme, her communication with her students was clear, fair and there were high expectations.

Hineøs Mum was the oldest child in her whanau and was expected to remain at home to milk the cows and help look after her siblings, whilst the rest of her whanau were sent to boarding school for their education. Over time, this made Hine reflect where she was at in her own life, asking herself

> *why am I here? … I need to do something with my life … I need to be better than this. (GT1:1)*

Using her aunts and uncles, who were secondary school teachers as role models she decided to become a teacher (GT1:1). In anticipation of becoming a teacher, Hine enrolled in a teacher's aide course and spent two years working in a school. During this time she saw the same social issues she had experienced as a child, coming through in the day to day behaviour of those with whom she was working. She subsequently enrolled for fulltime study in a Bachelors degree in teaching at Te Whare Wananga o Awanuiarangi in 1998.

Hine remarked on how her first year of study was such an awakening for her. She recalled how her father

> *would go to the bush and get the horses ... life was beautiful ... my Mum was happy ... my Dad was always whistling around the house ... he would take his dogs hunting and come back with kai and the whole village would come around and singe the pig and we would have a big feed (GT1:2)*

and then through her studies, came to understand the impact of social policy on Maori. She came to realize why her parents had struggled to adjust to life in an urban context away from the rural lifestyle they were so familiar with and the inherent impact on her whanau. At the same time, she reflected on her grandchildren and how precious they are, as taonga to her:

> *I would never have understood that if I hadn't enrolled at the Wananga ... the Matauranga Maori papers they just opened my eyes. (GT1:4)*

Hine's opening stories highlight her desire to study within a Maori focussed environment, where being Maori is a given and the opportunity to extend and transform her intellectual capability and in turn, contributing to the broader aspirations of her whanau, hapu, iwi as part of that process.

**The Curriculum of a Kaupapa Maori Initial Teacher Education Programme**

*Bachelor of Maori Education (Teaching)*
As noted in an earlier chapter, the vision for Awanuiarangi is to promote, grow and sustain Maori knowledge, language and culture with all its manifestations, in particular with regard to tikanga Maori in practice. Transformational approaches to educational achievement provide broad, unique, portable and transferable qualifications. That helps

in building capacity from grassroots to doctoral level. In order to understand initial teacher education in a whare wananga context, it is important to provide a concise description of Awanuiarangiøs programme, in particular the underlying philosophy, course work, practicum and other requirements and experiences.

The BMEd (Teaching) degree is

> underpinned by a [critical] Kaupapa Maori philosophy whereby traditional Maori values associated with knowledge are implicitly sanctioned and reinforced communicative fluency in Te Reo Maori, sound knowledge of tikanga Maori and its application and the comprehensive coverage of the curriculum in both Maori and English ensures graduates will be comfortable in mainstream, bilingual, or kura kaupapa Maori situation. (Te Whare Wananga o Awanuiarangi, 1998)

The culturally centred philosophical base of the degree is complemented by on-campus face-to-face teaching and independent learning within a physical environment that espouses ahuatanga Maori (Maori tradition), tikanga Maori (Maori custom), and whanaungatanga (sense of family, relationships). There are other key cultural principles and practices embedded in the pedagogy and practices of lecturing staff who provide culturally responsive and culturally relevant teaching models for student teachers to reflect on and to later apply to on-going practicum experiences. The culturally defined application of theory to practice is considered unique and a special attribute of the programme. Additionally, the conceptual relationship between theory and practice is evidenced in education papers, where critique, critical analysis and reflection is encouraged, in the overall discussions about Maori education, Maori knowledge systems, Maori philosophy, the history of schooling, child development, the Treaty of Waitangi, professional practice, curriculum and marautanga documents, issues of equity and Te Reo Maori.

Hine spoke highly of the planning and classroom preparatory work she received through the Awanauiarangi programme. As a curriculum leader in her school, she was able to call on those skills, combining them with her own personal attributes and talents, to successfully develop a school wide, multi-levelled programme of learning for the students and a professional development programme for the teachers. She attributes the developmental approach to planning and school organization facilitated in her initial

teacher education programme, as being pivotal to her ability to organize and plan at both a micro and macro level within her present school setting

> *I would have never been able to survive if I hadn't seen the plan that XXX took us through ... make sure you know the difference between achievement objectives and specific learning outcomes ... always be more specific ... and the learning activities ... some schools said I was over planned ... other teachers said better to be over planned than come in half hearted with your planning ... you can always refer back to your planning. (GT2:8)*

Further to this, Hine identified that learning process as being key to her preparation and the transfer of her knowledge (in this case her planning) to a school environment. She illustrated this with reference to the guided reading and literacy programme she experienced at Awanuiarangi, observed and commented on positively by an external literacy specialist who was working in the school at the time. Hine also felt her peers had made some unfounded assumptions about the curriculum of the Awanuiarangi programme. Further discussion on the perceptions of others will follow.

Through her study at Awanuiarangi, Hine was able to contribute to the broader aspirations of her whanau, hapu, iwi. The whanaungatanga that was inherent in her upbringing, was also what she felt Awanuiarangi was able to continue and enhance through the initial teacher education programme. Whilst social change impacted her whanau, Hine came to understand through specific curriculum papers, why her whanau were affected and what lessons could be learned from those experiences

> *I would never have understood that if I hadn't enrolled at the Wananga ... the Matauranga Maori papers they just opened my eye. (GT1:4)*

She was conscious her grandchildren would be the beneficiaries of her becoming a teacher.

In support of Maori students bringing their language and culture to school, Stuart McNaughton challenges teachers who make comments that õsome children start school without languageö (McNaughton, cited in Boyd, 2007, p. 2). He argues that teachers should focus on what children have and bring to school where õlanguage contains a way of thinking and being, acting and doingö (McNaughton, cited in Boyd, 2007, p. 2). õEach language contains a view of the universe, a particular understanding of the

worldö (Baker, 2001, p. 52), rather than on what is missing or absent (McNaughton, cited in Boyd, 2007).

Hine clearly demonstrated her awareness of the importance of language and literacy in her classroom practice. She saturated her studentsø learning with oral language, with print text and with much talk and conversation. Hine commented this was a reflection of the philosophical underpinnings and teachings of the language curriculum papers[42] in her initial teacher education programme. The strength of the initial teacher education preparatory work was heightened when a consultant visited the school and made a positive comment about Hineøs knowledge of the teaching of reading and literacy, suggesting she had gleaned this knowledge from the resources being introduced to the school. This was not the case ó

> *you've been reading my books ... [no] we've been trained in this ... we had excellent training in guided reading. (GT2:10)*

This was further endorsed in the professional development programme when some teachers opted for shared reading rather than guided reading, the latter requiring more attention from the teacher to attend to the specific needs of individual students. For example, the use of group teaching strategies and conversation to build on studentsø vocabulary, reading skills, around the conventions of print, and the teacher managing the mechanics of the learning process.

Hine commented on the minimal computer and technology facilities available to her when she was a student teacher. However, through her on-going contact with Awanuiarangi students through practicum and her associate teacher role, she had seen positive developments since that time, with various technologies and communications now used by students to enhance their initial teacher education study. Laptop computers, digital cameras, video cameras, data projectors, interactive whiteboards, faxes, audio and video conferencing and the use of eWananga[43] as an online learning resource and tool, are resources now available for students to use in all curriculum

---

[42] Ako 161, AKO 261, AKO 361: language curriculum papers in the Bachelor of Maori Education (Teaching) degree, that provide a smorgasbord of methods and methodologies for effective reading, written and oral language programmes in primary schools, including the use of Te Reo Maori and Maori literacies as languages of instruction.
[43] Wananga version of moodle system.

areas, but in particular the technology-hangarau curriculum paper.[44] Further to this, Awanuiarangi now have key teaching staff with expertise in the use of information technology working not only in the teacher education programme, but also across the wananga, through a number of innovation and creativity initiatives. Student teachers are well prepared to not only teach the technology curriculum but also to be competent and confident users of technologies to enhance learning opportunities for young people. Students are also encouraged to develop the ability to use a variety of information technology tools such as uploading videos of teaching resources, on to the eWananga site to assist them to develop computer enhanced learning and teaching programmes.

Hine demonstrated her ability to transfer knowledge she had learnt to her students. Her students were able to turn the computer on, knew how to save their work into a personal file and how to retrieve saved files. Hine had also taken the initiative to access professional development opportunities to enhance her own personal information technology and computing skills.

The focus group of students identified Hine's strengths as literacy, Te Reo Maori and kapahaka. One child explained "I know every single Maori word she says" (FG5), indicating the positive effect her teacher had on students' learning and education. The students provided examples of strategies Hine used to manage their learning in the classroom –

> *when people fiddle around together ... they have to be apart ... they can't sit with each other on the mat. (FG11)*

Various control techniques articulated through the medium of Te Reo Maori were used to gain the students' attention as part of a classroom management strategy.

Hine introduced a leadership role for students, to enable them to develop as young leaders. Students worked with their peers in a well managed and safe environment that was based on the principles of manaakitanga and whanaungatanga, as an integral component of the classroom culture. Through this process, Hine was able to build confidence and competence in her students, as learners and leaders, but more explicitly as a classroom whanau.

---

[44] Ako 264 develops the ability to effectively plan for and deliver the technology curriculum and explore the technologies used in a selected range of traditional Maori activities.

Such confidence was enacted in the deep respect the students had for their teacher and were collectively motivated to learn from the opportunities and experiences she was able and willing to provide for them. To some extent this was a reflection of Hine's personal disposition and key skills and attributes that made her 'their teacher'. She showed that she cared about all her students being successful, by providing curriculum that had relevance to them and their whanau, which she showed through her positive interactions with them and by embedding Te Reo Maori, Tikanga Maori and Matauranga Maori into her classroom programme (Tuuta et al., 2004). Hine created learning and teaching opportunities for all her students using certain pedagogies which tapped into Maori students' worldviews, maximizing her own self-improvement process (Bishop & Berryman, 2006; Tuuta et al., 2004). The conversations with the focus group of students also identified Hine's postive work as a teacher, based on their own perceptions of their teacher, her teaching and their learning and educational outcomes.

My informal conversations, 'chats' with Hine highlighted the interwoven nature of the personal and the professional in teacher's lives (Clandinin et al., 2006). Hine reflected on her whanau experiences of seeing her father working on the land for her large whanau; her Dad having to find work in the city due to timber mills closing down; as one of the older siblings having to look after her younger siblings. It was through her study of the paper 'History of Maori Education,[45] Hine became consciously aware of the negative impact of colonization on her own whanau. She also reflected on her Native schooling experiences, in a Native school dominated by Pakeha cultural priorities and where as a Maori she felt marginalised by the education system.

Hine's own whanau and schooling experiences provided a basis for her to consider how she might enable young people to speak about their understandings of schooling and classroom experiences and therefore create a more equitable learning and teaching environment for teacher and students (Bishop & Berryman, 2006). Interactions of a negative kind, Bishop and Berryman (2006) noted, are based on a lack of understanding on the part of the teacher, of the experiences Maori students bring to the classroom, to their wider education context and general lives. For example,

---

[45] Ako 121, a year one paper in the Bachelor of Maori Education programme designed to develop a critical understanding of historical events and concepts that have impacted upon Maori participation in education.

when someone does something, like a Pakeha does it í not taking their jersey off or having their sandal straps down, and then a Maori does it, they get told off straight away for just not taking their jersey off. (Bishop & Berryman, 2006, p. 3)

The History of Maori Education paper[46] enabled Hine to contextualize and make sense of her childhood memories, where along with her siblings and other Maori children from their village, she was picked up by some Catholic people and taken to the Catholic convent every weekend

*I never understood why we had to go on the bus (T1-P3) ... we liked it because we got biscuits and things like that ... we got hankies, remembering at school we had to have them or ... stand in line and have your hands out and whack! (T1-P3)*

Through her own whanau experience, Hine knew in traditional Maori society the child was considered a treasure ó ±ko te tamaiti, he taongaø and that Maori did not abuse their children because they were considered repositories of knowledge to be passed on intergenerationaly, and necessary for the survival of future generations. Through her studies, Hine came to understand such traditions were influenced and impacted on by missionary and Native schooling, where imported values from Britain, were sanctioned and implemented and practised in the form of corporal punishment of children in New Zealand schools. The impact on children who spoke Maori, who were punished by teachers for speaking their first language (Simon & Smith, 2001), later leading to the almost extinction of the Maori language.

Hattie and Timperley (2007) identified feedback as a very powerful influence on learning and teaching, conceptualized as information provided by an agent (in this case Hine the teacher and me as the researcher) based on understanding and/or performance (Mesiti, 1997). In light of the school based fieldwork, Hine and I decided we would provide on-going feedback to each other in any aspect of the research, fieldwork and thesis development. It was clear from the outset of the fieldwork in Terms 3-4, that preliminary expectations around classroom routines, expectations, standards and boundaries, were already well established. It was also clear that Hineøs teaching style and management of student learning had been influenced by her own philosophy of

---

[46] Ako 121.

education and perhaps as well through relevant curriculum based on Akoranga Maori: Maori Principles of Education.[47] The informal and formal processes and structures of Maori learning described by Pere (1994) were well embedded in Hine's classroom. In one lesson, she showed the class a copy of the Treaty of Waitangi and explained the significance of the document to New Zealand, the significance of Treaty signing in 6 February, 1840 and its relevance today as a public holiday known as Waitangi Day, the establishment of the Waitangi Tribunal and Treaty Settlements office (GT4:12).[48] The explanation led to a discussion about equity, fairness and justice, illustrated using a resource book which described how a young boy signed a paper, promising to abide by the agreed rules for the use of a tree house. Consequently, the promise was not kept,

> *that's not fair Whaea ... that little boy went in and smashed the tree house*
> *up and he signed that little Treaty. (GT4:13)*

For Hine this was a moment of conscientisation (G. Smith, 1997), her students encouraged to continue that initial discussion about the Treaty of Waitangi, at home, with their parents and to reflect on the day's learnings. Feedback from the students' homes were mixed, some parents extremely supportive of their children learning about the country's founding document ó "they've learnt so much new knowledge about the history of this country" (GT4: 13), whilst others provided relevant feedback to the Principal (GT4: 13). The new Graduating Teacher Standards effective in 2008 recognise the Treaty of Waitangi by extending equal status and rights to Maori and Pakeha (New Zealand Teachers Council, 2007b). Any future teacher education providers requiring Teachers Council approval are required to have the Graduating Standards included in their programmes.

Included in the Akoranga Maori paper[49] is the identification of values and principles that form part of traditional Maori learning processes. Hine introduced Tane Mahuta to her class, as father-guardian of the forest describing him as

---

[47] Ako 133, a year one paper that focuses on principles of education and teaching from a Kaupapa Maori base and develops an understanding of cultural and nurturing patterns of the traditional Maori as they applied to educating children.
[48] The Waitangi Tribunal was established to hear Treaty claims regarding land confiscation grievances.
[49] Ako 133.

*the biggest tree in the forest and all the little plants and insects in the forest need shade, so he stretches his arms way out so [they get shade] … Tane Mahuta has to cover them with shade because they'll get burnt by the sun.*

She did receive some less positive feedback from some parents as a result of her students sharing their learnings about Tane Mahuta, God of the Forest with their whanau. Her explanation of the lesson clearly identified conservation, care and nurturing of plant and animal life (Tane's children) as key teachings and the role of Tane Mahuta being that of kaitiaki (guardian). This traditional philosophy and tikanga continues to be practiced today. When a tree is required from the forest for the building of a new waka (canoe), a karakia, seeking Tane Mahuta's blessing for one of his (forest) children to be cut down is completed. Seeking permission, like children ask of their parents, is a common courtesy and practice within Maori and Pakeha society.

Hine's interactions with her students showed her familiarity with their interests, experiences and strengths portrayed through a number of individual innate traits and tendencies (Pere, 1994). Te Reo Maori was used within the context of the classroom to manage student behaviour – 'ko tahi paki, e rua paki, e toru paki' (a clapping exercise to gain students' attention); to give praise – 'ka pai', to acknowledge the cultural backgrounds of the students and Maori as an official language of Aotearoa New Zealand. The natural and unobtrusive way in which Hine used Te Reo Maori, building on prior knowledge to develop new knowledge (Pere, 1994) was an integral and key part of her classroom environment.

The students described the expectations and responsibilities their teacher had of them as active classroom participants in the learning process. Hine expected her students to 'take responsibility for their own work' (PP11), for example, a spelling activity which required students to find a number of words for homework, after having completed a process designed to commit the learning to memory through oral and written repetitive exercises.

New teachers experience a series of developmental stages of fantasy, survival and mastery (Ryan, 1986, cited in Bullough, Knowles, & Crow, 1991) as they forge their way through the classroom for the first time. The initial hype of 'fantasy' can be euphoric in nature (Ryan, 1986, cited in Bullough et al., 1991), where the teacher arrives in the learning environment with some degree of 'missionary zeal' ready to put

into practice what has been learned in the teacher education programme. Hine reflected on her early teaching experiences both as a relief teacher and later a specialist teacher as opportunities to 'test her training out'. The 'missionary zeal' experience came later once her work became more secure.

The speed of change to 'survival mode' sees a tension between the teacher wanting to establish and maintain classroom control and fighting for her own professional survival (Ryan, 1986, cited in Bullough et al., 1991). Comments from Hine's students confirm the classroom programme is well structured, the routines and set tasks, monitored as an on-going practice, which indicates as a teacher she has 'survived' and is now working at the 'mastery' stage (Ryan, 1986, cited in Bullough et al., 1991). Further evidence, through classroom observations where students managed their own learning, knowing what work was required, how such goals were to be achieved and what other work was permissible after task completion. Hine's strength in planning for learning was a reflection of her student teacher work, supported by her colleagues, who identifed the appropriateness of techniques, methods, on-going practice and pedagogical considerations, which for Hine was indicative of a teacher who has mastered the learning and teaching process.

**Cultural Capital and Sites of Struggle: Teaching as a Political Act**

A key understanding in regard to transforming socio-economic crises is that there is limited scope for the socio-economic re-development of Maori populations without a prior or simultaneous educational revolution (G. Smith, 2009a, 2009b). Secondly, that any intervention must move beyond the one-off/singular project approach (G. Smith, 2009a, 2009b). The establishment of Te Whare Wananga o Awanuiarangi, as an iwi initiative and the establishment of a [critical] Kaupapa Maori based initial teacher education programme in a whare wananga, was a revolution in thinking; it was a shift by Maori from being 'reactive' to being 'proactive' – to taking responsibility to make change for themselves and not wait for other people's permission (G. Smith, 2000).

This multiple strategy intervention approach is concerned with responding to a number of Maori aspirations – iwi, hapu, whanau, socio-economic, education, marae, rural, and vocational.

For Hine, the school is a site of struggle, where there is contestation for theoretical space, but also where she was able to critically analyse her experiences in that context.

> *you come out of the Wananga, you are informed ... but it's the practicing*
> *[of that] knowledge you have up here [pointing to her head], practicing it in*
> *mainstream ... in the field ... you really understand how you need to deal*
> *with things ... even if the system is [not working] ... you have got to work*
> *around that ... your passion for teaching ... passion for people ... for our*
> *Maori tamariki, our children, that drives you ... you see past all that stuff ...*
> *I think that's what drives me and keeps me going. (T1-P4)*

Drawing on Freire's (1972) experience of educating the masses by providing a curriculum, that understands the nature of oppression, Hine reflected on her own schooling experiences which were deep-rooted and pivotal in her own entrenched, philosophical thinking about education. She recalled, as a Maori, feeling marginalised, where her culture was not part of the schooling system. Therefore she made a conscious effort at all times, to encourage Maori whanau to come to school, to fully engage with and participate in school activities. Hine's community networks were pivotal in building relatiomships with not only Maori whanau, but also the wider community, whanau, hapu, marae and runanga. Such strengths and special attributes, Hine brought to Awanuiarangi and the initial teacher education programme. H. Mead (2003) places high value on the nurturing of relationships, taking care with how people are treated and looking after people. Additionally, with a focus on relationships ó õwhanaungatanga embraces whakapapa (geneology)ö (H. Mead, 2003, pp. 28-29) there is the expectation that the individual will support the whanau group collectively when required (H. Mead, 2003).

Hine gained a deeper understanding of her own educational experiences and some of the political agendas that were in effect at that time. This added another layer of knowledge for Hine, to that already acquired and gained from the [critical] Kaupapa Maori curriculum.[50] Such new insights contributed to developing a passion for teaching, an example of a relevant curriculum aimed at transforming studentsø lives through conscientisation, enlightenment and ultimately as transforming praxis.

---

[50] Ako 121.

The emancipatory critique (L. Mead, 1996) described by Hine is based on Kaupapa Maori philosophy and theory embedded in the initial teacher education programme of the Whare Wananga. The programme helped students to analyse power structures and social inequalities and align with critical theory. This approach served to expose some of the underlying assumptions about dominant culture constructs of (in)equity and (in)equality (Pihama, 1993). The reflective practice demonstrated by Hine identifies her critical awareness and understanding of the education system (G. Smith, 1997) in which she works, and the impact of educational provision on her own students' educational needs. The school, as a site of struggle, became a site for contestation of theoretical space where Hine critically analysed her experiences within that context (Pihama et al., 2003; G. Smith, 1997). Through counter-hegemonic practices and understandings (G. Smith, 1997), Hine was able to construct strategies of resistance, which would create space and positive opportunities for her students and their whanau to be successful as Maori in schooling and education.

Through her Awanuiarangi experience, Hine came to understand the impact dominant culture ideology has had on schooling. She came to understand the exclusionary nature of the state education system creating different curriculum for Maori and Pakeha (Simon, 1990) and the struggle over education and schooling, was and still is, about the validation of indigenous knowledge and theorising (G. Smith, 2009a, 2009b). Hine was able to think critically about moving beyond the pathologising of Maori issues, using a proactive rather than reactive approach, as demonstrated by those who established Kohanga Reo and Kura Kaupapa Maori in the 1970-1980s. As G. Smith (2009a, 2009b) reminds us, we should articulate (theorise) our struggles both cultural and structural, in our own terms.

For Hine, the Bachelor of Maori Education programme, provided a higher education platform to enable her and others to aquire credentials and gain socio-economic advancement.[51] Additionally, the innovative curriculum and pedagogy within the initial teacher education programme, validated and legitimised Maori knowledge, language, culture as core components of the development and application of Kaupapa Maori critically informed practices. The Awanuiarangi sponsored Roderick report (2010)

---

[51] 2007 Minsitry of Education report –Te Whai i Nga Taumata Atakura-Supporting Maori Achievement in Bachelor degrees' Identified the importance of a bachelor degree to employment, unemployment and earings to Maori.

builds on these earlier interventions but also highlights the ÷value add factorø of marae based education programmes. The Bachelor of Maori Education degree too, has a ÷[critical] value add factor.ø Whilst vocational outcomes assist in lifting academic achievement, the language and cultural skills students acquire and contribute to, as an integral part of the programme, enable them to be Maori and to fully participate in activities that advance their Maori cultural capital and citizenship. This approach also addresses the ÷Ka Hikitia Maori Education Strategy 2008-2012ø (Ministry of Education, 2009), of Maori enjoying education success as Maori.

The validity and legitimacy of Maori knowledge and culture within a school, learning and teaching context should be affirmed through the curriculum, by acknowledging the relevance and importance of Maori principles, concepts and metaphors (MacFarlane, 2004). In arguing for cultural centredness as a successful element in Maori student achievement MacFarlane (2004) outlines a number of cultural concepts of whanaungatanga,[52] rangatiratanga,[53] manaakitanga,[54] kotahitanga,[55] pumanawatanga,[56] upon which classroom management strategies are based and culturally relevant pedagogy emerges through a process of cultural infusion. The ÷switch onø occurs when the learning and teaching connect with the cultures in the classroom, a significant sense of value for those cultures are represented (MacFarlane, 2004). Further to this, Bishop and Berryman (2006) revealed the significance of culturally located people in the lives of students who are unable to engage in schools. Maori students spoke about their non-engagement in schools and the reasons for this. The need to care for culturally located people was identified as significant in the lives of these students (Bishop & Berryman, 2006).

Hine wanted to make a positive difference for Maori student outcomes in mainstream schooling by using Kaupapa Maori theory and practice as an intervention to undermine the multiple sites of struggle, exploitations and oppressions (L. Smith, 1999). The Principal and the Board of Trustees mandated the cultural aspirations of the school and its community by appointing Hine to a curriculum leader position. This provided a

---

[52] MacFarlane (2004) defines whanaungatanga as the basic element that holds things Maori, group sharing together based on kinship, common locality and interests.
[53] The ability to hold and exercise status within an event or community.
[54] To be hospitable, to care for others.
[55] Embellishes the notion of unity and bonding.
[56] Extends outwards to breathe life into whanaungatanga, rangatiratanga, manaakitanga, kotahitanga. This refers to school tone, classroom morale, teacher attitude.

degree of autonomy and control for her to make decisions about the implementation of Maori language, culture and knowledge within the school (L. Smith, 1999).

**Leadership Development**

The cultural capital of life experiences Hine brought to the teaching profession would hold her in good stead in the pursuit of her aspirations as an educational leader. The Principal identified Hine's leadership potential by encouraging her to undertake a school wide curriculum leadership role and to facilitate a professional development programme for teachers in the school. Her appointment to a fulltime classroom position was pivotal in terms of her credibility as an -effective classroom teacher' rather than what appeared to be the perception among some of her colleagues that her skills in -things Maori' were her only strength (PR2). On the other hand, other colleagues endorsed her diverse teaching ability and skills

> *you've got more skills than me ... writing and reading...and being Maori you bring other skills to the school. (PR2)*

Having accepted the challenge of curriculum leadership Hine talked about her own long term goals and aspirations as a teacher and professional leader, based on the benefits for her students and her own whanau members,

> *so I can make a difference, that's the reason I am in here [identifying the school] ... I want every child to have an equal chance of learning. (GT1:21)*

Hine had already identified her own professional shortfalls, by seeking advice, guidance and assistance from colleagues and external agencies. Such a proactive stance one might attribute to Hine herself and Hine the teacher.

> *I'm gonna make a change for our Maori children ... they're not gonna go through what I went through ... I'm gonna make sure. (T1-P4)*

Hine came to understand the impact her personal attributes, her life experiences, had on her preparation as a teacher. This prior knowledge and experience coupled with the Awanuiarangi initial teacher education programme, Hine felt provided her with culturally relevant and responsive teaching experience, pedagogy and practice. The Principal and students also concurred with this, attributing Hine's preparedness for

teaching young people in diverse school contexts, as a positive contribution to Maori educational outcomes.

The Principal acknowledged that Hine possessed certain skill sets and personal attributes that enhanced the school's goals and aspirations, particularly in Te Reo Maori, Tikanga Maori, Matauranga Maori, knowledge of the Treaty of Waitangi and her community networks. They were key factors in her appointment,

> *she is a really powerful link to parents through the school ... there wouldn't be many Maori parents that wouldn't wish their children to have a working knowledge of their culture. (PR2)*

Hine was offered a teaching position that required curriculum leadership on a day to day basis. This was a strategic responsibility to some extent in terms of applying the [critical] Kaupapa Maori principles and practices she had learnt at Awanuiarangi, to diverse learning and teaching contexts within a mainstream school. Hine was able to model the validation of Maori language, culture and knowledge, so Maori students and their whanau were able to see themselves as Maori within the school context and that the curriculum was relevant and reflected a Maori worldview.

Dr. Peter Lind (2005) Director of the NZ Teachers Council highlights the critical importance of initial teacher education coupled with the mentoring of beginning teachers during their first three years of teaching experience in schools. Hine talked about her passion for teaching and the aspirations she has for her own children and mokopuna. In these discussions she reiterated her reasons for becoming a teacher and the conscious decision she made to mentor student teachers and teacher aide trainees, most of whom are Maori. She saw this as her duty to manifest the values and beliefs of ako (to learn, to teach) (Berryman & Glynn, 2003) which she had experienced at Awanuiarangi, through the continuing on-going interchange between teacher and learner (her and the student teachers) and that between her, and the students in her class. She was teaching her whanau about mentorship, teaching others what she had learned through the transmission of knowledge and they in turn being empowered through that experience.

Research projects based on the induction and mentoring of beginning teachers sponsored by the New Zealand Teachers Council highlight the pivotal role of those

already in the teaching profession to mentor those who are about to begin their professional journey. The ―Learning to Teach‖ report (Aitken, Bruce-Fergusson, McGrath, Piggot-Irving, & Ritchie, 2008) identified successful models of mentoring of beginning teachers across the sector, supporting Hine's own experiences of reciprocity having had the professional advice and guidance in earlier years to enable her to fulfil teacher registration requirements. In 2009, Awanuiarangi was one of four national pilot projects sponsored by the New Zealand Teachers Council, to develop professional development programmes for mentor teachers. The launch of the Guidelines for Teaching Criteria in 2010 follows a pilot in Maori medium settings conducted by Awanuiarangi.

Hine wanted to make a difference for student teachers, particularly in their preparation for teaching in mainstream schools, by mentoring them each school term in her capacity as an associate teacher. She wanted the student teachers to be well informed about the education system and how they might operate positively within such an environment. Hine also saw this role as one of reciprocity, where at one time she was mentored by another teacher and now it was her turn to do the same for future teachers, a view not shared by some teachers ‒ ‖they don't see helping new teachers as part of their role‖ (GT1:22). Hine was very aware that new teachers face many challenges in schools and classrooms, the supportive, mentoring role played by associate teachers during the teacher education period, no longer there, leaving the responsibility for the learning needs of a classroom of students to the new teacher (Feiman-Nemser, 2003).

Hine identified how her passion for teaching evolved through her initial teacher education programme, through her own childhood experiences and the school context in which she was working. Her willingness to participate in this research was seen as a positive way of reciprocating the learnings and teachings that were afforded her through the Awanuiarangi programme, an opportunity for self-directed professional development, as part of her leadership role. Attributes, which Mesiti (1997) identified as characteristic features that distinguish great leaders from average leaders through their passion for the work they do, beginning with a commitment to their own personal growth.

**Perceptions from within the Profession: The Value of a Kaupapa Maori Based Initial Teacher Education Programme**

Hine gained confidence in her own ability to work in a mainstream context over time through various roles and responsibilities she had in the school and in particular shared teaching with other colleagues. She noticed the subtle ways in which power structures exposed some of the underlying assumptions about dominant culture constructs of equity and equality (Pihama, 1993). Her critique of what was essentially an example of tuakana-teina[57] (Berryman & Glynn, 2003; G. Smith, 1995), the opportunity to collaborate together, lost, but seen by Hine as a positive strategy for the future.

The Principal was well aware of the impact of power relationships in the school and how students from Awanuiarangi are sometimes perceived by schools as having strength in things Maori, but not necessarily in other areas of curriculum. He was highly supportive of Hineøs work and at times saw and understood the struggles she had to contend with. He would subtly remind staff that her curriculum leadership role within the school was a strategic Board of Trustee initiative to lift the status of Maori language and culture in the school.

Her colleagues initially identified her strengths only in things Maori, but over time noticed how she was able to implement this and other work with exemplary student results, they questioned where she had learned this from

> *planning was excellent ... strong ... over planned but good ... guided reading was just normal. (TP2:8)*

Thinking back to the preparation she experienced at Awanuiarangi, Hine recalls the whare wananga programme being Maori focussed, from her perspective, with strength in curriculum, pedagogy and critical thinking, which provided her with a ÷toolkit of strategiesø to assist her work, particularly in mainstream contexts. In hindsight, Hine was pleased to have had such an opportunity through her practicums, of working in both mainstream and Maori medium schools. Her preparation for, and later experience in, mainstream education thus far has given her confidence in her abilities and talents to consider working in bilingual and immersion education as part of her future career

---

[57] In the traditional sense of whanau (immediate or extended family) the older member (tuakana) has a cultural obligation to assist the younger or less able (teina), both members bringing their respective skills and knowledge to the situation, their interchange of roles (ako) providing collaborative and collective learning.

development. Critical theory and critical thinking are key skills and strategies embedded in the whare wananga programme. They provide a set of critical tools and strategies that students are able to use and access, when faced with political situations.

Hine was adamant that the Kaupapa Maori initial teacher education programme offered by Te Whare Wananga o Awanuiarangi must prepare Maori teachers to work in a number of school and community contexts and in particular mainstream schools. Approximately, 85% of Maori students are located in mainstream schools, in contrast to 15% attending Kura Kaupapa Maori. Hine explained how elements and key principles of Kaupapa Maori that underpinned the Awanuiarangi programme (outlined in chapter three) are used in her own classroom practice. She demonstrated for example, how she initiated whanaungatanga (sense of family, relationships) in her classroom using a collaborative model with the teachersø aide and <u>their</u> collaborative work with reading groups.

Hine also felt her teaching experience, pedagogy and practice, could be attributed in part, to both Te Whare Wananga o Awanuiarangi as an organisation, as well as, an initial teacher education provider. The Principal and students also concurred with this, attributing Hineøs preparedness for teaching young people in diverse school contexts, as a positive contribution to Maori educational outcomes.

The research also revealed perceptions in the wider community that Te Whare Wananga o Awanuiarangi initial teacher education graduates are all fluent speakers of Maori, they possess traditional Maori knowledge, with an expectation that such knowledge will be passed on to young people in classrooms.

There was also a perception that the ÷Maori thingsø (like those described in the fieldwork) were the only attributes, skills and capabilities teacher education graduates from Te Whare Wananga o Awanuiarangi possessed, similar, to the ethnocentric commentary made by early Pakeha colonists to Aotearoa who made somewhat unfounded assumptions about Maori knowledge and practices (G. Smith, 1997).

Hineøs responsibility for Maori language, culture and knowledge in her school, was also perceived by others as a counter-hegemonic response to the self-perpetuating ideology that was designed to preserve and sustain Pakeha social, economic, cultural and political privilege (G. Smith, 1997). In fact, it did the opposite, and placed Hine in a curriculum

leadership role that required a particular cultural knowledge and language skills base, that no other teacher in the school could execute at a high level of both cultural and academic excellence.

Hine, learned some new skills as a consequence of her curriculum leadership role ó how to negotiate, how to make policy changes, how to strategise and how to advocate on behalf of Maori parents and students. Hine felt there was an assumption among her colleagues that if she had been ‑trainedø to teach or use Te Reo Maori as a vehicle for learning and teaching, she should be able to use such skills to transition fluent Maori speaking learners into mainstream schooling. She developed key processes to enable new student(s) to transition into a mainstream context. Hine had critiqued the actions of others. She had not undergone any formal training in language acquisition programmes, but the strength of conviction to ensure that positive learning experiences were provided for her fluent speaking Maori student coming into mainstream schooling. Hine had the advantage of being able to communicate in Maori with her student. Initially she was able to assess the studentøs English competencies to enable her to plan an appropriate learning programme. What would have happened to the student had Hine not been in that school? How would that studentøs educational needs have been met if Hine was not there?

The Principal wanted to lift the mana (status) of Maori language, culture and knowledge in the school. Hineøs appointment with the support of the Board of Trustees was their strategy. Similarly, the Te Kauhua mainstream pilot project identified Maori student outcomes would be improved when those students see themselves reflected in the curriculum, where their teachers are encouraged to reflect on their practice as agents of change for Maori students (Tuuta et al., 2004).

However, Hine understood the power relationships within the school would not immediately become equal as a result of her appointment. There were mixed feelings amongst her colleagues about the value of Te Reo Maori, Tikanga Maori and Matauranga Maori as compared with the mainstream resourcing priorities (GT11). Hine described how a view of culture can be trivialized by teachers that impact negatively on Maori students and their families. For example, the policy requiring students to wear school uniform, was in some situations in conflict with the home culture and

environment of some Maori students. Hine enlightened her colleagues as to the consequence of this policy for some students

*do you know that child is at risk when he walks home in our uniform? (GT13)*

The trivializing response is one that blames the home and Maori parents for the situation the students are placed in (Bishop et al., 2003; Bishop & Berryman, 2006; Shields, Bishop, & Mazawi, 2005). Therefore it is vital that teachers and educators are sensitive to the culture of Maori students and as a consequence able to understand and respond to the needs of learners (MacFarlane, 2004), in a context where students are able to bring their own cultural worldview to the learning environment and then authorizing their perspectives of education (Bishop & Berryman, 2006). Such thinking could be likened to the

cruel and unjust use of authority and power to keep a group of people in their place. (Valencia, 1997, in Shields et al., 2005, p. 3)

**Summary**

After graduating with her Bachelors degree in 2001 Hine began her teaching career in a mainstream primary school in a small town. This chapter focussed on Hine's story as a whanau, hapu, iwi member, as a graduate of Awanuiarangi, a teacher and a member of the teaching profession. The chapter identified

- The special attributes evident in Hine's teaching practice which could be identified as and reflective of, the [critical] Kaupapa Maori initial teacher education programme

- The way ako (to learn, to teach) and tikanga were central to Hine's classroom practice

- Hine's reflections on her initial teacher education programme and what that tells us about Maori-centred initial teacher education.

We can conclude that Te Whare Wananga o Awanuiarangi's approach to initial teacher education has positively influenced Hine's preparedness to teach in Maori medium and mainstream schools. The application of culturally responsive curriculum and innovative

pedagogical skills and talents, underpinned by Kaupapa Maori philosophy where Maori knowledge, language, culture and practice are central components to a transforming approach that strives not only for academic achievement and excellence but also to create Maori citizens able to fully participate in Maori cultural life.

# CHAPTER SEVEN:
# CONCLUSION

# CHAPTER SEVEN:
# CONCLUSION

*Ka Hikitia means to 'step up', 'to lift up', or to 'lengthen one's stride'. Here it means stepping up the performance of the education system to ensure Maori are enjoying educational success as Maori. To ensure this, the system must fit the student rather than the student fitting the system. Such an approach requires students, educators, families, whanau, iwi, communities and government to work together in partnership and learn from each other. (Ministry of Education, 2009, p. 1)*

**Introduction**

In chapter one I identified three pou as key elements of the thesis ó Te Whare Wananga o Awanuiarangi (the provider institution); the Kaupapa Maori initial teacher education degree: Bachelor of Maori Education (Teaching) (the programme); and Hine, the graduate teacher (the person).

The examination of the Bachelor of Maori Education initial teacher education programme, provided by Te Whare Wananga o Awanuiarangi, and the professional and personal stories of Hine, a graduate teacher of the programme, formed the basis of this thesis. I also identified how my own personal experiences, shaped by my whanau, hapu, iwi; my schooling and education; and experiences of working in a higher education/tertiary context, collectively informed my theorising as an insider researcher and shaped the methodological framework of the thesis. The key objective of the thesis was to identify the collective impact and influence these elements have had on effective classroom practice, identified through one teacherøs experiences, based on the following research questions

- What special attributes are evident in the teaching practice of a graduate teacher prepared in a Kaupapa Maori initial teacher education programme?
- In what way are Ako (to teach, to learn) and Tikanga Maori (Maori customs) central to the practice of Maori teachers?

- What does the graduate teacher's reflections on her initial teacher education programme tell us about Maori centred initial teacher education?

Like the approach adopted by Jenny Lee (2008) with her Maori secondary school teachers, I wanted to understand the way in which Hine, as an Awanuiarangi initial teacher education graduate, was able to both think and talk about her role as a primary school teacher. What was pivotal to the many conversations, narratives and chats we shared, was Hine's ability to think about her initial teacher education experience, for her to identify the special attributes of the programme from her perspective and to reflect on the unique and distinctive attributes, she not only brought to Awanuiarangi, but the new skills, knowledges, principles and practices she acquired through her programme of study within a whare wananga context. It became clear through the classroom observations and respective participant interviews, that Hine had developed, trialled and over time, 'fine tuned' key teaching strategies and pedagogies, which she knew were making or would make a difference to her students' educational opportunities.

The way in which Hine used the concept of ako and tikanga Maori as theoretical tools, driven by Kaupapa Maori saw her continually challenging the dominant discourses that marginalise Maori people, in particular the impact on Maori teachers. Her own theorising and reflections based on the impact of colonisation on her whanau and her subsequent missed educational opportunities, were in fact, the catalysts and motivation for Hine's decision to become a teacher.

The purpose of the prologue was to contextualise the experiences which shaped my understandings of the Maori educational context. This enabled me as a researcher, to acknowledge the distinctive contribution my own personal, educational and cultural experiences have made and can continue to make, to Maori development and advancement. This later provided a methodological framework for the research, based on one aspect of education, specifically initial teacher education that is part of the broader field of education and Maori development.

Chapter one introduced the thesis, the research context and Hine, the graduate teacher entering Te Whare Wananga o Awanuiarangi as a new initial teacher education student.

The three pou as key elements of the thesis ó Te Whare Wananga o Awanuiarangi (the provider institution); the Kaupapa Maori initial teacher education degree (the programme); and Hine, the graduate teacher (the person) were also introduced.

Chapter two, provided historical and strategic background to the development of Te Whare Wananga o Awanuiarangi, as an iwi education initiative, premised on a Treaty of Waitangi claim process. Ngati Awa made a significant contribution to the establishment and development of Awanuiarangi as part of itøs goals and aspirations to provide educational opportunities initially for the people of Ngati Awa, later extended to include Maori and indigenous peoples.

Chapter three examined the forces that have had an impact on and influenced educational outcomes for Maori. I reviewed literature in the areas of education, Maori education, learning and teaching, pedagogy and practice and teacher education. The first section related to literature around the history of Maori education, the impact of Mission and Native schools, assimilationist and integration policies on Maori society, revealing the negative social impact of the process of colonisation on the Maori people, their knowledge, language and culture. The second section focussed on Maori education initiatives ó Kohanga Reo, Kura Kaupapa Maori, Wharekura and Whare Wananga as alternative sites of education to mainstream schooling and in particular the politicising of Maori minds as part of =the revolutionø The third section detailed a Maori worldview of learning and teaching, describing Maori preferred learning and teaching approaches. The final section reviewed national and international literature on teacher education, Kaupapa Maori initial teacher education and the programme offered by Te Whare Wananga o Awanuiarangi.

Chapter four focussed on principles of Maori centred pedagogy embedded within the initial teacher education programme at Te Whare Wananga o Awanuiarangi. The application and implementation of Kaupapa Maori theory and philosophy underpin the programme through culturally centred and culturally responsive content, context and concepts. The ever evolving, organic and multiple (Pihama et al., 2003) elements of Kaupapa Maori theory provided a framework for this section. Kaupapa Maori cultural principles and practices are used as theoretical approaches to education, where learning and teaching as an educative process are embedded in a culturally centred, culturally relevant, culturally responsive context.

Chapter five provided an overview of research methodologies and methods that were used to undertake the study, including the ethical considerations. The identified insider researcher methodology highlighted the unique and distinctive contribution personal, cultural and professional experiences, can have on positive educational outcomes.

Chapter six, based on Hine the teacher, set out to present her narrative, contextualised by relevant literature. The voices of the Principal, the students and other secondary voices, articulated through Hine, positioned more as a supporting chorus, to her narrative. Using the five themes discussed in chapter six, I want to provide some concluding comments, in particular the transforming elements and the contribution made to this by Te Whare Wananga o Awanuiarangi, as a higher education provider; the Bachelor of Maori Education inital teacher education programme; articulated through Hineøs personal, professional and cultural stories.

## Personal Attributes of a Student Teacher

I found Hine to be strong and committed, in dealing first hand with the negative social impact of colonisation on her whanau and on Maori identity, language and culture. She brought personal attributes and dispositions, tribal affiliations and whakapapa links to Awanuiarangi, which became part of her development as a teacher. Her special cultural arttributes were recognised and acknowledged by the institution, as valid and legitimate and being Maori was taken for granted. These cultural elements, combined with the curriculum, the conceptual framework of the programme and the unique context of Awanuiarangi, had a strong influence on Hine as a person, on her own belief and values system and subsequently helped to shape and inform her classroom pedagogy and practice.

She made a conscious political decision to enrol at Awanuiarangi, because she wanted to make a positive contribution to Maori education. As a mother, grandmother, wife, a whanau, hapu and iwi member, Hineøs moemoea (dream) was to make a contribution to Maori development. At the same time, she wanted to make a positive difference to Maori educational outcomes, as a teacher, colleague, and member of the teaching profession.

There were high expectations placed on Hine and her fellow students to achieve certain professional skills and capabilities, to bring about a confidence and competence in the

classroom, that made young peoplesø education a priority. The students who were interviewed in Hineøs class, provided examples of this, when they described certain expectations, standards, routines and priorities that their teacher had established for them, to learn to manage their own learning by accepting responsibility for that learning. This behaviour was also indicative of Hineøs passion for teaching and came through very clearly in the findings from the fieldwork. Her ability to continually reflect on her practice as a self-reviewing, self-evaluative process that places student learning needs at the centre was clearly seen in her classroom.

I also found Hineøs professionalism reflected the Kaupapa Maori values, beliefs and philosophies that underpinned the Awanuiarangi programme. Her commitment to Maori education and teaching is as strong as it was when she first enrolled in the Bachelor of Maori Education degree. She is politically astute, having experienced issues of power relationships at a number of levels in a number of contexts. Her professionalism is strong and uncompromising.

Hine described study at Te Whare Wananga o Awanuiarangi as a transformational experience for her. She realised being Maori was her own strength, as well as that, of the initial teacher education programme. She marvelled at how her own personal attributes and iwi, hapu, whanau experiences were an integral part of her study. She was encouraged to reflect on her own histories and stories and to find relevance in these for her own study programme. She also mentioned how she was encouraged as a student to think critically and to continually critique activities placed before her, as part of a wider reflective process, the goal being for positive educational outcomes for the learners in her classroom.

**The Curriculum of a Kaupapa Maori Based Initial Teacher Education Programme**

Through her studies, Hine learned how to critique, challenge and question dominant Pakeha hegemony, by engaging with and intervening in unequal power relations. Such decisive and proactive action on the part of Hine, was in part a reflection of the Kaupapa Maori philosophy and critical theory that underpinned the programme. Hine had first hand experience, that different groups in the community valued different forms of knowledge.

For Hine, cultural interests and aspirations can be realised through education and schooling (L.Smith, 2011). We know young people are more motivated and willing to learn when they see themselves reflected in the school curriculum and when they are enabled to speak their cultural language. Philosophically and organisationally, Hine was able to integrate her professional role as a teacher and her cultural role as a iwi, hapu, whanau member, through a culturally responsive curriculum and pedagogical approach, within the context of her classroom.

Hine identified planning, assessment and evaluation as key strengths of the Bachelor of Maori Education programme. As a classroom teacher, she continually demonstrated reflective practice, by reviewing her planning based on assessment and evaluation of student needs and outcomes.

**Cultural Capital and Sites of Struggle: Teaching as a Political Act**

I have argued that education is a critical and crucial site of struggle for Maori redevelopment in the face of high and disproportionate levels of socio-economic disadvantage (G. Smith, 2002). We know education and schooling continue to reflect the dominant discourse that reinforces economic, social and political subordination of Maori, evident in the failure indices of poor achievement levels, high truancy and suspension rates. We also know that market led reforms of the 1980s with a focus on global markets have impacted on indigenous people and communities worldwide (G. Smith, 2002). This new formation of colonisation in Aotearoa enacted through educational reforms and social changes over time has created a Maori educational crisis.

We know, new education policy reforms identified in ‗Ka Hikitia Maori Education Strategy 2008-2012ø (Ministry of Education, 2009), suggest lessons have been learned from the failings of the past; that one size does not fit all and that difference and diversity are our strength and must be celebrated.

We also know, we have to go beyond the descriptive perview of new forms of colonisation and focus on the innovative and proactive Maori resistance initiatives that have emerged out of Maori communities. The critical circumstances and struggles experienced by Ngati Awa before, during and after the Treaty settlement process helped to shape the thinking, theorising, commitment and political conscientisation of the iwi

and the subsequent establishment of Te Whare Wananga o Awanuiarangi as a proactive initiative,

> [creating] a reawakening of the Maori imagination that had been stifled and diminished by colonisation processes. (G. Smith, 2003, p. 2).

By accepting responsibility and making a conscious change to their own conditions, Ngati Awa and Te Whare Wananga o Awanuiarangi, have been able to take a ‗front foot, responsive and engaging approach' to the new transformation (G. Smith, 2003, p. 2). This thesis is about Maori education, Maori development and advancement and the transformation of Maori communities.

**Leadership Development**

Hine's struggle for autonomy as a Maori woman, curriculum leader, in a mainstream school, was imperative for the survival and revival of Maori knowledge, language and culture in her school context. She wanted to ensure the Maori language and culture were fairly represented in the school curriculum, by mentoring her colleagues, through a professional development process. Hine identified the theoretical, philosophical and cultural base of the Awanuiarangi programme provided her with relevant tools and strategies to address the inequities of education that she herself had experienced in her school context.

**Perceptions from within the Profession: The Value of a Kaupapa Maori Based Initial Teacher Education Programme**

Some of Hine's colleagues made assumptions about her preparedness as a teacher, based on their perceptions of the Wananga, as a tertiary provider, through their own teacher education experiences and training with other providers. These perceptions changed over time, when her colleagues experienced Hine's professional leadership, in particular the Te Reo Maori, Matauranga Maori programme. Through her efforts Hine was able to create a positive paradigm shift in her colleagues thinking and attitudes towards Te Whare Wananga o Awanuiarangi as an inital teacher education provider. Her professional capability and capacity underpinned by the Maori knowledge, language and culture she conveyed throughout the school demonstrated her strength in student focussed organisation and leadership.

**Kaupapa Maori Initial Teacher Education: Further Research**

Teacher education has not featured highly in international educational research (Goodlad, 2002, cited in Lind & Wansborough, 2009), a reflection (Zeichner, 1999 cited in Lind & Wansborough, 2009) suggests of the marginal status of teacher education in colleges and universities worldwide. As mentioned in earlier chapters, teacher education in New Zealand, began in a college of education context, then shifted into a university research based environment, which saw the shape of teacher education dictated by a number of research paradigms (Shulman, 2002; Zeichner, 1999). The shift in focus from training teachers in the 1960s-1970s, to teacher education with emphasis on the preparation of teachers from the 1980s onwards. Subsequent to this, Kaupapa Maori and other indigenous examples of initial teacher education have signalled the need to (re)think, (re)view, (re)flect and (re)shape the way in which teachers are prepared to work with young people, particularly Maori learners. The inclusion of Maori and indigenous communities as respective participants in initial teacher education, also means whole communities can experience transformation through this process.

Whilst this research focussed on Hine, her school and her students, it also highlighted the shortfalls of research with one participant. I would encourage further research, with a larger sample of graduates from the Bachelor of Maori Education degree. Further research could include the early years cohort 2004-2009 and students in the new Bachelor of Education (Teaching) degree approved in 2009. It is pivotal that this research is conducted to capture the transformational stories of present students and graduates of Awanuiarangi.

Whilst the focus was on Maori pedagogy and practice, further research to inform government policy on Maori education and Maori development.is recommended. This may include targeted funding (over and above the TeachNZ awards), to enable Maori to enter inital teacher education programmes and also tagged teaching positions for the period of a teacher's provisional registration. The on-going professional development of teachers of the future will also need to reflect the changing Maori demographics if the government's Ka Hikatia Maori Education Strategy 2013-2015 is to have any effect on Maori succeeding as Maori.

Further to this, I was able to share this research with my colleagues who maintain the mana and status of initial teacher education at Te Whare Wananga o Awanuiarangi. My colleagues found the feedback heartening and acknowledged that positive feedback through a research based process was certainly a new paradigm for them. This experience helped them, to begin to understand educational research and the contribution they have made already through their collective contributions to indigenous and Maori initial teacher education.

It is hoped the research will inform their teaching and provide them with the opportunity to reflect on their own pedagogies and practices as teacher educators. Since that time, some colleagues have been involved in the Induction and Mentoring Teachers, New Zealand Teachers Council sponsored project, which has enabled them to develop themselves as researchers and teacher educators. Similarly, other colleagues have been members of approval and accreditation panels for a number of national initial teacher education programmes. Over time, Awanuiarangi has gained a credible institutional reputation as a whare wananga that provides Kaupapa Maori inital teacher education. This research has shown Kaupapa Maori initial teacher education can make a difference to the educational opportunities provided for those who wish to participate in the process of becoming a teacher.

**Contribution to Maori Development: Raising Maori Consciousness**

Te Whare Wananga o Awanuiarangi*: indigenous–university,* is a site of struggle for Maori development in Aotearoa New Zealand. The visible language revitalization initiatives of Kohanga Reo and Kura Kaupapa Maori, were indeed the catalyst, for the change of mindset made by Maori, that became and was the critical revolution (G. Smith, 2003). By shifting the motivation from negative to positive, from reactionary to proactive stances and the shift of talking simplistically about ‑decolonisationø (where the colonizer is at the centre), to talking about ‑conscientisationø (with Maori at the centre). The Maori imagination is then able to be (re)ignited and (re)awakened (G. Smith, 2003).

This thesis has been an opportunity to reflect on those circumstances that led to Maori critically examining their relationship with the system, by taking decisive action, in order to alter their educational experience, demonstrated through the case study of Hine, a graduate teacher of Te Whare Wananga o Awanuiarangi. The evolutionary focus of

Kaupapa Maori theory within a process of praxis, has seen an educational resistance strategy, grown out of the on-going struggle that took place in Maori communities and that of Pakeha dominated institutions (G. Smith, 2002). The struggle is key to the on-going thinking, rethinking and reflection, as part of a transformative praxis approach to Maori development futures. Therefore, it is imperative Maori understand the history of colonisation (the past informing the present), focus on their goals and aspirations, know what they want and how they want to achieve those goals. The ultimate outcome is the improvement in the socio-economic positioning of Maori communities (G. Smith, 2009a, 2009b).

Hine's story and experiences both as a student and a teacher, highlight the transformational effect of a Kaupapa Maori based intervention model through which Te Whare Wananga o Awanuiarangi continues to assist Maori communities and indigenous peoples, to transform themselves (G. Smith, 2003).

Hine demonstrated the need to make and lead change ourselves. Based on self-determination (as an outcome) and being self-determining (as a process), Hine took on a leadership role where she became actively engaged (self-determining) in the revitalisation of Maori language, knowledge, culture and identity at her school. Her school now has a Maori medium unit (self-determination as an outcome). This ─just do it ─attitude and courage of conviction was indeed how Awanuiarangi began ó ─you need a board, four nails, a pot of paint and a name, then you can start.ø

Hine's experiences tell us the status quo has not worked for Maori people. Ka Hikitia as a government sponsored Maori education strategy is ─one answerø but not ─the answer.ø Therefore the approach to transformation (as an outcome) requires many changes, at multiple sites, using multiple strategies. Hine's experiences also tell us our everyday activities need to enact transforming. Therefore the 360 degree intervention requires us to engage with multiple forces of colonisation with multiple resistances, often simultaneously (G. Smith, 2011).

Hine's critical reflection on her teaching experiences and leadership role through this thesis has highlighted a number of important identified key strategies. Hine's whanau, schooling and education experiences reminded us of the traditional experiences and understandings of colonisation and the impact on Maori, through schooling and education. The rise of Kaupapa Maori alternative education interventions has enabled

Maori to determine and control what curriculum counts. We also know colonisation has not gone away, just merely changed shape.

I set out to conduct a piece of research that would make a difference for Maori students, including initial teacher education students, learning how to transform young people's lives and also those tamariki in primary schools, who deserve to be taught by exemplary teachers. This thesis is about Kaupapa Maori education and contributes to Maori Development and Advancement. The thesis further contributes to the validation and legitimation of Maori and indigenous knowledge, for and in the preparation of teachers to work with young people. Therefore, Kaupapa Maori initial teacher education provides a culturally constructed and culturally responsive approach to address the changing demographics of Aotearoa New Zealand over the next 10-20 years.

By 2021, the Maori population[58] will be 16.5% of the total New Zealand population (Ministry of Education, 2006). This shift in demographics provides challenges and opportunities for the education system, that best supports the educational needs of Maori learners (Ministry of Education, 2005, p. 11). The projected growth in Maori learner numbers by 2021 requires strategic reconsideration of policy and provision around Maori education and Maori development. This thesis contributes new knowledge to inform future inital teacher education and in particular, the preparation of Maori teachers through a culturally relevant and culturally responsive programme. This includes Maori pedagogical practices that include Te Reo Maori, Tikanga Maori, Matauranga Maori, Maori values, beliefs and worldviews.

**Summary**

It is over ten years since Hine left Te Whare Wananga o Awanuirangi, as a graduate of the Bachelor of Maori Education teaching degree. She entered the programme in 1998 having experienced first hand the negative social impact of colonization on her whanau, on Maori people, language and culture. Her time in schools as a teachers' aide reinforced for her, the dominant culture discourse in the education system remains. Hine wanted to make a difference to the education of Maori students by making a conscious political decision to enrol in the Bachelor of Maori Education teaching degree to become a teacher. Since graduating from Te Whare Wananga o Awanuiarangi, Hine has

---

[58] The 2001 Maori population is 15.1% of the total New Zealand population (Ministry of Education, 2006).

gained a permanent teaching position in a contributing school and has a leadership role in the professional development of staff in Te Reo Maori and Tikanga Maori. Her appointment was identified by the Principal, senior management and Board of Trustees as a key position for the school to address the socio-cultural and educational needs of their community. Hine's aspirations to improve the educational opportunities and outcomes for Maori students in her care were pivotal to the success of the initiative. Further to this, Hine was also involved in professional development based on the new curriculum and Marautanga (Ministry of Education, 2007). Hine has future plans and aspirations to teach in a kura kaupapa, Maori immersion or Maori medium school and therefore enrolled in Te Reo Maori classes to enhance her own language competency.

I leave the last word to Hine

> *I come from a family of teachers and ministers, therefore education and the church were part of our lives. My Mum always said "I was so bossy and always organizing the children no matter where I went … and I think for me it has always been in here [pointing to heart]", so I guess I was destined to teach young people. (GT1:1)*

# REFERENCES

# REFERENCES

Aitken, H., Bruce-Fergusson, P., McGrath, F, Piggot-Irving, E., & Ritchie, J. (2008). *Learning to teach: Success case studies of teacher induction in Aotearoa New Zealand.* Wellington: New Zealand Teachers Council.

Alaska Native Knowledge Network. (2010). *Publications*. Retrieved 8 August 2010 from http://ankn.uaf.edu/publications/.

Alton-Lee, A. (2003). *Quality teaching for diverse students in schooling: Best evidence synthesis.* Wellington: Ministry of Education.

Aranga, M. (2002). *Aspects of matauranga Maori: A hermeneutic exploration of whakapapa and knowledge*. Unpublished Master of Maori Studies thesis, Te Whare Wananga o Awanuiarangi, Whakatane, New Zealand.

Ashton-Warner, S. (1986). *Teacher.* New York: Touchstone Books.

Baker, C. (2001). *Foundations of bilingual education and bilingualism* (3rd ed.). Clevedon: Multilingual Matters.

Banks, J. A. (2002, April 1-5). *The social construction of difference and transformative knowledge: Implications for assessment.* Paper presented at the American Educational Research Association Meeting, New Orleans.

Benton, R. (1970). What is it to be? In J. Ewing, J. Shallcrass (Eds.), *Introduction to Maori Education. Wellington: NZ University Press.*

Benton, R. (1971). *Report on Maori Language Survey.* Wellington: New Zealand Council for Educational Research.

Benton, R. (1979). *The Maori language in the nineteen seventies*. Wellington, New Zealand: New Zealand Council for Educational Research.

Bernstein, B. (1977). *Class, codes and control. Volume 3: Towards a theory of educational transmission* (2nd ed.). London: Routledge and Kegan Paul.

Berry, A., & Loughran, J. (2002). Developing an understanding of learning to teach in teacher education. In J. Loughran & T. Russell (Eds.), *Improving teacher education practices through self-study* (pp. 13-29). London: RoutledgeFalmer.

Berryman, M., & Glynn, T. (2003). *Transition from Maori to English: A community approach.* Wellington, New Zealand: New Zealand Council for Education Research.

Best, E. (1929). *The whare kohanga (the nest house) and its lore.* Wellington: Government Printer.

Binney, J. (1969). Christianity and the Maoris to 1840: A comment. *New Zealand Journal of History, III*(2), 143-165.

Bishop, R. (1996). *Collaborative research stories: Whakawhanaungatanga.* Palmerston North: Dunmore Press.

Bishop, R. (1999). Collaborative storytelling: Meeting indigenous peoplesø desires for self-determination in research. In R. Barnhardt (Ed.), *Indigenous education around the world. Workshop papers from the World Indigenous Peoples' Conference: Education (Albuquerque, New Mexico, June 15-22, 1996).* Fairbanks, Alaska: Center for Cross-Cultural Studies, Alaska University.

Bishop, R, & Berryman, M (2006). Culture *s*peaks: Cultural relationships and classroom learning. Wellington: Huia Publishing.

Bishop, R., Berryman, M., & Richardson, C. (2001). *Te toi huarewa: Effective teaching and learning strategies, and effective teaching materials for improving the reading and writing in te reo Maori of students aged five to nine in Maori medium education.* Wellington: Ministry of Education.

Bishop, R., Berryman, M., Tiakiwai, S., & Richardson, C. (2003). *Te kotahitanga: The experiences of year 9 and 10 Maori students in mainstream classrooms.* Wellington: Ministry of Education.

Bishop, R., & Glynn, T. (1999). *Culture counts: Changing power relations in education.* Palmerston North: Dunmore Press.

Bishop, R., Hohepa-Watene, C., Jefferies, A., Reymer, C., & Tiakiwai, S. (2002). *Capacity building for cultural, social and economic develoment: A report to the Raukawa Maori Trust Board, Maori Sustainable Development in Te Puku o te Ika project report.* Hamilton, New Zealand: School of Maori and Pacific Development, University of Waikato.

Bishop, R., & Tiakiwai, S. (2002). Capacity building for cultural, social and economic development: A report to Te Runanga o Ngati Porou, Maori Sustainable Development in Te Puku o te Ika project report. Hamilton, New Zealand: School of Maori and Pacific Development, University of Waikato.

Black, T. (2001, September). *Kei tua ko te papa e arohiatia nei: Where it shadows from my view the land that I love.* Keynote address for 2001 New Zealand Society for Music Therapy Conference, ‑New Directionsø Palmerston North.

Borko, H. (2004). Professional development and teacher learning: Mapping the terrain. *Educational Researcher, 33*(8), 3-15.

Boyd, S. (2007). Spotlight on improving educational outcomes: An interview with Stuart McNaughton. *Set*, (3), 2-3.

Bronfenbrenner, U. (1979). *The ecology of human development.* Cambridge, MA: Harvard University Press.

Brown, D., & Thomson, C. (2000). *Cooperative learning in New Zealand schools.* Palmerston North: Dunmore Press.

Bullough, R., Knowles, J. G., & Crow, N. (1991). *Emerging as a teacher.* New York: Routledge.

Cameron, M., & Baker, R. (2004). *Research on initial teacher education in New Zealand: 1993-2004.* Wellington: Minstry of Education.

Cameron, M., Baker, R., & Lovett, S. (2006). *Teachers of promise: Getting started in teaching.* Wellington: New Zealand Council for Educational Research.

Cameron, M., Dingle, R., & Brooking, K. (2007). *Learning to teach: A survey of provisionally registered teachers in Aotearoa New Zealand.* Wellington: New Zealand Council for Educational Research.

Carpenter, V., Dixon, H., Rata, E., & Rawlinson, C. (Eds.). (2001). *Theory in practice for educators.* Palmerston North: Dunmore Press.

Cazden, C. B. (1983). Adult assistance to language development: Scaffolds, models, and direct instruction. In R. P. Parker & F. A. Davis (Eds.), *Developing literacy: Young children's use of language* (pp. 3-17). Newark DE: International Reading Association.

Cazden, C. (1990). *Interactions between Maori children and Pakeha teachers: Observations of an American visitor.* Auckland: Auckland Reading Association, Council of New Zealand Reading Association.

Clandinin, D. J., Huber, J., Huber, M., Murphy, M. S., Murray Orr, A., Pearce, M., & Steeves, P. (2006). *Composing diverse identities: Narrative inquiries into the interwoven lives of children and teachers.* London: Routledge.

Cochran-Smith, M. (2003). Editorial. Teacher education's Bermuda triangle: Dichotomy, mythology, and amnesia. *Journal of Teacher Education, 54*(4), 275-279.

Cochran-Smith, M. (2005). Editorial. No child left behind: 3 years and counting. *Journal of Teacher Education, 56*(2), 99-103.

Cochran-Smith, M., & Zeichner, K. (Eds.). (2005). *Studying teacher education: The report of the AERA panel on research and teacher education.* New Jersey: Lawrence Erlbaum Associates.

Colbung, M., Glover, A., Rau, C., & Ritchie, J. (2007). Indigenous peoples and perspectives in early childhood education. In L. Kessing-Styles & H. Hedges (Eds.), *Theorising early childhood practice: Emerging dialogues. An Australian – New Zealand Collaboration* (pp. 137-161). New South Wales: Pademelon Press.

Cole A. L.(1989). *Making explicit implicit theories of teaching: starting points in preservice programmes.* Paper presented at the annual meeting the Amercian Educational Research Association, San Francisco, CA.

Craig, C. J. (2002). School portfolio development. In C. Sugrue & C. Day (Eds.), *Developing teachers and teaching practice: International perspectives* (pp. 130-145). London: Routledge Falmer.

Cram, F. (2006). Talking ourselves up. *AlterNative, Special Supplement: Marginalisation*, 5-27.

Darling-Hammond, L. (2000). Teacher Quality and Student Achievement : a review of state policy. *Education Policy Analysis Archives Journal* Volume *1*(8)1-44

Darling-Hammond, L., & Bransford, J. (Eds.). (2005). *Preparing teachers for a changing world: What teachers should learn and be able to do.* San Francisco: John Wiley & Sons.

Darling-Hammond, L., French, J., & Garcia-Lopez, S. P (Eds.). (2002). *Learning to teach for social justice.* New York: Teachers College Press.

Day, C. (1999). Researching teaching through reflective practice. In J. Loughran (Ed.), *Researching teaching: Methodologies and practices for understanding pedagogy* (pp. 215-232). London: Falmer Press.

Diamond, P. (2003). *A fire in your belly: Maori leaders speak.* Wellington: Huia Publishers.

Durie, A. (2001). *Te rerenga o te ra – Autonomy and identity: Maori educational aspirations.* Unpublished PhD thesis, Massey University, Palmerston North.

Durie, A. (2002, August 28-31). *The contribution of teacher education to the goals of positive Maori development: Treaty and teacher education.* Keynote address at the TEFANZ Conference, Wellington.

Durie, M. (1995). Tino rangatiratanga: Maori self-determination. *He Pukenga Korero, 1*(1), 22-53.

Durie, M. (1997a). Cultural constraints. In J. Clark (Ed.), *Educational research: Philosophy, politics, ethics* (pp. 135-146). Palmerston North: Dunmore Press.

Durie, M. (1997b, July 6-8). *Identity, access and Maori advancement.* Keynote address at the New Zealand Educational Administration Research Conference, New Directions in Educational Leadership: The Indigenous Future, Auckland Institute of Technology, Auckland.

Durie, M. (2005, November). *Indigenous higher education: Maori experience in New Zealand.* Paper presented to the Australian Higher Education Advisory Council, Canberra, Australia.

Durie, M. (2006, December 7). *Indigenous resilience: From disease and disadvantage to the realisation of potential.* Paper presented at the Pacific Region Indigenous Doctors Congress Conference, Rotorua.

Education and Science Committee. (2004). *Inquiry into teacher education: Report of the Education and Science Committee.* Wellington: Forty-seventh Parliament.

Education Review Office. (1999). *Pre-employment training for school teachers. A report to the minister responsible for the Education Review Office.* Wellington: Education Review Office.

Education Review Office. (2006). *Education review office.* Retrieved 30 October 2007 from http://www.ero.govt.nz/.

Ethell, R., & McMeniman, M. (2002). A critical first step in learning to teach: Confronting the power and tenacity of student teachersø beliefs and preconceptions. In C. Sugrue & C. Day (Eds.), *Developing teachers and teaching practice: International research perspectives* (pp. 216-233). London: RoutledgeFalmer.

Feiman-Nemser, S. (2003). What new teachers need to learn. *Educational Leadership, 60*(8), 25-29.

Freire, P. (1972). *Pedagogy of the oppressed.* Continuum: New York.

Gay, G. (2000). *Culturally responsive teaching: Theory, research and practice.* New York: Teachers College Press.

Gibbs, C. (2006). *To be a teacher: Journeys towards authenticity.* Auckland: Pearson Education New Zealand.

Gillham, B. (2000). *Case study research methods.* London: Continuum.

Goulton, F. (1997). *He huarahi ako: Pathways to learning: The academic and cultural self-efficacy of Maori student teachers.* Unpublished Master of Philosopy thesis, Massey University, Palmerston North.

Grande, S. (2004). *Red pedagogy; Native American social and political thought.* Lanham: Roman and Littlefield.

Hargreaves, A. (2002). Teaching in a box: Emotional geographies of teaching. In C. Sugrue & C. Day (Eds.), *Developing teachers and teaching practice: International research perspectives* (pp. 3-25). London: RoutledgeFalmer.

Hattie, J. (2003, October). *Teachers make a difference: What is the research evidence?* Paper presented at the Australian Council for Educational Research Annual Conference on Building Teacher Quality, Melbourne, Australia.

Hattie, J., & Timperley, H. (2007). The power of feedback. *Review of Educational Research, 77*, 81-112.

Hemara, W. (2000). *Maori pedagogies: A view from the literature.* Wellington: New Zealand Council for Educational Research.

Hill, J., & Hawk, K. (2000). *Making a difference in the classroom: Effective teaching in low decile, multicultural schools.* Wellington: Ministry of Education.

Hohepa, M. K. (1990). *Te Kohanga Reo hei tikanga ako i te reo Maori: Te kohanga reo as a context for language learning.* Unpublished MA thesis, University of Auckland, Auckland.

Hohepa, M. K. (1993). *Preferred pedagogies and language interactions in Te Kohanga Reo.* Auckland: Research Unit for Maori Education: University of Auckland.

Hohepa, M. (1995). *Hei tautoko i te reo: Maori language regeneration and whanau bookreading practices.* Unpublished PhD thesis, University of Auckland, Auckland.

Hoʻokulaiwi. (2009). Hoʻokulaiwi: Aha hoʻonaʻauao ʻoiwi. Center for native Hawaiian and indigenous education. Retrieved 25 October 2010 from http://hookulaiwi.com/index.php.

Horomia, P. (n.d.). *Maori teacher supply.* Address to Te Riu Roa hui at the NZEI Annual Meeting.

Husu, J. (2002). Navigating through pedagogical practice: Teachersø epistemological stance towards children. In C. Sugrue & C. Day (Eds.), *Developing teachers and teaching practice: International research perspectives* (pp. 58-72). London: RoutledgeFalmer.

Irwin, K. (1992). Becoming an academic: Contradictions and dilemmas of a Maori feminist. In S. Middleton & A. Jones (Eds.), *Women and education in Aotearoa 2* (pp. 52-67). Wellington: Bridget Williams Books.

Irwin, K. (1994). Maori research methods and processes: An exploration. *Sites, Autumn* (28), 25-43.

Jackson, P.W., Boostrum, R.E., Hansen, D.T. (1993). *The moral life of schools.* San Francisco, CA.

Jahnke, R. (1996). Contemporary Maori art: Fact or fiction. In D. C. Starzecka (Ed.), *Maori art and culture* (pp. 139-170). London: British Museum Press.

Jenkins, H., Moltzen, R., & MacFarlane, A. (2004). Embracing Maori giftedness: The dynamics of power, culture and visibility. *New Zealand Journal of Educational Studies. 39*(1), 55-69.

Jenkins, K. (1993). *Becoming literate – becoming English: A research into English literacy within Maori society*. Auckland: Monograph Research Unit for Maori Education, University of Auckland.

Jenkins, K. (1994). Maori education: A cultural experience and dilemma for the state ó a new direction for Maori society. In E. Coxon, K. Jenkins, J. Marshall, & L. Massey (Eds.), *The politics of learning and teaching in Aotearoa New Zealand* (pp. 148-179). Palmerston North: Dunmore Press.

Jenkins, K. (2000). *Haere tahi taua: An account of aitanga in Maori struggle for schooling.* Unpublished PhD thesis, University of Auckland, Auckland.

Jenkins, K., & Jones, A. (2000). Maori education policy: A state promise. In J. Marshall, E. Coxon, K. Jenkins, & A. Jones (Eds.), *Politics, policy, pedagogy: Education in Aotearoa/New Zealand* (pp. 139-154). Palmerston North: Dunmore Press.

Jenkins, K., & Morris Matthews, K. (1995). *Hukarere and the politics of Maori girls' schooling 1875-1995.* Palmerston North: Dunmore Press.

Johnston, P. M. G. (1998). *He ao rereke: Education policy and Maori underachievement: Mechanisms of power and difference.* Unpublished PhD thesis, University of Auckland, Auckland.

Johnston, P. M. G. (1999). This is not just another story: A journey to discover what counts as research. *He Pukenga Korero, 4*(2), 4-11.

Johnston, P. (2001). "Watch This Spot and Whose In It" : Creating Space for Indigenous Educators?," *Australian Journal of Teacher Education*: Vol. 26: Iss. 1, Article 2. Available at: http://ro.ecu.edu.au/ajte/vol26/iss1/2

Johnston, P. (2002). Research in a bicultural context: Case study Aotearoa/New Zealand. In J. Pratt & J. Swann (Eds.), *Research in practice: Issues and outcomes in education and social science* (pp. 98-110). United Kingdom: Continuum International Publishing.

Johnston, P., & Pihama, L. (1995). What counts as difference and what differences count: Gender, race and the politics of difference. In K. Irwin, I. Ramsden, & R. Kahukiwa (Eds.), *Toi wahine: The worlds of Maori women* (pp. 75-86). Auckland: Penguin Books.

Jones, A., Marshall, J., Morris Matthews, K., Smith, G. H., & Smith, L. T. (1995). *Myths and realities: Schooling in New Zealand* (2nd ed.). Palmerston North: Dunmore Press.

Kaai, T. (1990). *Te hiringa taketake mai i te kohanga reo ki te kura. Maori pedagogy: Te kohanga reo and the transition to school.* Unpublished Master of Philosophy in Education thesis, University of Auckland, Auckland.

Kane, R., Burke, P., Cullen, J., Davey, R., Jordan, B., McMurchy-Pilkington, C., Mansell, R., MacIntyre, L., Scrivens, C., Simpson, M., Stephens, C., Waiti, P., Butler, P., & Godin-McKerras, L. (2005). *Initial teacher education: Policy and practice. Final report.* Wellington: Ministry of Education.

Kane, R., & Mallon, M. (2006). *Perceptions of teachers and teaching.* Wellington: Ministry of Education.

King, M. (Ed.). (1992). *Te ao hurihuri: Aspects of Maoritanga.* Auckland: Reed Books.

Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American children.* San Francisco: Jossey-Bass.

Ladson-Billings, G. (2006). 2006 presidential address. From the achievement gap to the education debt: Understanding achievement in U.S. schools. *Educational Researcher, 35*(7), 3-12.

Ladson-Billings, G., and Gillborn, D. (Eds.). (2004). *The Routledge Falmer reader in multicultural education*. London: Routledge Falmer.

Lee, J. (2008). *Ako: Purakau of Maori teachers' work in secondary schools.* Unpublished EdD thesis, University of Auckland, Auckland.

Lind, P. (2004). *The perceptions of teacher education in relations to the teaching practicum.* Unpublished PhD thesis, Massey University, Palmerston North.

Lind, P. (2005, March 8-9). *Teacher quality.* Paper presented at Ministry of Education Forum, Wellington.

Lind, P., & Wansbrough, D. (2009). *Literature synthesis addressing requirements for teacher education programmes.* Wellington: New Zealand Teachers Council.

Loughran, J. (2006). *Developing a pedagogy of teacher education: Understanding teaching and learning about teaching.* Oxon: Routledge.

Love, C. (2004). *Extensions on te wheke. Working paper, October 2004.* Wellington: The Open Polytechnic of New Zealand.

MacFarlane, A. (2003). *Culturally inclusive pedagogy for Maori students experiencing learning and behaviour difficulties.* Unpublished PhD thesis, University of Waikato, Hamilton.

MacFarlane, A. (2004). *Kia hiwa ra! Listen to the culture: Maori students' plea to educators.* Wellington: New Zealand Council for Educational Research.

MacFarlane, A., & Bateman, S. (2004, November 24-26). *Kia mau! The art of teaching in today's diverse classroom.* Paper presented at the NZARE Conference, Wellington.

Marshall, J., Coxon, E., Jenkins, K., & Jones, A. (Eds.). (2000). *Politics, policy, pedagogy: Education in Aotearoa/New Zealand.* Palmerston North: Dunmore Press.

McDonald, G. (2006). *A spirited beginning: The origins of the New Zealand Association for Research in Education.* Keynote address for the Herbison Lecture, presented at the NZARE Conference, Rotorua.

Mead, H. (2003). *Tikanga Maori: Living by Maori values.* Wellington: Huia Publishers.

Mead, L. (1996). *Nga aho o te kakahu matauranga: The multiple layers of struggle by Maori in education.* Unpublished PhD thesis, University of Auckland, Auckland.

Merriam, S. B. (1998). *Qualitative research and case study applications in education.* San Francisco: Jossey-Bass.

Mesiti, P. (1997). *Attitudes and altitudes: The principles, practice and profile of 21$^{st}$ century leadership.* Australia: Pat Mesiti Ministries.

Metge, J. (1983). *Learning and teaching: He tikanga Maori.* Report on research carried out as Captain James Cook Fellow 1981-1983. Wellington: Department of Education.

Metge, J. (1984). *Learning and teaching: He tikanga Maori.* Research Paper. Wellington: Department of Education.

Metge, J. (1990). *Te kohao o te ngira: Culture and learning.* Wellington: Learning Media.

Ministry of Education. (2002). *Nga haeata matauranga: Annual report on Maori education 2001/2002 and direction for 2003*. Wellington: Ministry of Education.

Ministry of Education. (2005). *Nga haeata matauranga: Annual report on Maori education 2004.* Wellington: Ministry of Education.

Ministry of Education. (2006). *Nga haeata matauranga: Annual report on Maori education 2005.* Wellington: Ministry of Education.

Ministry of Education. (2007). *The New Zealand curriculum.* Wellington: Learning Media.

Ministry of Education. (2009). *Ka hikitia summary. Managing for success: The Maori education strategy 2008-2012*. Wellington: Ministry of Education.

Murphy, H., McKinley, S., & Bright, N. (2008). *Whakamanahia te reo Maori. He tirohanga hotaka: An exploration of issues and influences that effect te reo Maori competence of graduates from Maori medium ITE programmes*. Wellington: New Zealand Teachers Council. Retrieved 8 October 2010 from http://www.teacherscouncil.govt.nz/maori/research/whakamanhiatereo-tirohanga.pdf

Nepe, T. (1991). *E hao nei e tenei reanga: Te toi huarewa tipuna. Kaupapa Maori: An educational intervention system.* Unpublished MA thesis, University of Auckland, Auckland.

Nespor. (1987). The role of beliefs in the practice of teaching. *Journal of Curriculum Studies, 19*(4), 317-328.

Neville-Tisdall, M., & Milne, A. (2002, August). *'One size fits all': The case study of a school that has defied the constraints of a European education system for Polynesian students.* Paper presented at the TEFANZ Conference, Wellington.

New Zealand Educational Institute. (2005). *Annual meeting report.* Retrieved 1 December 2006 from http://www.nzei.org.nz/site/nzeite/annual%20meeting/2006maori%20teacher%20supply

New Zealand Educational Institute. (2006). *Maori teachers supply*. Retrieved 13 March 2011 from http://www.nzei.org.nz/site/nzeite/files/annual%20meeting/2006/Maori%20Teacher%20Supply%20-%20Report%20to%20AM%202006.pdf.

New Zealand Teachers Council. (2007a). Council introduces graduating teacher standards. *For Teachers, Autumn* (6), 6.

New Zealand Teachers Council. (2007b). *Graduating teacher standards*. Available from http://www.teacherscouncil.govt.nz/te/gts/index.stm.

New Zealand Teachers Council. (2009). *Approval, review and monitoring processes and requirements for initial teacher education programmes*. Available from http://www.teacherscouncil.govt.nz/te/Final_ITE_requirements_approval_processes___7_Oct_2010.pdf.

New Zealand Teachers Council. (n.d.). *Induction and mentoring research*. Retrieved 2 August 2010 from http://www.teacherscouncil.govt.nz/prt/research/index.stm.

Nga Pae o Te Maramatanga. (n.d.) *Nga pae o te maramatanga: New Zealand's Maori centre of research excellence*. Retrieved 26 January 2009 from http://maramatanga.ac.nz/.

Ngati Awa. (2009). *The settlement*. Retrieved 26 January 2009 from http://www.ngatiawa.iwi.nz/cms/view/the-settlement.aspx.

Ngati Awa. (n.d.). *Mauri ora*. Retrieved 1 March 2012 from http://www.ngatiawa.com.

Nuthall, G. (2001, December). *The cultural myths and the realities of teaching and learning.* The Jean Herbison Lecture at NZARE Conference, University of Canterbury, Christchurch.

Nuthall, G. (2002). Knowing what we know and need to know about teaching. In B. Webber (Ed.), *Teachers make a difference: What is the research evidence? Proceedings of New Zealand Council of Educational Research* (pp. 41-63). Wellington: NZCER.

Paraha, G. (1992). *He pounamu kakano rua: Construction of Maori women: A visual discourse.* Unpublished MEd thesis, University of Auckland, Auckland.

Partington, G. (1997). *Teacher education and training in New Zealand.* Paper presented at Education Forum, Astra DPS, Auckland.

Penetito, W. (1999). Dilemmas of ‑modernity.ø Wellington: Faculty of Education, Victoria University

Penetito, W. (2005). *A sociology of Maori education: Beyond mediating structures.* Unpublished PhD thesis, Victoria University of Wellington, Wellington.

Pere, R. (1982). *AKO: Concepts and learning in the Maori tradition (Working Paper No.17).* Hamilton: University of Waikato, Department of Sociology.

Pere, R. (1991). *Te wheke: A celebration of infinite wisdom.* Gisborne: Ao Ako Global Learning New Zealand.

Pere, R. R. (1994). *AKO: Concepts and learning in the Maori tradition.* Wellington: Te Kohanga Reo Trust Board; Gisborne: Global Learning New Zealand.

Pere, R. (1997). *Te wheke: A celebration of infinite wisdom* (2nd ed.). Gisborne: Ao Ako Global Learning New Zealand.

Pihama, L. (1993). *Tungia te ururua, kia tupu whakaritorito te tupu o te harakeke: A critical analysis of parents as teachers.* Unpublished MA thesis, University of Auckland, Auckland.

Pihama, L., Jenkins, K., Middleton, A., & Philip-Barbara, G. (2003). *Tiakina Te Pa Harakeke: A narrative report on family violence prevention for Maori.* Auckland: Ministry of Health.

Podmore, V. (2006). *Observation origins and approaches to early childhood research.* Wellington: NZCER Press.

Rangihau, J. (1981). Being Maori. In M. King (Ed.), *Te ao hurihuri: The world moves on* (3rd ed., pp. 165-175). Auckland: Longman Paul.

Rivers, J. (Ed.). (2006). *Initial teacher education research programme: A summary of four studies.* Wellington: Ministry of Education.

Robust, Te T. (2006). *Te kaitarei ara tangata whenua mo te Whare Wananga: "Ehara, he hara ranei?" Developing indigenous infrastructure in the university: "Another era or another error?"* Unpublished EdD thesis, University of Auckland, Auckland.

Roderick, M. (2010). *The adult community education evaluation research project report.* Wellington: Tertiary Education Commission.

Rogoff, B. (1995). Observing sociocultural activity on three planes: Participatory appropriation, guided participation and apprenticeship. In J. W. Wertsch, P. Del Rio, & A. Alvarez (Eds.), *Sociocultural studies of mind* (pp. 139-164). Cambridge: Cambridge University Press.

Rogoff, B., Turkanis, C. G., & Bartlett, L. (Eds.). (2001). *Learning together: Children and adults in a school community.* New York: Oxford University Press.

Royal Tangaere, A. (1997). *Learning Maori together: Kohanga reo and home.* Wellington: New Zealand Council for Educational Research.

Russell, T., & Munby, H. (Eds.). (1992). *Teachers and teaching: From classroom to reflection.* London: The Falmer Press.

Schon, D. (1983). *The reflective practitioner: How professionals think in action.* New York: Basic Books.

Shields, C., Bishop, R., & Mazawi, A. (2005). *Pathologizing practices: The impact of deficit thinking on education.* New York: Peter Lang Publishing.

Shulman, L. (2002). Truth and consequences? Inquiry and policy in research on teacher education. *Journal of Teacher Education, 53*(3), 248-253**.**

Simon, J. A. (1990). *The place of schooling in Maori-Pakeha relations.* Unpublished Doctor of Philosophy thesis, University of Auckland, Auckland.

Simon, J., & Smith, L. T. (Eds.). (2001). *A civilising mission? Perceptions and representations of the New Zealand native schools system.* Auckland: Auckland University Press.

Skerett-White, M. N. (2003). *Kia mate ra ano a Tama-nui-te-ra: Reversing language shift in kohanga reo.* Unpublished Doctoral thesis, University of Waikato, Hamilton.

Smith, G. (Ed.). (1986). *Nga kete waananga: Maori perspectives of taha Maori.* Auckland: Auckland College of Education.

Smith, G. (1987). *Akonga Maori: Preferred Maori teaching and learning methodologies.* Research Institute for Maori Education: University of Auckland.

Smith, G. (1995). Whakaaho whanau: New formations of whanau. *He Pukenga Korero, 1*, 18-35.

Smith, G. H. (1997). *The development of kaupapa Maori: Theory and praxis.* Unpublished PhD Thesis, University of Auckland, Auckland.

Smith, G. H. (2000). Protecting and respecting indigenous knowledge. In M. Battiste (Ed.), *Reclaiming indigenous voice and vision* (pp. 209-224). Vancouver: UBC Press.

Smith, G. (2002). *Kaupapa Maori theory: Transformative praxis and new formations of colonization.* Paper presented at the Second International Conference on Cultural Policy Research. Te Papa, Wellington.

Smith, G. (2003, December). *Indigenous struggle for the transformation of education and schooling.* Paper presented at NZARE AARE Kaupapa Maori Symposium, Hyatt Hotel, Auckland, New Zealand

Smith, G. H. (2009a). *Indigenous knowledges: Transforming higher education, transforming society*. Lecture given at the University of Sydney, 15 December 2009, Sydney, Australia. Available from http://sydney.edu.au/sydney_ideas/ lectures/2009/professor_graham_smith.shtml

Smith, G. (2009b). *Transforming leadership: A discussion paper.* Presentation to the 2009 Summer Institute ‑Leading Change in Education‖, Canada.

Smith, G. (2011*). Te Whare Wananga o Awanuiarangi 2011 Prospectus.* Chief Executive Officer Address.

Smith, L. (1992). Engaging in history: Kura kaupapa Maori and the implications for curriculum. In G. McCulloch (Ed.), *The school curriculum in New Zealand: History, theory, policy and practice.* Palmerston North: Dunmore Press.

Smith, L. (1999). *Decolonising methodologies: Research and indigenous peoples.* Dunedin: University of Otago Press.

Smith, L. (2000). Kaupapa Maori research. In M. Battiste (Ed.), *Reclaiming indigenous voice and vision* (pp. 225-247). Canada: UBC Press.

Smith, L. (2011). *The Knowing Circle of Indigenous Education : It is not enough just to know.* Opening Plenary Session American Educational Research Association annual meeting, Vancouver, Canada.

Statistics New Zealand. (2011). *Maori language in education.* Retrieved 31 March 2011 http://www.educationcounts:govt.nz/statistics/schooling/school/schoolleavers

Stephens, C. (2000). *Effectiveness in teaching: Finding links, making connections, creating change.* A research report for the degree of Master in Business Studies, Massey University, Palmerston North.

Stucki, P., Kahu, A., Jenkins, H., Bruce-Fergusson, P., & Kane, R. (2006). *Narratives of beginning Maori teachers: Identifying the forces that shape the first year of teaching.* Wellington: New Zealand Council for Educational Research.

Taki, M. (1996). *Kaupapa Maori and contemporary iwi resistance.* Unpublished Master of Arts thesis, University of Auckland, Auckland.

Te Puni Kokiri. (2001). *The quality of teacher training for teaching Maori students.* Wellington: Ministry of Maori Development.

Te Wananga o Raukawa. (n.d.). *History*. Retrieved 6 February 2009 from http://www.Wananga.com/?q=node/16.

Te Whare Wananga o Awanuiarangi. (1998). *Tohu paetahi matauranga Maori: Bachelor of Maori education, programme document.* Whakatane: Te Whare Wananga o Awanuiarangi.

Te Whare Wananga o Awanuiarangi. (2004). *2004 annual report*. Whakatane: Te Whare Wananga o Awanuiarangi.

Te Whare Wananga o Awanuiarangi. (n.d.). *Settlement*. Retrieved 5 August 2007 from http://W nanga.ac.nz/Key_Info/Settlement.html.

Temara, P. (2007). *Te Pairi Tuterangi,* n.d.ó 1954. Dictionary of New Zealand Biography, updated 22 June 2007. Retrieved 25 October 2010 from http://www.dnzb.govt.nz.

Tomlins-Jahnke, H. (2005). *He huarahi motuhake: The politics of tribal agency in provider services.* Unpublished PhD thesis, Massey University, Palmerston North.

Tomlins-Jahnke, H. (2006, April 7-11). *From the inside out: Exploring the role of researcher in Māori and indigenous research*. Paper presented at the AERA Conference, San Francisco.

Tuuta, M., Bradnam, L., Hynds, A., Higgins, J., & Broughton, R. (2004). *Evaluation of the te kauhua Maori mainstream pilot project.* Wellington: Ministry of Education.

Waitangi Tribunal. (1999). *The Wananga capital establishment report WAI 716.* Wellington: GP Publications. Available from http://www.waitangi-tribunal.govt.nz/reports/view.asp?ReportID=39E13093-2F4D-4971-ACA0-28E811572755

Waitangi Tribunal. (2005). *The report on the Aotearoa Institute concerning Te Wananga o Aotearoa*. Wellington: Waitangi Tribunal.

Waitere-Ang, H. (1999). *Te kete, the briefcase, te tuara: The balancing act. Maori women in the primary sector.* Unpublished Master of Educational Administration thesis, Massey University, Palmerston North.

Waitere-Ang, H., & Johnston, P. (1999). *If all inclusion in research means is the addition of researchers that look different, have you really included me at all?* Paper presented at the AARE ó NZARE Conference, Melbourne: Global Issues and Local Effects: The Challenge for Educational Research.

Walker, R. (1973). Biculturalism and education. In D. Bray and C. Hill (Eds.). *Polynesian and Pakeha in New Zealand Education (Volume 1).* Auckland: Heinemann

Walker, R. (1990). *Ka whawhai tonu matou: Struggle without end.* Auckland: Penguin Books.

Walker, R. (1992). The relevance of Maori myth and tradition. In M. King (Ed.), *Te ao huruhuri: The world moves on. Aspects of Maoritanga.* Wellington: Hicks Smith and Son.

White, M. (2003). *Kia mate ra ano a tama-nui-te-ra: Reversing language shift in kohanga reo.* Unpublished Doctor of Education thesis, University of Waikato, Hamilton.

Williams, H. W. (1975). *A dictionary of the Maori language.* Wellington: A.R. Shearer, Government Printers.

World Indigenous Nations Higher Education Consortium. (2005). *About WINHEC.* Retrieved 26 January 2009 from http://www.win-hec.org/.

Yin, R. K. (2003). *Case study research: Design and methods* (3rd ed.). Thousand Oaks, California: Sage Publications.

Young, I. (1992). Together in difference: Transforming the logic of group political conflict. *Political Theory Newsletter, 4*, 11-26.

# GLOSSARY

| | |
|---|---|
| ahuatanga Maori | Maori tradition |
| ahurewa | altar |
| Ako | to learn to teach |
| akonga Maori | Maori learning and teaching methodologies |
| aroha | love |
| awhi | support |
| | |
| hangi | a traditional Maori cooking method where food is cooked in the ground |
| hapu | sub-tribe |
| hongi | a traditional Maori ritual signified by the touching or rubbing or noses |
| hui | meeting |
| | |
| Io Matua | the one Maori God |
| iwi | tribe |
| iwi and waka | larger tribal groupings |
| | |
| ka pai | good |
| kaea | leader |
| kaiako | teacher |
| kaitiaki | guardian |
| kapahaka | Maori performing arts |
| karakia | prayer |
| kauhanga, kauwhanga | centre line |
| kaumatua | elder |
| kaupapa | guiding principles, philosophy |
| kawanga-Whare | dawn ceremony |
| korero | talking, speaking |
| kotahitanga | unity, bonding |

| | |
|---|---|
| mana | dignity, prestige, status |
| manaakitanga | hospitality |
| marae | ceremonial place |
| matauranga Maori | Maori knowledge |
| matua | uncle |
| mauri | life force essence |
| mihimihi | greetings |
| moemoea | dream |
| moko kauae | chin moko |
| mokopuna | grandchildren |
| nga-whatu-mataki | eight stones |
| noa | balanced neutral |
| paepae tapu | sacred place |
| pai ana | great |
| pai rawa tu | very good |
| Papatuanuku | Mother Earth |
| pohiri, powhiri | formal welcome |
| pukenga | older knowledgeable person |
| pumanawatanga | morale, tone, pulse |
| purakau | story |
| rangatira | chief |
| rangatiratanga | chiefliness, the ability to hold and exercise status within an event or community |
| Ranginui | Sky Father |
| raranga | weaving |
| taiaha toki poutangata | greenstone adze |
| tamariki | children |
| tangi | funeral |
| taonga | treasure, a highly prized object |
| tapu | sacredness, state of being set apart |

| | |
|---|---|
| tautoko | care |
| te Ao Maori | Maori world |
| te ira tangata | principle of people |
| te reo Maori | Maori language |
| te reo me ona tikanga | Maori language and customs |
| te Rongo-taketake o Rongo-marae-roa | the enduring peace of Rongo God of peace |
| teina | younger or less able |
| tiaki | nurture |
| tika | good |
| tikanga | protocols |
| tikanga Maori | Maori custom |
| tino rangatiratanga | self determination |
| tohunga | priest, skilled spiritual leader, expert |
| tuakana | older member |
| tuakana-teina | older learners learning from younger ones or vice versa |
| turangawaewae | place of home or origin |
| | |
| umu | oven |
| | |
| waiata | song |
| wairua | inner soul, spirituality |
| waka | canoe |
| | |
| whaea | aunt |
| whakairo | carvings, woodcarving |
| whakapapa | genealogy |
| whakatauaki | proverb, saying |
| whanau | family |
| whanaungatanga | relationships |
| Whare Wananga | house of higher learning |
| Whare whakairo | carved house |
| wharekura | learning area |
| whatu | pebbles |

# APPENDICES

## Appendix A: Letter to School Board of Trustees

6 June 2006

The Chairperson
The Board of Trustees
XXXX School
XXXX Street
XXXX

**He Huarahi Kua Takahia - The Trodden Pathways - Kaupapa Maori Initial Teacher Education – policy, pedagogy and practice - one teacher's perspective.**

Tena koe,
Ko Matawhaura te maunga
Ko Rotoiti te moana
Ko Houmaitawhiti te marae
Ko Ngati Hinekura te hapu
Ko Te Arawa te waka

My name is Cheryl Stephens. I am Head of Education at Te Whare Wananga o Awanuiarangi, in Whakatane. This year, 2006, I am a part time doctoral student at Massey University completing my Doctor of Education (EdD). The goal of the study is to understand better the ways in which a beginning teacher, who has undergone initial teacher education in a Maori centred programme which is grounded in Ako and Tikanga, performs in classrooms with Maori children. The research will be supervised by Professor Ruth Kane from Massey University and Professor Linda Smith from University of Auckland.

The proposed study draws on recent developments within New Zealand tertiary education and seeks to analyse the impact of a Kaupapa Maori based education programme. By analysing the practice and experiences of a Maori teacher, the project seeks to provide evidence of the impact of initial teacher education that is based on Maori centred philosophies and the concept of Ako.

As the sole potential participant XXXX XXXX is a teacher in your school I am seeking your permission to work with her in your school to assist my doctoral study. For security purposes I am a current registered teacher, my registration certificate number is XXXX as evidence of my suitability for working in schools.

**Project Procedures**
Data will be gathered through interviews with the participating teacher, observations of her classroom practice, collection of planning and assessment documents as artefacts of her work as a teacher, viewing children's work, talking with children in small groups, as well as, Senior Teacher(s) and Principal. Interviews with the participating teacher will be audio-taped and transcripts will be analysed using qualitative research analysis procedures. A transcriber will be contracted to complete that part of the project. The participant teacher will have the right to review her own data and interpretation of her own interviews and make changes. A copy of the information sheet for participant teachers (Appendix G) is attached to provide you with an indication of time commitment required of the participant teacher.

All data will be stored in a locked filing cabinet in the office of the researcher. Interview transcripts will be coded with unique identifiers for each participant. No individuals or schools will be identified in the data or the subsequent thesis from the data.

Participants have the right to:
- decline to answer any particular question;
- withdraw from the study at any time;
- ask any questions about the study at any time during participation;
- be given access to a summary of the project findings when it is concluded.

I realize that schools are very busy places and that your teachers have heavy workloads. I am committed to gathering the views of Initial Teacher Education graduates and your permission to work within your school would be very much appreciated.

Please feel free to contact me, Cheryl Stephens should you have any questions about the project at any time by telephone XXXX, by facsimile XXXX or email XXXX.


Naku noa
Na,



Cheryl Stephens

This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Application 5/27. If you have any concerns about the ethics of this research, please contact Dr John O'Neill, Chair, Massey University Campus Human Ethics Committee: PN, telephone 06 350 5799 x 8635, email humanethicspn@massey.ac.nz.

**Appendix B: Focus Groups Confidentiality Agreement**

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE
AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**    64 6 356 9099
**F**    64 6 351 3472
www.massey.ac.nz

*He Huarahi Kua Takahia - The Trodden Pathways*

**Kaupapa Maori Initial Teacher Education: implications for policy, pedagogy and practice**

*FOCUS GROUPS CONFIDENTIALITY AGREEMENT*

I ........................................................................................ (Full Name - printed)

agree to keep confidential all information concerning the project ..............................

....................................................................................................................

....................................................................................................................

................................................................................................ (Title of Project).

I will not retain or copy any information involving the project.

Signature: _____    Date: _____

**Appendix C: Transcriber Confidentiality Agreement**

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**  64 6 356 9099
**F**  64 6 351 3472
www.massey.ac.nz

## He Huarahi Kua Takahia

## Kaupapa Maori Initial Teacher Education:

## pedagogy and practice – one teacher's perspective

## *TRANSCRIBER CONFIDENTIALITY AGREEMENT*

I ............................................................................................. (Full Name - printed)

agree to keep confidential all information concerning the project ..............................

..................................................................................................................................

..................................................................................................................................

..................................................................................................... (Title of Project).

I will not retain or copy any information involving the project.

Signature: .............................................................    Date: ...............................................

**Appendix D: Authority for the Release of Tape Transcripts**

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

## He Huarahi Kua Takahia - The Trodden Pathways
## Kaupapa Maori Initial Teacher Education: policy, pedagogy and practice - one teacher's perspective

# AUTHORITY FOR THE RELEASE OF TAPE TRANSCRIPTS

This form will be held for a period of five (5) years

I confirm that I have had the opportunity to read and amend the transcript of the interview/s conducted with me.

I agree that the edited transcript and extracts from this may be used by the researcher, *Cheryl Stephens* in reports and publications arising from the research.

Signature:                                                                          Date:

Full Name - printed

**Appendix E: Reference Group Confidentiality Agreement**

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE
AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**    64 6 356 9099
**F**    64 6 351 3472
www.massey.ac.nz

## He Huarahi Kua Takahia

## Kaupapa Maori Initial Teacher Education:

## pedagogy and practice - one teacher's perspective.

### *REFERENCE GROUP CONFIDENTIALITY AGREEMENT*

I ............................................................................................. (Full Name - printed)

agree to keep confidential all information concerning the project ..............................

.................................................................................................................................

.................................................................................................................................

................................................................................................. (Title of Project).

I will not retain or copy any information involving the project.

Signature: ..................................................    Date: ..............................

**Appendix F: Interview Schedule – Children's Focus Group**

# He Huarahi Kua Takahia - The Trodden Pathways
## Kaupapa Maori Initial Teacher Education:
### policy, pedagogy and practice – one teacher's perspective

## *WHAT THE CHILDREN WILL BE ASKED ABOUT THE TEACHER*

Children in the teacher's classroom will be invited to talk about their teacher with the researcher in focus groups based on the following interview schedule

A brainstorming exercise will be used to begin the session:

Things that help you get on well at school

Things that stop you from doing well at school

**INTERVIEW SCHEDULE**

What special things does your teacher do to help you learn?

How do those special things make you feel?

What does your teacher do to make sure you are learning all the time?

What are some things you have learnt from your teacher this year?

Give me some examples of what your teacher does when you have worked hard, tried hard, and/or done your best work?

What would you like your teacher to do more of?

What are some things you don't like learning about?

Are there any things about your classroom work that you would like to change?

Tell me what your teacher does when you haven't worked hard.

Tell me what happens when your teacher is not happy.

What are some of the things that you think stop you learning in class?

What sorts of things could your teacher do to help you when this happens?

**Appendix G: Participant Teacher Information Sheet**

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE
AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**    64 6 356 9099
**F**    64 6 351 3472
www.massey.ac.nz

## *He Huarahi Kua Takahia - The Trodden Pathways*

## *Kaupapa Maori Initial Teacher Education:*

## *policy, pedagogy and practice - one teacher's perspective*

## INFORMATION SHEET

## (Participant Teacher)

Tena koe

> Ko Matawhaura te maunga
> Ko Rotoiti te moana
> Ko Houmaitawhiti te marae
> Ko Ngati Hinekura te hapu
> Ko Te Arawa te waka

Ka nui te mihi ki a koe, i runga i te tunga whakaaro o te wa, anei taku kaupapa.

My name is Cheryl Stephens. I am Head of Education at Te Whare Wananga o Awanuiarangi, in Whakatane. This year, 2006, I am a part time doctoral student at Massey University completing my Doctor of Education (EdD). The goal of the study is to understand better the ways in a beginning teacher, who has undergone initial teacher education in a Maori centred programme which is grounded in Ako and Tikanga, performs in classrooms. The research will be supervised by Professor Ruth Kane from Massey University and Professor Linda Smith from University of Auckland. By analyzing the practice and experiences of one Maori teacher, the project seeks to provide evidence of the impact of initial teacher education that is based on Maori centred philosophies and the concept of Ako.

**Participant Recruitment**

As a graduate of an initial teacher education programme from a Maori provider in the period 2000-2005 teaching in a New Zealand school, I invite you to participate in this research project

**What participation involves:**

During Terms 1 and 2 2006 I would like to spend 2-3 days per week immersed in your school classroom so that I can observe your practice as a teacher and talk with you about your work with the children. During that time we will need to talk together for at least 15 hour-long interviews. I will return to your school at a subsequent time and provide you with copies of the transcripts of our conversations and my interpretations of them. You will be able to check these to ensure that I have not mis-represented you in any way.

Later in Term 2 2005 I will meet with you at a time to be arranged and talk about your experience of the research project. This would take about 3 hours of your time. I will also be talking with your Principal, Senior Teacher and children from your class about your teaching practice. A copy of the questions I will be asking the children is attached.

**Project Procedures**

Data will be gathered through interviews with you as the teacher, observations of your classroom practice, collection of planning and assessment documents, viewing children's work, and talking with children in small groups. Interviews will be audio-taped and transcripts will be analysed using qualitative research analysis procedures. A transcriber will be contracted to complete that part of the project. You will have the right to review their own data and interpretation of their own interviews and make changes.

All data will be stored in a locked filing cabinet in the office of the researcher. Interview transcripts will be coded with unique identifiers for each participant. No individuals will be identified in the data or the subsequent thesis from the data.

**Participant's Rights**

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:
* decline to answer any particular question;
* withdraw from the study at any time;
* ask any questions about the study at any time during participation;
* provide information on the understanding that your name will not be used unless you give permission to the researcher;
* you also have the right to ask for the audio-tape to be turned off at any time during the interview;
* be given access to a summary of the project findings when it is concluded.

I realise your time is valuable and your participation in this project comes in addition to an already full and demanding workload. I am committed to seeking to describe the

practice of beginning teachers who have been prepared within the Maori preservice programme and I look forward to working with you in the coming year.

Please feel free to contact me, the Researcher, Cheryl Stephens should you have any questions about the project at any time by telephone XXXX, by facsimile XXXX or email XXXX.

This project has been reviewed and approved by the Massey University Human Ethics Committee, Palmerston North Application _5/27. If you have any concerns about the ethics of this research, please contact Dr John O'Neill, Chair, Massey University Campus Human Ethics Committee. PN, telephone 06 350 5799, x 8635 email humanethicspn@massey.ac.nz.

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE
AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**    64 6 356 9099
**F**    64 6 351 3472
www.massey.ac.nz

## He Huarahi Kua Takahia – The Trodden Pathways Kaupapa Maori Initial Teacher Education: policy, pedagogy and practice – one teacher's perspective.

## *PARTICIPANT TEACHER CONSENT FORM*

## This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I wish/do not wish to have my tapes returned to me.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature:                                                                 Date:

.........................................................................................          ...............................................

Full Name - printed

.........................................................................................................................................

**Appendix I: Principal Senior Teacher Information Sheet**

**Massey University**
COLLEGE OF EDUCATION
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE
AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**    64 6 356 9099
**F**    64 6 351 3472
www.massey.ac.nz

## He Huarahi Kua Takahia: The Trodden Pathways
## Kaupapa Maori Initial Teacher Education:
## policy, pedagogy and practice – one teacher's perspective

## *INFORMATION SHEET*

## *(Principal, Senior Teacher)*

Tena koe

> Ko Matawhaura te maunga
> Ko Rotoiti te moana
> Ko Houmaitawhiti te marae
> Ko Ngati Hinekura te hapu
> Ko Te Arawa te waka

Ka nui te mihi ki a koe, i runga i te tunga whakaaro o te wa, anei taku kaupapa.

My name is Cheryl Stephens. I am Head of Education at Te Whare Wananga o Awanuiarangi, in Whakatane. This year, 2006, I am a part time doctoral student at Massey University completing my Doctor of Education (EdD). The goal of the study is to understand better the ways in which a beginning teacher, who has undergone initial teacher education in a Maori centred programme which is grounded in Ako and Tikanga, performs in classrooms. The research will be supervised by Professor Ruth Kane from Massey University and Professor Linda Smith from University of Auckland. By analyzing the practice and experiences of a Maori teacher, the project seeks to provide evidence of the impact of initial teacher education that is based on Maori centred philosophies and the concept of Ako.

**Participant Recruitment**
As Principal or Senior Teacher working closely with a graduate of an initial teacher education programme from a Maori provider in your school, I invite you to participate in this research project .

186

**What participation involves:**
During Term 1 and Term 2 2006 I would like to spend 2-3 days per week immersed in XXXX XXXX classroom observing her practice as a teacher and talking with her about her practice. During this time I will talk with her for at least 15 hour-long interviews. I would also like to talk with you as Principal or Senior Teacher about your perspective of the impact of the initial teacher education programme on the Judy's classroom practice. I will return to your school at a subsequent time and provide you with copies of the transcripts of our conversations and my interpretations of them. You will be able to check these to ensure that I have not mis-represented you in any way.

**Project Procedures**
Data will be gathered through interviews with the participant teacher Judy, observations of her classroom practice, collection of planning and assessment documents, viewing children's work, and talking with children in small groups. Interviews will be audio-taped and transcripts will be analysed using qualitative research analysis procedures, through narrative and Kaupapa Maori methodologies. A transcriber will be contracted to complete that part of the project. All participants will have the right to review their own data and interpretation of their own interviews and make changes.

All data will be stored in a locked filing cabinet in the office of the researcher. Interview transcripts will be coded with unique identifiers for each participant. No individuals will be identified in the data or the subsequent thesis from the data.

**Participant's Rights**
Completion and return of consent forms from respective Principals and/or Senior Teachers implies consent. You have the right to decline to answer any particular question.

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:
*    decline to answer any particular question;
*    withdraw from the study at any time;
*    ask any questions about the study at any time during participation;
*    provide information on the understanding that your name will not be used unless you give permission to the researcher;
*    you also have the right to ask for the audio-tape to be turned off at any time during the interview;
*    be given access to a summary of the project findings when it is concluded.

I realise your time is valuable and your participation in this project comes in addition to an already full and demanding workload. I am committed to seeking to describe the practice of beginning teachers who have been prepared within the Maori preservice programme and I look forward to working with you in the coming year.

Please feel free to contact me, the Researcher, Cheryl Stephens should you have any questions about the project at any time by telephone XXXX, by facsimile XXXX or email XXXX.

This project has been reviewed and approved by the Massey University Human Ethics Committee, Palmerston North Application _5_/27. If you have any concerns about the ethics of this research, please contact Dr John O'Neill, Chair, Massey University Campus Human Ethics Committee. PN telephone 06 350 5799 x 8635, email humanethicspn@massey.ac.nz.

**Appendix J: Senior Teacher Consent Form**

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

## *He Huarahi Kua Takahia – The Trodden Pathways Kaupapa Maori Initial Teacher Education: pedagogy and practice – one teacher's perspective.*

## *SENIOR TEACHER CONSENT FORM*

**This consent form will be held for a period of five (5) years**

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I wish/do not wish to have my tapes returned to me.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: ............................................................................    Date: ...............................

Full Name - printed
...........................................................................................................

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE
AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**    64 6 356 9099
**F**    64 6 351 3472
www.massey.ac.nz

## *He Huarahi Kua Takahia – The Trodden Pathways Kaupapa Maori Initial Teacher Education: pedagogy and practice – one teacher's perspective.*

## *PRINCIPAL CONSENT FORM*

## This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I wish/do not wish to have my tapes returned to me.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: ................................................................    Date: ............................

Full Name - printed ................................................................

**Appendix L: Parent Information Sheet**

**Massey University**
**COLLEGE OF EDUCATION**
**Te Kupenga o Te Mātauranga**

## He Huarahi Kua Takahia: The Trodden Pathways

## Kaupapa Maori Initial Teacher Education:

## pedagogy and practice – one teacher's perspective

## *INFORMATION SHEET*

## *(Parent)*

Tena koe

> Ko Matawhaura te maunga
> Ko Rotoiti te moana
> Ko Houmaitawhiti te marae
> Ko Ngati Hinekura te hapu
> Ko Te Arawa te waka

Ka nui te mihi ki a koe, i runga i te tunga whakaaro o te wa, anei taku kaupapa.

My name is Cheryl Stephens. I am Head of Education at Te Whare Wananga o Awanuiarangi, in Whakatane. This year, 2006, I am a part time doctoral student at Massey University completing my Doctor of Education (EdD). The goal of the study is to understand better the ways in which a beginning teacher, who has undergone initial teacher education in a Maori centred programme which is grounded in Ako and Tikanga, performs in classrooms. The research will be supervised by Professor Ruth Kane from Massey University and Professor Linda Smith from University of Auckland. By analyzing the practice and experiences of a Maori teacher, the project seeks to provide evidence of the impact of initial teacher education that is based on Maori centred philosophies and the concept of Ako.

**Participant Recruitment**
As the parent of a child whose classroom teacher XXXX XXXX is a participant in my doctoral research study I am required to seek written consent for your child to participate in the research study, this includes your consent for your child to be observed in the classroom setting, as well as, your child's work being viewed, as outlined in the child participant information sheet.

**What participation involves:**
During Terms 1 and 2 2006 I will spend 2-3 days per week immersed in your child's classroom observing Whaea XXXX classroom practice and later talking with her about her practice. Your child's participation is outlined in project procedures.

**Project Procedures**
Data will be gathered through interviews with Judy, observations of her classroom practice, collection of planning and assessment documents, viewing children's work, and talking with children in small groups. Interviews will be audio-taped and transcripts will be analysed using qualitative research analysis procedures, through narrative and Kaupapa Maori methodologies. A transcriber will be contracted to complete that part of the project. All participants will have the right to review their own data and interpretation of their own interviews and make changes.

All data will be stored in a locked filing cabinet in the office of the researcher. Interview transcripts will be coded with unique identifiers for each participant or focus group. No individuals will be identified in the data or the subsequent thesis from the data.

**Participant's Rights**
Completion and return of consent forms from respective parents on behalf of their children respectively implies consent. You have the right to decline to answer any particular question.

You or your child are under no obligation to accept this invitation. If you decide your child can participate, your child has the right to:
*	decline to answer any particular question;
	*	withdraw from the study at any time;
	*	ask any questions about the study at any time during participation;
	*	provide information on the understanding that his/her name will not be used unless you give permission to the researcher;
	*	ask for the audio-tape to be turned off at any time during the interview;
	*	be given access to a summary of the project findings when it is concluded.

Thank you for considering your child's participation in my doctoral study. I look forward to your response at your convenience.

Please feel free to contact me, the Researcher, Cheryl Stephens should you have any questions about the project at any time by telephone XXXX, by facsimile XXXX or email XXXX.

This project has been reviewed and approved by the Massey University Human Ethics Committee, Palmerston North Application 5/27. If you have any concerns about the ethics of this research, please contact Dr John O'Neill, Chair, Massey University Campus Human Ethics Committee. PN, telephone 06 350 5799 x 8635, email humanethicspn@massey.ac.nz.

**Appendix M: Parental Consent Form**

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**    64 6 356 9099
**F**    64 6 351 3472
www.massey.ac.nz

# He Huarahi Kua Takahia – The Trodden Pathways
# Kaupapa Maori Initial Teacher Education: policy, pedagogy and practice – one teacher's perspective.

## *PARENTAL CONSENT FOR CHILD PARTICIPATION*

This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview with my child being audio taped.

I wish/do not wish to have the tapes of interview(s) with my child being returned to me on behalf of my child.

I agree for my child to participate in this study both as a participant and a subject of observation in the classroom, as well as, samples of his/her work being viewed under the conditions set out in the Information Sheet.

Signature: ........................................................................    Date: ...................................

Full Name - printed .................................................................................................................

**Massey University**
COLLEGE OF EDUCATION
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE
AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**    64 6 356 9099
**F**    64 6 351 3472
www.massey.ac.nz

# He Huarahi Kua Takahia: The Trodden Pathways

# Kaupapa Maori Initial Teacher Education:

# policy, pedagogy and practice – one teacher's perspective.

## *INFORMATION SHEET*

## *(Children)*

Tena koe

> Ko Matawhaura te maunga
> Ko Rotoiti te moana
> Ko Houmaitawhiti te marae
> Ko Ngati Hinekura te hapu
> Ko Te Arawa te waka

Ka nui te mihi ki a koe, i runga i te tunga whakaaro o te wa, anei taku kaupapa.

My name is Whaea Cheryl Stephens. I am a teacher and I work at Te Whare Wananga o Awanuiarangi in Whakatane. I will be visiting your school and your class to watch your teacher Whaea XXXX teaching, to talk with you and your classmates about the work she does with you and also to talk with your Principal and Senior teacher about the work Whaea Judy is doing. I want to understand better the ways in which Whaea XXXX helps you to learn and to achieve your goals.

**What I want to do:**
I would like to talk with you and others from your class in groups about the work your teacher does. I would also like to look at some of your class work and to watch you working in your class. Would you like to be involved in this work with me?

I would like to spend 2-3 days per week in your school classroom so that I can watch Whaea XXXX, talk with her about her work. I would also like to watch you and your classmates working and learning, as well as looking at the work you are doing.

I will get information from interviews with Whaea XXXX, your Principal and Senior teacher, you and your classmates. I will also be making notes about what is happening in your classroom and looking at your work, and talking with you and your friends in small groups. I will be using a tape recorder in the group talks and later will come back and check with you that what I have written is correct. You and your parents have the right to review your own data and interpretation of your own interviews and make changes.

All the information we talk about will be kept in a safe place in my office.

Your parents will be asked to sign a form to allow you to take part in my study. They will talk to you about the study and later I will also ask you to sign a form to say you would like to take part in my study. You are allowed to say NO and do not have to answer any questions that you do not want to.

You DO NOT have to accept this invitation. If you do choose to help me with the study, you have the right to:
* NOT answer any question;
    * say 'I don't want to do this' at any time
    * ask questions about the study at any time
    * not have your name used in any of my writing
    * ask me to turn off the tape recorder
    * ask me for any more information about the study when it is concluded.

Thank you for helping me with my study. I want to help your teacher and other teachers to work hard in their classrooms to help you learn.

Please feel free to contact me, the Researcher, Whaea Cheryl Stephens should you have any questions about the project at any time by telephone XXXX, by facsimile XXXX or email XXXX.

This project has been reviewed and approved by the Massey University Human Ethics Committee, Palmerston North Application 05/27. If you have any concerns about the ethics of this research, please contact Dr John O'Neil, Chair, Massey University Campus Human Ethics Committee: Palmerston North, telephone 06 350 5799, x8635, email humanethicspn@massey.ac.nz.

**Appendix O: Child Consent Form**

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

DEPARTMENT OF TECHNOLOGY, SCIENCE AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**    64 6 356 9099
**F**    64 6 351 3472
www.massey.ac.nz

He Huarahi Kua Takahia – The Trodden Pathways
Kaupapa Maori Initial Teacher Education: implications for policy, pedagogy and practice.

# CHILD CONSENT TO PARTICIPATE

## This consent form will be held for a period of five (5) years

I have been told about the work Whaea Cheryl will be doing in my class. I understand that she is interested in how my teacher works with us in class. I have been able to ask questions about Whaea Cheryl's work in my class and I am happy to be involved. I understand that I may ask more questions at any time.

*I can choose to join a group of my classmates and the researcher in a talk about my teacher's work*

*I can choose to have my talks about my teacher with the researcher and my classmates recorded on a tape recorder.*

*I can choose to have all my recorded talks put in a special place for safe keeping*

*I would like to take part in this work about my teacher.*

Signature:                                                          Date:

Full Name - printed

**Appendix P: Letter to Te Whare Wananga o Awanuiarangi**

**Massey University**
**COLLEGE OF EDUCATION**
Te Kupenga o Te Mātauranga

July 2005

1696 State Highway 2
RD6
Te Puke 3071

The Chairperson
Te Whare Wananga o Awanuiarangi Council
Private Bag 1006
Francis Street
WHAKATANE

*He Huarahi Kua Takahia - The Trodden Pathways*

*Kaupapa Maori Initial Teacher Education:* **implications for policy, pedagogy and**

**practice**

Tena koe Hirini,

*A*s you are aware I am on study leave to complete my Doctor of Education (EdD) at Massey University. The proposed study draws on recent developments within New Zealand tertiary education, which highlights the positive impact of Kaupapa Maori based education. Through examining the practice and experiences of a sample of Maori teachers, the project seeks to provide evidence of the impact of initial teacher education that is based on Maori centred philosophies and the concept of Ako. The research will be supervised by Professor Ruth Kane from Massey University and Professor Patricia Johnston from Te Whare Wananga o Awanuiarangi. The research participants are all graduates of the three year pre-service teacher education programme offered by Awanuiarangi. I am seeking the permission of Council to name Te Whare Wananga o Awanuiarangi in any part of my doctoral research and thesis. I am happy to make a presentation to Council members if required.

Please feel free to contact me, the Researcher, Cheryl Stephens should you have any questions about the project at any time by telephone XXXX, by facsimile XXXX or email XXXX.

Naku noa na,


Cheryl Stephens
Researcher

This project has been reviewed and approved by the Massey University Human Ethics Committee, Palmerston North Application 5/27. If you have any concerns about the ethics of this research, please contact Dr John O'Neill, Chair, Massey. University Campus Human Ethics Committee: PN, telephone 06 350 5799 x 8635, email humanethicspn@massey.ac.nz.

**Appendix Q: Transcriber Confidentiality Agreement**

![Massey University College of Education logo]

DEPARTMENT OF TECHNOLOGY, SCIENCE AND MATHEMATICS EDUCATION
Private Bag 11 222,
Palmerston North,
New Zealand
**T**   64 6 356 9099
**F**   64 6 351 3472
www.massey.ac.nz

## He Huarahi Kua Takahia - The Trodden Pathways
## Kaupapa Maori Initial Teacher Education: implications for policy, pedagogy and practice – one teacher's perspective

# TRANSCRIBER'S CONFIDENTIALITY AGREEMENT

I ...................................................................................... (Full Name - printed) agree

to transcribe the tapes provided to me.

I agree to keep confidential all the information provided to me.

I will not make any copies of the transcripts or keep any record of them, other than

those required for the project.

Signature: ........................................................     Date: ...........................

**Appendix R: The Three Pou of the Thesis**

He Huarahi Kua Takahia – The Trodden Pathways.
Kaupapa Māori Initial Teacher Education
Pedagogy and Practice – One Teacher's Story

| | |
|---|---|
| What special attributes are evident in teaching practice of a graduate teacher prepared in Kaupapa Maori ITE? | Te Whare Wananga o Awanuiarangi |
| In what way is ako and tikanga central to practice of Maori teachers? | Bachelor of Maori Education |
| What do the graduate teacher's reflections tell us about Maori – centred ITE? | Hine – graduate teacher |