Beginning Teachers' Preparedness to Teach Māori Children

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Abstract

The preparation of teachers is complicated by a plethora of competing elements seeking consensus as to what a teacher education curriculum might look like for those entering the teaching profession. Ideally the preparation of teachers needs to be an exact science to ensure and secure the future of the teaching profession and educational outcomes for all New Zealanders. Unfortunately, teaching is not an exact science. In New Zealand, education, and teachers as agents of the education system, has not always served all students and groups well. Failure to serve all well challenges the education system and teacher educators' preparation of teachers to teach. This research focuses on beginning teacher preparedness and whether they enter the teaching profession prepared or not. Beginning teachers represent the future of the teaching profession (Education Review Office, 2005). More specifically, and in light of growing diversity, disparity and rights, this research examines beginning teachers' perception of their preparedness to teach Māori children. The consequence of a prepared or unprepared teacher is reflected in the student achievement and educational outcomes. A profession that does not prepare their professionals to perform the job they are charged with do a disservice to their clients. Sadly, poorly prepared teachers are too common, particularly when it comes to teaching Māori children. Concerns raised by participants in this study point clearly at the lack of preparation during their teacher education and later during their induction programme. However, this study did also find teacher education had not completely ignored preparing students to teach Māori children but the approach was limited. Unfortunately, the consequence for Māori children is poor educational outcomes that are too often mirrored in the workforce.

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Ehara taku toa i te toa takitahi, engari he toa takitini.
Success is not the work of one, but the work of many.

There are many that have contributed to the development and final submission of this thesis without whom this task would have been impossible to achieve. First and foremost I give thanks to my family and friends who did not hesitate to give of their time, support, knowledge and guidance. To you all: my beautiful sisters; my confidante, my sounding board and sister-in-law; my caring brothers; my friends who travelled so that I could have someone to talk 'shop' with and provide advice, my love and appreciation knows no bounds. It was good to know that for all the birthdays, dinners, family and friend times I missed and sacrificed you continued to stand beside me, pushing me, nurturing me and all the while understanding. This has been a journey for many.

Thanks indeed must be extended to my initial supervisors, Dr Ruth Kane and Professor Richard Harker, who guided me gently towards shaping and developing my thesis. To Drs Jill Bevan-Brown and Huia Tomlins-Jahnke I express my sincere and heartfelt gratitude for your wonderful guidance and support in completing this work. I consider myself blessed and honoured to have had such renowned, knowledgeable and patient people to walk beside me and sometimes carry me through those difficult times when nothing seemed to be going right.

My utmost gratitude has to be extended to my participants who willingly gave up their valuable time and allowed me to share their beginning teacher experiences. Their participation will provide food for thought for teacher educators, Ministry of Education, and future beginning teachers. Words cannot express how honoured I feel to have been given a glimpse into a piece of each of their lives.

Finally, to two of the most influential people in my life, I give thanks. Although my father, Katoa Henare Kenrick, passed away long before I began this journey he walks

with me. He was there when I struggled to continue; he was also there when I was pleased things were going right. To Te Rautangata Kenrick, the strong matriarch of our family, words cannot express how proud and honoured I am to call you Mother. Your strong, supposedly unnoticeable, support of me and my life allowed me to choose my own path and make my own choices. Most importantly, thanks for blessing me with a family that gives me strength and love.

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Preface

I begin this research journey in awe of those who have gone before me. I think of those who have resisted, struggled with and survived an education system that was not designed to position Māori at the centre but really was more concerned with the alienation from mātauranga[1] Māori and the reconstruction and marginalisation of Māori, the ultimate goal being New Zealand, one nation, and one people.

The assertion of a colonial educational framework upon Māori has resulted in converting many Māori to be brown skinned Pākehā, alike in thinking, behaving and feeling. Like those who have gone before me, I continually ask myself is that the Māori way of thinking and doing, or have I bought into, and adopted, a Pākehā way as 'the way' in which I should behave or think?. Have those hegemonic mechanisms like schools, justice and the police been successful in shifting a Māori way of thinking and doing and replacing it with a non-Māori way of thinking and doing?

I begin this journey acknowledging my confusion as to where my 'Māoriness' begins and ends or how much of my 'Māoriness' is in fact a construction of an identity that sits in neither a colonial or Māori space but rather occupies a frontier that has been created out of the survival within and struggle and resistance against an ever increasing dominating colonial society. This acknowledgement is significant to my role as a researcher. I am continually confronted with how I engage in researching beginning teachers' preparedness to effectively teach Māori children. An innate feeling tells me to begin my research by identifying who I am and where I come from. I do this not because it is the acceptable research practice to locate oneself within the field of research but in terms of Māori protocol and practice it is the appropriate thing to do, to make connections, to renew relationships, to locate oneself geographically as well as in terms of whakapapa[2]. Hence:

[1] Knowledge. Translation of Māori words will only be footnoted the first time they appear. There is a glossary (p185).
[2] genealogy

Ko Ngāti Kahungunu, ko Muaūpoko,
ko Ngai Tāhu ōku iwi.
Ko Tākitimu, ko Kurahaupo, ko Ngātokimatawhaorua ōku waka.
I tipu ai i raro i te maru o Kahuranaki.
Horahia ana te whenua e ngā awa, a,
ko Tukituki, ko Ngaruroro, ko Tutaekuri.
No Te Pakipakitanga o Hinetemoa ahau.
I te taha o tōku māmā, ko Merihineitakaa Mohi rāua ko Ahipene Hape ōku tipuna.
I te taha o tōku matua, ko Jessie Tomlins rāua ko Tiemi Kenrick ōku tipuna.
Ko Te Rautangata rāua ko Katoa ōku mātua[3].
Ko Peti Mihiroa Mere Jessie Kenrick tōku ingoa.

My people are Ngāti Kahungunu, Muaūpoko
and Ngai Tāhu.
My canoe are Tākitimu, Kurahaupo and Ngātokimatawhaorua
I grew up in the shadow and protection of Kahuranaki
My rivers, Tukituki, Ngaruroro and Tutaekuri
flow across the land.
I come from Te Pakipakitanga o Hinetemoa.
My name is Peti Mihiroa Mere Jessie Kenrick.

My journey into research has been a stressful, anxious and at times a depressing journey. However, it is a journey that must be undertaken not so much for my own personal growth but for those Māori children who are still at the beginning of their life journey. In my early childhood I grew up in a time when it was clear what being Māori meant. It was not until my early schooling that I began to see that growing up Māori in a Māori world and growing up Māori in a Pākehā world would create feelings of confusion, exclusion and at times resistance. The following narrative is but a snapshot of my struggle to be Māori within a Pākehā world. It unpacks how my interaction within a Pākehā mechanism like education had changed and shaped the Māori that I am

[3] The previous three lines of my introduction I have chosen not to translate. I claim my genealogical information as private information.

becoming. This narrative not only positions me as a Māori learner but also as a teacher, who is Māori. It also provides a glimpse into the world of a beginning teacher.

> In 1964, I began my schooling in a small country school. Going to school wasn't a big deal when I turned five years old. I went along with my older brother and sister and all my other cousins. Nothing special, I went with them all the time. Everyone knew each other and were all related. I did notice that there were some 'keha'[4] kids at school, but that was no big deal they lived down by the railway line and I had seen them before. They did stand out though because they were paler and they had blond hair. The teachers were paler than us, in fact, right up to the time I left my small country school every teacher, bar one, had been paler.
>
> I do not remember much about my early years in the primers (the common term of the day for five and six year olds) except that there were two memorable teachers that strongly influenced my decision to become a teacher, Miss Hope and Miss McCoomb. I remember them for the care and love they showed towards the children in the class. They made me feel I could do anything; they made me want to go to school, and I felt good because I could do what they asked me to do. In fact, I did so well in their classes that I spent less time than was expected and was moved into a class with older children.
>
> My move into Standard One was a turning point for how I began to feel about school. The fun of learning I had once experienced seemed to leak out of every pore. I began to feel frightened of making mistakes, I learned because I was afraid not to learn. Learning became a competitive activity, who could be the best at drawing pictures, who could get all their sums right and whom did the teacher praise more. By Standard Two I was Miss Goody Two Shoes who did what she was supposed to do and very rarely gained

[4] This word was a common term used by mainly Māori children for people of a paler colour. At the time I was not aware that this name was a derivative of Pākehā. It was a term that was used to distinguish 'them' from 'us'. As I got older I came to know that this term was not a positive form of identification but rather a derogatory term that labelled them negatively.

unfavourable attention from teachers. Standard Two was also the first time I personally experienced ‘the strap’. Corporal punishment was still legal in those days. Getting the strap was not well monitored and you could get the strap for being late to class, talking in class, stealing the strap and of course fighting. My experience with the strap was not a nice experience. I can only imagine that fear of the strap was the reason behind getting 5 + 5 incorrect and the price I paid was ‘two of the best’. The pain of the strap was a sharp reminder that learning was no longer fun, and some teachers were no longer to be admired. I wonder how many other children felt like this about school and learning.

Not only did I find school and learning to be less fun than I thought it was but I also wondered about what we were taught and why. Why couldn’t I learn long division in Standard Two? Dad taught me how to do it at home and I enjoyed it when he made up some equations to solve. When I asked my teacher if I could do long division with my older cousins he ignored me and told me to go and do the work he had set me. Why, when I was in Standard 4 did I have to learn how to use curlers, how to exit and enter a car like a lady, and how to bath and dress dolls? My goodness, I had younger brothers and sisters, so it wasn’t as if I did not know how to feed, bath and dress a real child. Why did we have to explain why we would not be at school for a couple of days because someone in the village had passed away and we had to be at the marae and help? I felt school seemed to have it wrong, but I wasn’t sure why, I just accepted that that was the way it was and Mum and Dad always insisted that we do what the teachers tell us to do, so I did. I suspect we learned other things too like reading and writing. We must have, I can still read, write and count. Those things came in handy.

I remember those early primary years fondly with my brothers, sisters and heaps of cousins in my class looking out for one another. We were one big whānau. We shared our lunch, our togs and towels and even our hanky when the health nurse came around to check for head lice and also whether we had a hanky or not. I am sure that sharing lunches, togs, towels and

hankies would not go down well in today's classes, even amongst family members.

I cannot remember ever hearing Māori spoken or taught at school. I do remember learning 'the sticks'[5]. I was performing in national competitions for kapa haka while still attending primary school. However, kapa haka[6] training occurred out of school at an Aunties place or at the marae[7]. We travelled to Taupo to perform and yet we never learned any actions songs, poi[8] or haka[9] at school. Why was that? We certainly did not start school with karakia[10] or welcome visitors with a powhiri[11]. The nearest thing I can remember as 'kawa´[12] was assembling on the netball courts. Then when the bell sounded, we listened to the headmaster give notices before marching in straight lines, twice around the court, to some marching music I never knew the name of. We then broke off to march into our classrooms.

By the time I hit Standard 5 (now referred to as Year 7) a decision had been made to bus country school Standard 5 and 6 students into the intermediate school in town. What a change that was. No longer were Māori children in the majority. I was assigned to a class where I was one of the only two Māori children among a class of 30 plus students. The other Māori child was related to me but lived in town. The school was much bigger than my previous school, and there were no Māori teachers at all. I admit that intermediate was not a pleasant experience for me. I was made to do things I was uncomfortable doing, such as changing for swimming in front of a group of non-whānau Pākehā girls and learning something called the Gay Gordon as part of the physical education curriculum. I can honestly say that it never occurred to me to ask why I had to learn French and not Māori,

[5] Tititorea – a short stick game to develop quickness of eye and hand movements.
[6] Common name given to Māori performing arts.
[7] A traditional meeting place for whānau (family), hapū (sub-tribe) and iwi (tribe)
[8] A performance art using a ball suspended from a flexible material and involves the twisting, turning and hitting of the ball to a rhythm.
[9] Traditional Māori dance
[10] Prayer.
[11] Formal welcome
[12] Protocol

neither did it occur to me that our school never sang any Māori waiata or followed any Māori practices. But I do remember feeling isolated and different from others in my class and school. I felt very much like an outsider in my class. Whether this can be attributed to being Māori I cannot say but I do know that I often compared myself to the Pākehā students, what they did when they went home, what they ate for meals, and how they behaved in class. I seemed always to be waiting for someone to tell me that I was in the wrong place, and that I should not be there. It is a feeling that has always been with me even to this day.

One positive thing about my intermediate experience was that it prepared me well for secondary school. I had become used to having Pākehā people in my classes. I accepted that being Māori meant I would be in the minority, and I learnt to be Māori was a negative. I was lucky with my form class at secondary school. Half the class were Māori and not all were related to one another. However, our parents knew each another. Looking back now I realise that if my Dad had chosen any other subjects besides General or Commercial subjects for me to study at school I might not have been so lucky and ended up in the Professional stream where students did full maths, full science, and French. Very few Māori took Professional subjects.

Secondary school was memorable for a number of reasons: a kapa haka group met and performed at school and outside events; Māori language classes were offered and taught by Māori teachers – Mrs Gillies and Uncle John Bennet - who were also well known members of the Māori community. Unfortunately, because of school timetabling constraints I was denied access to take the classes that Māori teachers taught. Fortunately, there were prefects who were Māori and most importantly I learned I could go on to university, it was not a place that was out of bounds for a young Māori woman from the country.

My experience at teachers training college was where I really began to challenge my own and other constructions of Māori. I learned to be Māori and act Māori was not shameful, different or something to try and hide. In

fact, being Māori was something I was proud of and allowed to be. This change I attributed to a nurturing environment. Some I helped create with the help of others who were also seeking the same environmental conditions. I learned Māori from Māori lecturers. I joined the kapa haka group. We welcomed visitors in the traditional Māori manner. We had karakia at appropriate times. We had noho marae[13] at the college, at a lecturer's home, at students' flats, and I practised and lived the things I learned at home and at the marae. No longer did I have to sneak into the laundry and remove tea towels that my flatmates had mixed with clothes and bath towels. Sleeping communally was not frowned upon. It was usual to be cooking for double the amount of people who usually flatted together, just in case friends or family dropped by unannounced (which often happened). Our Māori lecturers were our kaumatua, our guardians, mums and dads. For three years I survived university because of a whānau situation that embraced who I was and where I came from. Within the whānau, caring for one another was paramount; we taught and learned from each other, we provided sustenance – spiritual, physical and emotional – to those who needed it. I learned that to be Māori was okay. I also graduated from teachers training college.

Like many beginning teachers I began my teaching career with a sense of idealism about children, learning, teaching and teachers. I had performed the necessary requirements needed to be judged suitable to teach. My accreditation was evidence that I had been prepared to teach. I dared to believe that the education system's faith in my ability to perform effectively was sound. Sure, there may be some minor hiccups but nothing that would discourage me from being the best beginning teacher that a school could employ. So I thought. For those of you who may have grinned at my naivety take heart that it did not take long before reality hit me. It was hard work, and the minor hiccups I had expected, although not insurmountable, were many and some not so minor!

[13] A gathering, usually sleepover at the marae.

My first teaching position was in a school with a high population of Māori children. As a beginning teacher, the excitement of having a job, of having my own class, overshadowed the derogative comments made about the school and its community by friends and family. Having left teacher training college the previous year I was still filled with romantic and heroic ideals of shaping and moulding young minds. I was single-handedly going to make a difference and uncover the Einstein in all my children. I had something to offer that all children wanted. In those days I believed that if you were a teacher (and certainly my graduation from a prestigious teacher training college meant that I was a teacher) you could teach anything, anywhere and anyone. Well, physically you could, but how effective you would be is another matter. My teaching experience and observations since then had convinced me that maybe I did not have a very good grip upon reality when I first went out teaching. What is clear to me now is that not all teachers have the same experiences, knowledge, understanding and attitude that could lead to positive outcomes in teaching and learning for children who were just as diverse as teachers themselves.

Like many of my beginning teacher friends, my initial focus was on surviving and trying not to leave school in tears each day. My grand ideas of facilitating learning, taking an authoritarian approach to teaching, implementing culturally appropriate pedagogical experiences, nurturing positive relationships with children, colleagues and parents, and making a difference to children and the school had to be put on the back burner while I attempted to cope with trying to gain and maintain control over teaching, learning and children. I am not too sure that I ever got out of survival mode during the first three years of teaching.

My teaching positions beyond my beginning teacher years tended to be located primarily within predominantly Māori communities and schools. Having taught across most primary sectors, mainstream, bilingual and immersion units within mainstream and a short time in Kura Kaupapa

Māori[14], I often felt disenchanted with the effectiveness of teachers (myself included) to teach Māori children. Teacher knowledge, skill and understanding, affected well intentioned attempts to engage children in active learning. For many Māori children, the outcome was ineffectual teaching and unsuccessful learning. Exactly what it was that contributed to lack of success was not always easy to detect. Certainly one cannot deny the multitude of possibilities that could have contributed to lack of success. For example, the appropriateness of the resources, the level, the delivery, management and organisation, context, relationships, peer grouping, ethnicity, gender, culture, special needs and abilities, teacher expectation or lack of expectation, teacher subject knowledge, parents, children's background, and whānau. The list is endless.

In my first three years of teaching my own knowledge, understanding and skills in particular areas were questionable. I tended to play up my strengths and justified any poor achievement on children themselves. This was a typical deficit view that ignored the impact of the teacher upon children's learning. I played down concerns about children's poor achievement in literacy because my children excelled in other things. The children loved music and art. My classroom environment was colourful, and my children could entertain at the drop of a hat. I kept my class quiet and 'busy' and I did not send disruptive children to the Senior Teacher of Junior Classes. I convinced myself that I was doing a good job. I was in control; wasn't that the focus of teaching? Certainly at times it seemed that way.

For a long time, I naively maintained the belief that preparedness was about control of children. Understandably I became bewildered and guilt ridden when my children's achievement did not improve markedly. Maybe preparedness wasn't about control. This guilt and doubt about my preparedness was not what I had expected. In hindsight I suspect that this was the case for many beginning teachers. In my arrogance, and with a

[14] Māori language immersion school

> sense of dread, I hate to think that I was alone in that respect. I wonder, have beginning teachers changed since my beginning teacher years? Would they have to wait at least five years into their career before they begin to see them self as effective and making a positive change?

Reflecting back upon my journey to becoming a beginning teacher and beyond has allowed me to empathise, and sympathise with Māori children and recognise similar feelings I had experienced during my schooling. I wanted – and still do – to create an environment where it was okay for Māori children to be Māori and to practise the things learned at home and at the marae, and to educate society that being Māori and Māori culture was not problematic. I want Māori to be successful within a local, national and global context. All children should have the opportunity to experience an environment where they are cared for, are motivated and can find success in learning. All children should have a sense of belonging, and that everyone looks out for you. All children should be able to trust those around them and know that they will not be discriminated against, that their beliefs and practices will not be ignored, disrespected or eradicated. Are our teacher educators producing beginning teachers armed and prepared to do all these things?

Why can't I contemplate a teaching profession where to teach anything, anywhere and anyone are not a pie in the sky dream? Is there any way that the impact of school population, location, ethnic, cultural and social background upon student learning can be overcome by teachers? I now look fondly back on my beginning years of teaching and can say there were successes to celebrate but also there were times when success was not forthcoming and which I lament still. The vision now is how we can move forward to create success for Māori children. This research looks at beginning teachers' preparedness as a starting point to ensure success for Māori children.

Chapter 1

Introduction

> The beginning teacher represents the future of the teaching profession. The skills and knowledge beginning teachers bring to the profession have consequences for student achievement and important ramifications for educational outcomes in New Zealand. (Education Review Office, 2005, p. 3)

The preparation of teachers is complicated by a plethora of competing elements seeking consensus as to what a teacher education curriculum might look like for those entering the teaching profession. Ideally the preparation of teachers needs to be an exact science to ensure and secure the future of the teaching profession and educational outcomes for all New Zealanders. Unfortunately, teaching is not an exact science. In New Zealand, education, and teachers as agents of the education system, has not always served all students and groups well. Failure to serve all well challenges the education system and teacher educators' preparation of beginning teachers' to teach. This research focuses specifically on examining beginning teachers' perception of their preparedness to teach Māori children. Beginning teachers represent the future of the teaching profession (Education Review Office, 2005). The consequence of a prepared or unprepared teacher is reflected in student achievement and educational outcomes. A profession that does not prepare their professionals to perform the job they are charged with do a disservice to their clients. For clients like Māori, who have not traditionally been served well in terms of educational outcomes, fully prepared teachers are imperative if poor educational outcomes are to be addressed.

The specific focus on beginning teachers' perceptions of their preparedness to teach Māori children is informed primarily by three key factors: increasing demographic diversity; long standing disparities between Māori and non-Māori and the right for quality teaching and teachers for Māori children.

Diversity

Demographically, the population of New Zealand is changing. A more diverse population is altering the snapshot of the population into which graduating students from teacher education programmes will be entering.

The following table (Statistics New Zealand, 2010) indicates the population projection from 2001 to 2021.

Table 1: Ethnic Share of New Zealand Population, 2001 (base) to 2021

Age Group (Years)	Ethnic Share of New Zealand Population (percent)			
	Māori	Pacific	Asian	European
2001 (base)				
<15	25	11	7	74
15-39	17	8	9	75
40-64	10	4	6	83
65+	4	2	2	92
All ages	15	7	7	79
2021				
<15	28	17	15	62
15-39	19	11	15	62
40-64	13	6	14	71
65+	7	3	7	85
All ages	17	9	13	69

(Statistics New Zealand, 2010)

By 2021, New Zealand's population will have increased by 28% taking Māori percentage of the national population from 15% to 17%. The Asian population will have increased by 120% taking their percentage of the national population from 7% to 13%, and Pacific Islanders will have increased by 58% taking their percentage of the national population from 7% to 9%. In contrast the European population percentage of the national population will have declined from 79% to 69% by 2021. What is not evident in the above statistics is the diversity that exists within each category. For example, those whose origins are located within the Pacific have been grouped under the one classification. So Samoan, Rarotongan, Niue, Tonga and other Pacific Island ethnic groups have all been classified under the same group. This classification fails to recognise the extent of diversity within the collective and thus diversity demographically for New Zealand is not accurately represented in Table 1. But of course this classification on ethnic diversity is only one mark of diversity and that even

further diversities will emerge upon closer examination, for example, gender, class, sexual orientation and culture.

Because of an increasing ethnically diverse population, teachers and teacher educators are more and more likely to be faced with the need to reflect upon the curriculum, pedagogy and ideological base that will drive education and teacher education. Current assumptions of what it would take to make an effective qualified teacher, one who is prepared to teach within a community where diversity is on the increase, will need to be reviewed.

This increasing diversification becomes problematic not only for Māori but for all within a multicultural society. As New Zealand 'celebrates' diversity, it moves further into a focus on multiculturalism. According to Banks and Banks (1995), multicultural education can be defined as:

> a field of study designed to increase educational equity for all students that incorporates, for this purpose, content, concepts, principles, theories, and paradigms from history, the social and behavioral sciences, and particularly from ethnic studies and women studies. (p. xii)

A multicultural society is faced with two basic demands in order for it to function successfully. First it must ensure the unification of all within that society to "act as a united community able to take and enforce collectively-binding decisions and regulate and resolve conflicts" (Parekh, 2006, p. 196). Secondly, while ensuring unification a multicultural society cannot ignore the demands of diversity (Parekh, 2006). Though they seem to be juxtaposed, Parekh (2006) claims both are desirable and an inescapable fact of a collective life. However, despite attempts to resolve these two demands, Parekh claims that:

> in most multicultural societies a particular culture is generally dominant and enjoys considerable economic and political power. By contrast others suffer from obvious structural and other disadvantages and cannot flourish or even survive for long without public moral and material support. (p. 202)

Banks (1997) noted that despite the United States diverse population the curriculum tends to focus mainly on White Anglo Saxon Protestants and scant attention is given to other groups. This obvious curricular injustice is indicative of unequal power relations between groups. While Banks may have been referring to the United States situation a similar trend is evident in New Zealand. While English is one of eight Learning Areas in the New Zealand Curriculum, Māori language is grouped along with all other languages in the Learning Area, Learning Languages. For Māori children, and indeed for all children, the issue is how to ensure that their needs are not dominated by what Troyna (1987) warns ends up being a multicultural education which continues to draw its inspiration and rationale from white, middleclass professional understandings of how the educational system might best respond to the perceived 'needs' and 'interests' of black students (or indeed Māori students within a New Zealand context) and their parents. For Māori the issues are also about participating in decisions about needs and wants and how might they be addressed, rather than be in receivership of decisions passed down to them, as has historically been the case. The outcome for decisions passed down to Māori has been Māori subjugation beneath a political agenda that marginalises Māori and constructs them as another minority group. Māori unique contractual and indigenous status[15] becomes no more than the result of a cultural artefact. Marginalisation of Māori is then justified within a rhetoric of multiculturalism, in which no one group is seen to be advantaged against others, thus leaving racism, the heart of inequalities, unexposed and unchallenged. Decisions handed down to Māori do not reflect tino rangatiratanga[16] over their land, culture and their taonga as guaranteed in Article II of the Treaty of Waitangi. Clearly such a pathway counters Māori and the Crown treaty agreement that established British law and governance in New Zealand, while at the same time guaranteeing Māori collective rights and authority over their land and culture.

The right for quality teachers and quality teaching are the rights of all children. If we are to ensure that these rights are fulfilled it is important that the teaching profession is endowed with teaching professionals who are fully prepared, effective teachers.

[15] The Treaty of Waitangi, signed in 1840, is a founding contractual agreement between British and Māori in which broad statements of principles form the basis to establish a nation state and build a government in New Zealand.
[16] Chieftainship.

Diversity is increasing in New Zealand. If Māori are not to be subjugated within a multicultural approach or an assimilatory approach to education, it is important that teachers at the chalk face are prepared well to teach Māori children to ensure rights maintained from Article II and rights received from Article III of the Treaty of Waitangi are fulfilled.

Disparities

Pathologising practices have contributed to unequal economic and social outcomes, particularly educational outcomes for Māori. Poor Māori attendance and participation (in comparison to non-Māori) in education were key features mentioned in the Hunn Report (Hunn, 1960). Later reports released by the Ministry of Māori Development (1998, 2000) continued to highlight social and economic disparities between Māori and non-Māori. Attendance, participation and level of qualification in education continued to be marked by fluctuating and contestable (Chapple, 2000) disparities between Māori and non-Māori. According to a later Ministry of Education (2007b) report, *Ngā Haeata Mātauranga: Annual Report on Māori Education 2006/07*, there was evidence to suggest that disparities in some areas were closing, 2006/07 figures showed:

- ninety-one per cent of Māori children starting school had participated in ECE compared to 86% in 2002;
- the proportion of year 11 Māori learners achieving the reading literacy and numeracy criteria for NCEA Level 1 increased to 61.1%, an increase of 1.2 percentage points from 2006;
- Māori school leavers with NCEA Level 2 or above increased from 36.7% in 2006 to 43.9% in 2007;
- Māori school leavers qualified to attend university increased from 14.8% in 2006 to 18.3% in 2007;
- the retention rates for 17½-year-old Māori learners increased from 38.9% in 2006 to 39.1% in 2007; and
- the proportion of Māori participating in modern apprenticeships has increased from 15.1% in 2006 to 15.6% in 2007.

However, other disparities were maintained. For example, Māori were over represented in statistics for non-participation in schooling; Māori were more likely to leave school

before completing senior schooling or without qualifications. Of all early leaving exemptions, 37.2% were granted to Māori students. Despite the percentage of Māori candidates gaining NCEA qualifications growing faster than for other groups, Māori are still less likely to gain a qualification than non-Māori. Results from National Education Monitoring Project 2008 (National Education Monitoring Project, 2010) assessment overall found that non-Māori students still perform better than Māori students in both Year 4 and Year 8. However, it must be noted that differences between Year 4 non-Māori and Māori have decreased in reading, speaking, and technology.

The significance of success in education is apparent in the way success is played out and recognised in the political, social and economic development and outcomes for Māori. As reported in *Progress Towards Closing Social and Economic Gaps Between Māori and Non-Māori* (Ministry of Māori Development, 1998, 2000), disparities in education for Māori is evident in the flow on disparities in terms of income, employment, housing, health and crime. Māori unemployment is significantly higher than for non-Māori, incomes are lower and access to adequate housing is an indicator of inequitable outcomes for Māori.

The focus on educational disparities is significantly appropriate considering the correlation educational success has upon employment, housing, income and criminal action. *Ka Hikitia* (Ministry of Education, 2008), the government strategy to improve Māori achievement noted that intended outcomes for Māori Education includes greater participation in early years' education, improved achievement and retention rates, increased number and quality of Kaupapa Mātauranga Māori, increased participation and achievement in tertiary education, and increased involvement and authority of Māori in education. If these intended outcomes are to be achieved it is important that teachers are prepared to teach Māori children in a manner that would ensure the closing of disparities. When disparities are closed equitable outcomes for Māori and non-Māori will exist. Preparation of those entering the teaching profession is crucial to closing the gap between Māori and non-Māori.

Quality Teaching

Quality teaching and teachers are, and should be, an undeniable expectation in schools. According to Fitzsimons and Fenwick (1997), teaching is becoming more complex because of changes in the broader social, economic and cultural environment, and the way in which teaching has changed to address the needs of students and society in this environment. Teachers' roles are changing and, according to McQueen (1996), now include elements of custodianship and social welfare, developing work and social skills, transmitting heritage knowledge, cultural traditions and values, as well as creating new knowledge and encouraging the enjoyment of learning. In the Organization for Economic Co-operation and Development (2004) report, *Teachers Matter: Attracting, Developing and Retaining Effective Teachers*, it was noted that the demands on schools and teachers had not diminished and that society now expects schools to deal effectively with different languages, student backgrounds, culture and gender issues, promote tolerance and social cohesion, cater for individual learning and behavioural problems, use and teach new technologies. The promotion of self-directed and motivated lifelong learners is a key role for quality teachers. The issue of what counts as teacher quality and teaching quality will be discussed further in a later chapter. For now it is necessary to establish that both these factors make an important difference in how much – or even whether – students learn.

Teacher quality – what the teacher brings to the classroom – and teaching quality – what they do with what they know (Kaplan & Owings, 2002) has a significant impact on student learning and achievement. Darling-Hammond's (2000) 50 state (USA) survey found that teacher quality variables like content knowledge, verbal ability, and teacher qualifications play a significant role in student achievement. Research repeatedly confirmed that teachers' classroom expertise (what teachers do) is an essential factor in student achievement (Haycock, 1998; Hill & Crevola, 1999; Sanders & Rivers, 1996).

Other findings (Haycock, Jerald, & Huang, 2001; Jordan, Mendro, & Weerasinghe, 1997; Sanders & Rivers, 1996) noted similar effects upon student achievement. When taught by effective teachers positive gains for student achievement were noted. When taught by less effective teachers positive gains for student achievement were not so forthcoming. These same studies (Haycock et al., 2001; Jordan et al., 1997; Sanders &

Rivers, 1996) also suggested that not only was there an issue with regards to the effect of ineffective and effective teachers on student achievement gains, but there was also an equity issue in terms of who gets the effective and ineffective teachers. These studies found that low income and minority students were twice as likely as others to be assigned the most ineffective teachers and half as likely to be assigned the most effective teachers. These findings are important for New Zealand, particularly for Māori who are more likely than non-Māori to be unemployed, living in poor housing, receiving a lower income (Ministry of Māori Development, 2000) and perceived as a minority.

This research is primarily focused on the perceptions of beginning teachers, and their preparedness to teach Māori children. In fact, there exists an assumption that as graduates of an approved teacher education programme, beginning teachers are deemed to possess the appropriate qualifications necessary to teach. But are they? Are beginning teachers quality teachers engaged in quality teaching? Certainly, Renwick's (2001a) study on support for beginning teachers emphasised that initial teacher education programmes could never fully prepare a beginning teacher for the classroom. The Education Review Office (ERO) report (2004) on the quality of year two beginning teachers highlighted that beginning teachers were demonstrating effectiveness and good practice across a number of areas. However, the report also highlighted that this was a concern because "quality teaching requires competency in the application of all these areas" (p.2). Is this not evidence of Renwick's (2001a) claim that beginning teachers could never be fully prepared to teach in classrooms? Demonstrating effectiveness and good practice across a number of areas should not be justification to be complacent and accepting of the existing situation. Preparation of beginning teachers and their subsequent professional development should be rigorously monitored and improved upon with the intention of developing teacher quality and teaching quality.

The task of effectively preparing quality teachers who possess the knowledge, skills and understanding that schools, their community and society demand from their teachers is problematic. What makes a teacher a quality teacher? Is it by actions; is it their attitudes, their skills or their knowledge? Is it the way in which they process information or the way in which they interact with children and the community?. Is it because they graduated from a teacher education programme and had the appropriate boxes ticked to pass the course and does this necessarily and automatically make them a quality

teacher? For teachers to be of a high quality what knowledge, understanding, skills, beliefs and attitudes should they be encouraged to develop during their training? Who will determine what counts as the right ingredients? Is it possible for teacher educators to get the recipe right given the variables that need to be considered? These questions and more make the preparation of teachers complex and contestable. The difficulty lies not in ensuring students complete the course and gain the appropriate credentials but rather the focus is upon ensuring that graduating student teachers are equipped with the appropriate attitudes, skills and knowledge that will allow them to make appropriate decisions and behave appropriately when teaching and in particular when teaching Māori children.

Our worldviews and perceptions about ourselves and others influences the way we think about, interact and treat each other. Research of beginning teachers' preparedness to teach Māori students is mixed. What is apparent in studies like Gray and Renwick (1998), Renwick and Vize (1993) and Te Puni Kōkiri's (2001) report, is the lack of specific detail as to what it is that beginning teachers know or don't know that contributes to the ability to teach Māori students. Beginning teachers mentioned having taken a basic Māori language course and a Treaty of Waitangi course but do not illuminate on what these courses passed on to beginning teachers and how it would prepare them to teach Māori students. Can beginning teachers specifically identify what they know and what they do with this knowledge to teach or not teach Māori students?

It is timely to engage in research that further investigates the beginning teacher as a product of teacher educators, and as a product of the society. What has influenced teacher education students and teacher educators? How might these influencing factors impact upon beginning teachers' ability to teach Māori children? This research seeks to investigate beginning teachers' perceptions of their preparedness to teach Māori children, what do they know and do with this knowledge to ensure quality teaching. The outcome should inform teacher educators about their effectiveness to produce quality teachers who engage in teaching Māori children, and also inform beginning teachers and teacher educators about how to effectively teach Māori children.

Overview

Beginning teachers' perception of their preparedness to teach Māori children is at the centre of this thesis. Chapter 2 explores what and who is a beginning teacher, what is being said about beginning teachers, their preparedness and the experiences they have.

The development and conceptualisation of an identity as Māori is discussed in Chapter 3. This discussion highlights the complexity that beginning teachers face when making decisions about teaching Māori children.

A brief historical account of the development of teacher education is presented in Chapter 4. This historical account examines the way in which funding, control and purpose of teacher education have impacted upon beginning teachers' preparation into the teaching profession.

Teacher quality or what counts as teacher quality is discussed in Chapter 5. The discussion raises the issue of whether standardisation guarantees teacher effectiveness and whether it is possible to standardise and what then does this mean for beginning teachers. A number of views of what makes an effective teacher are presented and compared. Concerns about what teachers need to know are also discussed.

In Chapter 6 this research is placed within a constructionist view that argues that knowledge is not discovered but is constructed as a result of human interaction within a context and by internal analysis processing. Discussion and explanation of the data collection and analysis methods are outlined and ethical issues relevant to the collection and analysis of data are considered.

In Chapter 7 the results of this research are presented. These results highlight what it is that beginning teachers perceive as preparedness, and what judgments are made about their own preparedness.

Chapter 8 interprets the findings and literature in light of the three key research questions asked. Issues around perceptions of preparedness are discussed and compared with existing views about what teachers should know, think and do. Key findings, in

relation to beginning teachers' perceptions of their preparedness to teach Māori children, are examined in light of what implications does that have for beginning teachers, Māori children and teacher educators. Finally, this chapter ends with examples of the way in which beginning teachers have utilised or applied the knowledge that they acquired during the preparatory stage of becoming a teacher.

A framework is presented as a model for teaching Māori children in the final chapter. A discussion of strengths and weaknesses is presented along with what implications this would have upon future research on beginning teachers' perceptions. Concluding this thesis is a summation of what does this all mean for beginning teachers, teacher educators, New Zealand Teachers Council, Ministry of Education and schools.

Chapter 2

The Beginning Teacher

In New Zealand, a beginning teacher is one who has managed to secure employment for the first time since graduating from an approved teacher education programme. A beginning teacher is also likely to be provisionally registered as a teacher. As a graduate of an approved teacher education programme, beginning teachers are expected to be prepared to teach.

Educationalists and researchers have continued to express concern about the quality of teacher education, and whether teacher education programmes are effectively preparing students to teach effectively (Darling-Hammond & Bransford, 2005; Northfield & Gunstone, 1997; Openshaw, 1998; Russell & McPherson, 2001; Snook, 2000; Te Puni Kōkiri, 2001; Wideen, Mayer-Smith & Moon, 1998). Further discussion of some key concerns of the quality of teacher education follows in Chapter 5. New Zealand research found that teacher education programmes could not fully prepare a beginning teacher for the classroom (Cameron & Baker, 2004; Education Review Office, 2005; Gray & Renwick, 1998; Lang, 1996; Renwick & Vize, 1993). Similarly, these findings were echoed internationally (Northfield & Gunstone, 1997; Wadlington, 1995). Research to date about perceptions of New Zealand beginning teachers has tended to focus on stress levels and their sources (Grudnoff & Tuck, 2004; Harker, Gibbs, Ryan, Weir, & Adams, 1998; Lang, 2001), job satisfaction (Hawe, Tuck, Manthei, Adair, & Moore, 2000), perceptions of the quality of their initial teacher education programme and their supervising teachers' perceptions of the quality of the graduates' teaching (Education Review Office, 2004; Grudnoff & Tuck, 1999), and progress of students through training and out into the classroom (Renwick & Vize, 1993). More recently, support for beginning teachers (Cameron, 2007; Cameron & Baker, 2004; Cameron, Dingle, & Brooking, 2007; Grudnoff & Tuck, 1999; Kane & Mallon, 2006) has been the focus of research about beginning teachers.

Induction Programmes

New Zealand stands out internationally as one of the few countries that fund an advice and guidance programme as an induction into the teaching profession. Schools employing a beginning teacher receive an allowance of 0.2 of a full time teacher salary for the first year and 0.1 full time teacher salary for the second year. This funding supports schools to provide beginning teachers with advice and guidance support while in their first and second year. The advice and guidance support is expected to help beginning teachers to achieve the teacher standards that all beginning teachers must achieve to be granted full teacher registration status. Teacher registration is compulsory in New Zealand where beginning teachers only become fully registered upon compliance with the Satisfactory Teacher Dimensions[17] (Appendix 1) covering professional knowledge, professional practice, professional relationships and professional leadership. The New Zealand Teachers Council, in partnership with principals, is charged with determining whether the beginning teacher has satisfactorily performed well against the Satisfactory Teacher Dimensions. Achieving Satisfactory Teacher Dimensions is an assurance that the beginning teacher has been judged by their peers as suitable to teach children (Education Review Office, 2004). What stands out in terms of whether teacher education programmes are successfully preparing students to teach is the existence of, and requirement to, undertake an induction programme. This is a clear indication that teacher education is not fully preparing students to teach. If they had been fully prepared then why are beginning teachers not measured against Satisfactory Teacher Dimensions, rather than Graduate Teacher Standards? Why are they not granted full registration upon graduating from their teacher education programme? Furthermore, graduating students, who have demonstrated ability to meet Graduating Teacher Standards, assume that the teacher education provider has accomplished their task of preparing them for teaching. Graduating from an approved teacher education programme gives false hope to beginning teachers that they have been prepared to teach, particularly when research (Education Review Office, 2004; Renwick, 2001b) claims that teacher education programmes do not fully prepare students for teaching. Sadly, once they are faced with their own class, more than likely,

[17] See also Chapter 5 for an explanation of Standard Teacher Dimensions.

their lack of preparedness sets beginning teachers up for a reality shock (Gimbert & Fultz, 2009).

Recent New Zealand research of beginning teachers (Cameron et al., 2007) focusing on support for beginning teachers found that not all provisionally registered teachers (beginning teachers) were receiving their entitlement to: structured programmes of mentoring; professional development; targeted feedback on their teaching; and assessment based on the requirements for full registration as a teacher. This has implications for beginning teachers and the extent to which they are prepared to teach, and ultimately, justification for their move to full registration. Cameron et al.'s (2007) report found that a significant proportion of advice and guidance programmes were spent on planning, assessment and preparation, and that less time was spent on learning from other teachers. This finding challenges whether in fact beginning teachers are developing teacher professional knowledge. Time spent predominantly on planning, assessment and preparation limits the time that beginning teachers have to learn from other colleagues, to find any opportunity to build on their repertoire of skills, knowledge and understanding, and to become familiar with new resources and new pedagogical techniques. How then are beginning teachers to develop their ability to teach Māori children? If development of professional knowledge, professional practice, professional relationships and professional leadership are hindered because of time constraints then a beginning teacher's ability to achieve the Satisfactory Teacher Dimensions required for full registration is jeopardised. The effect upon children's learning, in particular Māori childrens' learning, can not be positive. Without registration, beginning teachers will not be able to teach in New Zealand schools. It is therefore imperative that beginning teachers are given the opportunity to develop professional knowledge not received during their teacher education stage.

Providers and Pathways

Grudnoff and Tuck's (1999) tracking of graduates from a large New Zealand College of Education revealed that beginning teachers had a high regard for the quality of their teacher education. However, five years later submissions to the Education and Science Committee's (2004) inquiry into teacher education criticised the quality of teacher education and quality of graduates. The submissions expressed some concern about

beginning teachers' ability and aptitude for classroom and administrative activities, and their depth of knowledge. Submissions from beginning teachers had also argued that they had not been adequately prepared. Clearly beginning teachers' perceptions of the quality of teacher education they received was contested. The causes of these criticisms were laid at the door of the 1990's government policy which opened up teacher education to a wider range of teacher education providers and pathways[18]. Internationally, the blame for poor quality has also been placed on there being too many providers. The increase in teacher education providers was consistent with changes in the administration of education that focused more on imposing a 'market discipline' on the school sector and extracting value and efficiency via the mechanisms of competition and choice than on empowering communities.

Renwick and Vize's (1993) research tracked students' progress through colleges of education and their first year in the classroom. Their research identified within the cohort university students who undertook a shortened two year period of training, students who entered for the normal three year course of training and those who went on to complete a fourth year Bachelor of Education or Bachelor of Arts degree course. More recently other pathways have entered the scene. In 2008, Massey University College of Education offered a four year Bachelor of Education (Teaching) – Primary/ Diploma in Education Studies. Not only did the number of providers and pathways increase but the mode of delivery offered expanded. At Massey University, pre-service teacher education can now be undertaken either face to face or online. Early childhood, primary and undergraduates can choose a Graduate Diploma of Teaching (Early Years Education, Primary, or Secondary), Bachelor of Education (Teaching) – Early Years (Birth to Eight), Bachelor of Education (Teaching) - Primary/ Diploma in Education. Specialist teacher education programmes offered at Massey University College of Education are presently available for those wishing to teach in immersion or bilingual schools.

Teacher education providers have considerable independence in designing their own courses however: they are accountable to the New Zealand Teachers Council (NZTC) to

[18] See Chapter 4 for further discussion about the factors that led to an increase in teacher education providers.

ensure that quality is maintained. Multiple pathways and providers are inherently problematic particularly in ensuring that quality of teacher education provided is consistent between multiple providers and pathways. The introduction of Graduating Teacher Standards was to ensure that quality across mulitiple providers was consistent.

When multiple pathways and providers are offered as approved teacher education programmes the perception of preparedness becomes confusing. Graduates of a Diploma course, a three year degree course and a four year degree course assume that they are now prepared to teach, and are employed to teach. The only way in which differences in pathways is recognised is in pay entitlement. Regardless of the pathway taken, beginning teachers are on an equal footing in terms of the expectations for a beginning teacher. Differences in length of teacher education programmes raise concerns about preparedness. If a student can graduate and be eligible to take up a teaching position in a school only after three years then why would a four year degree be necessary? Is there some vital content that may be missing from the three year degree or alternatively is the four year degree not effectively organised and managed well and therefore needs an extra year? Following on from that train of thinking, how is it that graduates who already hold a degree in an area outside of teaching only need to obtain a diploma to teach when those without a degree enrol for three or four years to learn how to teach? Inconsistency in terms of the length of teacher education challenges whether beginning teachers are adequately prepared.

Reality Shock

Internationally, beginning teachers, still wet behind the ears, enter the educational field apprehensive yet filled with hopes, ideas, and excitement, seemingly prepared to teach. However, it is likely that they may become overwhelmed by the tasks of teaching and often frustrated by unsuccessful attempts to understand the workings of a school's formal and informal culture (Gimbert & Fultz, 2009; Zeichner & Tabachnick, 1985). Reasons for increased stress are numerous. Hawe et al. (2000) identified disruptive students, lack of respect in society for teachers, task overload, inadequate financial rewards, inadequate resources and lack of administrative support as sources of stress. Others have also corroborated these findings (Adair, Manthei, & Tuck, 1989; Harker et al., 1998; Manthei, Gilmore, Tuck, & Adair, 1996; Manthei & Solman, 1988). Building

relationships with key school leaders can also be a source of stress, particularly when they are thwarted (Brock & Grady, 1998, 2007; McCann, Johannessen, & Ricca, 2005). Stress can result in a reality shock. According to Veenman (1984, p. 143), reality shock is defined as "the collapse of the missionary ideals formed during teacher training by the harsh and rude reality of classroom life". Unlike a relatively short electrical shock or the shock one might experience upon hearing unexpected news, reality shock deals with "the assimilation of a complex reality which forces itself incessantly upon the beginning teacher, day in and day out. This reality must be mastered continually, especially in the first period of actual teaching" (Veenman, 1984, p. 144). Some beginning teachers recover quickly while others may spend much longer coming to terms with the reality of the classroom. Sometimes the outcome is not positive.

Symptoms of reality shock can include: perceptions of problems – the skewed perception of the problems and pressures they experience, for example, work load, stress, psychological and physical complaints; changes of behavior and attitudes – due to external pressures, teaching behaviour and attitude change that may be contrary to their own beliefs; changes in personality – changes in the emotional domain and self-concept; and sadly leaving the teaching profession (Muller-Fohrbrodt, Cloetta & Dann, 1978, cited in Veenman, 1984; Zeichner & Tabachnick, 1985).

Beginning teachers who experience reality shock may do so because their teacher education programme did not prepare them for the particular work environment in which they begin teaching (Stroot, Faucette, & Schwager, 1993). Beginning teachers, according to Lawson (1993), have limited teaching experiences and are only provided a glimpse of teaching while being shielded from the political culture as a result of their visiting status in the school. Consequently "student teaching experiences do not seem to dull their idealism or to increase their awareness of the way schools work" and they remain "largely unaware of those organizational, administrative, and interpersonal forces likely to influence their lives in schools" (Rust, 1994, p. 216). Therefore, when faced with the reality of their own classroom, in their own school, many beginning teachers are overwhelmed with what it means to be a teacher and to teach. Grudnoff and Tuck (2004) also agree that for students in a pre-service programme the responsibilities of a teacher in a school cannot be experienced by teacher education students because of the structured nature of the teaching experience. It is not until beginning teachers have

their own classroom will the full extent of the demands of teaching prevail. Discontinuity between training and the reality of teaching can bring about dramatic change for some beginning teachers as they establish themselves in their profession. However, for many the idealism with which beginning teachers possess as they enter their first year of teaching may not dissipate, but is merely moulded and shaped as they develop their knowledge and skills further, leaving much of the impact of their teacher education intact (Zeichner & Tabachnick, 1985). Research of New Zealand beginning teachers found that reality shock was indeed an outcome that many beginning teachers experience bought on as a result of stress (Grudnoff & Tuck, 2004). Stress levels could be higher at different times of the year. Assessment time, preparing data for ERO audits, writing reports or constructing portfolios have been given as reasons for higher stress levels than normal. The more elevated the stress level the more likely stress is related to external accountability factors rather than the learning and teaching factors of teaching (Grudnoff & Tuck, 2004).

Prior Experience

However, it will be negligent to assume that preparation of beginning teachers is entirely the result of a teacher education programme. Upon entering such a programme students are already endowed with experiences, knowledge and understanding of teaching, learning, children, schools and the teacher role. Borko and Putnam (1995), in their discussion of factors that present challenges to learning to teach, acknowledged that teacher education students arrive already in possession of beliefs about how students learn and the teacher's role in facilitating learning. These beliefs they acquired over years of experiences as students in traditional educational settings. According to Harker (1985) Bourdieu's social and cultural reproduction theory argues that schools are mechanisms of reproduction embedded with the cultural capital of the dominant group and thus pass on the dominant groups' beliefs and practices onto all children and into society through schooling, thus reproducing social and cultural inequalities. Teachers are part of the hegemonic process that reproduces social and cultural inequalities. In 2000, the typical profile of a teacher education recruit was a young non-Māori woman (Te Puni Kōkiri, 2001). It is not the intent to engage in stereotypical assumptions about young non-Māori woman not being in possession of those experiences, knowledge and skills that they might find beneficial in teaching young Māori people. But it does raise

the question of how might selection and recruitment of teacher education students be more effective to ensure that teacher education students are advantaged in teaching Māori children because of the cultural capital they bring with them into the teaching profession?

New Zealand Research on Beginning Teachers' Preparedness to Teach Māori Students

While the body of research into beginning teachers is increasing, few studies have focused specifically on beginning teachers perceptions of whether they have been effectively prepared to teach Māori children. Lang's (1996) research of beginning teachers' perception of their teacher education programme and their first year of teaching is notably one of New Zealand's few research projects that focused on beginning teachers' preparedness. However, while Lang's findings duplicated many of the findings emerging from international and other national research of a similar nature, she paid little attention to the preparation of beginning teachers to teach specifically Māori children. Similarly, Renwick and Vize (1993) noted that some beginning teachers were concerned about coping with individual differences. They acknowledged their research had only skimmed the surface of equity issues as this area was so broad and complex. Perceptions, expectations and understanding of equality were difficult to handle within the parameters of their longitudinal study. The research, while extensive, did not report on beginning teachers' preparedness to teach Māori children. The study did report on teacher student attitude to the learning and teaching of Māori language and the Treaty of Waitangi but failed to demonstrate how this contributed to successful teaching of Māori children. Renwick and Vize's (1993) research found that some beginning teachers had raised concerns about their ability to cope with individual differences. They were concerned about: children from different ethnic backgrounds; gender differences; 'problem' children; and children with disabilities, however, such concerns were grouped together as individual differences and limited space had been given to focusing specifically on the teaching of Māori children. Overall the study found that teacher education was producing beginning teachers who were competent and committed. How such a conclusion could be arrived at is baffling when competence and commitment to all students, Māori included, was not fully discussed.

Gray and Renwick's (1998) later study into the effectiveness of teacher education programmes found both primary and secondary teachers felt adequately prepared to teach the age level at which they were teaching. However, 21% of first year primary teacher participants and 34% secondary teacher participants felt poorly prepared to teach Māori students. While Gray and Renwick addressed the preparedness of beginning teachers to teach Māori children that was lacking in their earlier study, their later study did not go far enough to shed any light on the reasons why beginning teachers felt ill prepared to teach Māori children or identify what preparedness meant to beginning teachers.

The low level of achievement of Māori children and doubts about the ability of teachers to engage and effectively teach Māori students remain an ongoing concern for the Ministry of Māori Development (Te Puni Kōkiri, 2001). For this reason, the Ministry undertook an audit to examine the course content of ten teacher education institutions. Stakeholders were interviewed in order to ascertain the "extent to which pre-service teacher educators equip their graduates to teach Māori pupils effectively" (Te Puni Kōkiri, 2001, p. 7). This audit was significant because it focused specifically on the teaching of Māori students. Several conclusions emerged from the Te Puni Kōkiri (2001) audit:

- while there are some examples of good practice emerging around the country, most teacher education institutions have yet to develop adequate training programmes for teachers who will teach Māori students;
- teacher education programmes need to do a better job in bridging the cultural and experiential gap that exists between those entering teacher training and the Māori students whom they will teach;
- many beginning teachers appear not to have sufficient practical skills and background knowledge to feel comfortable working with Māori pupils;
- teacher training providers have considerable independence in designing their own training programmes. However, few appear to have taken account of the present or future shape of the school population; and

- the quality of teacher education would seem to be crucial to the quality of public education but too few controls exists to ensure that quality. (pp. 27-28)

While this audit was a wake-up call for teacher educators with regard to the preparedness of beginning teachers to teach Māori children, effectively it too fell short. Presentation of findings was not always clear. Ambiguity made the identification and extent of patterns difficult to ascertain. For example, when reporting back on the experiences of beginning teachers non-definitive values like 'some', 'many' and 'over half of beginning teachers' were used. The audit did not specifically elaborate on what ways beginning teachers had or had not been adequately prepared to teach Māori students or any subsequent effects or shortfall in training that might have influenced educational outcomes for Māori children. For example, it raises important questions about what specific practical skills and background knowledge would beginning teachers need in order to feel comfortable and work effectively with Māori children? Where necessary, how might beginning teachers close the cultural and experiential gap that may exist between themselves and Māori children? Te Puni Kōkiri's (2001) report was significant but it did not go far enough and simply created more questions than answers. It also left a gap in knowledge that this thesis seeks to contribute.

Following the release of Te Puni Kōkiri's (2001) audit, it was clear that subsequent government initiatives and policies gave merit to its findings. Several professional development programmes were implemented with the intention of ensuring teachers and principals have the necessary skills to promote engagement and achievement particularly for Māori children. Such programmes include the following: Te Kotahitanga, Te Kauhua, and Te Mana Korero. Te Kotahitanga is a response to underachievement of Māori students in mainstream schools. The development of an Effective Teaching Profile (ETP) from conversation with Māori students, literature and other professionals, resulted in a professional development innovation that initially targeted teachers of year 9 and 10 children. The initial phase of Te Kotahitanga led to Te Kauhua which expanded upon the initial professional development innovation by utilising those things that worked well in the initial phase. Presently the current phase continues to focus on: creating culturally responsive classrooms and schools; building effective relationships between teachers and students; and strengthening teaching in

order to better engage and meet the needs of students. Te Mana Korero was another initiative that drew upon the research findings like Te Kotahitanga and Te Kauhua. It involved a series of workshops that focused on quality teaching practices that support Māori potential by engaging Māori students in learning (Ministry of Education, 2010b). The key messages for teachers are to expect that Māori children do and can achieve and that teachers can make a difference. This is reflected in the way in which teachers' are encouraged to: reflect on how they teach; develop expectations; create an inclusive environment; explore the curriculum; learn about our students; pronounce each student's name correctly; and develop partnerships (Ministry of Education, 2010a). Te Mana progresses towards raising teacher awareness of the importance of building positive relationships with students, parents, their whānau and community and how might this be done. Raising awareness and forming strong relationships with Māori is not new. *Better Relationships for Better Learning* (Ministry of Education, 2000) was released as a guideline for Board of Trustees, schools, principal and teachers as to how better relationship between Māori, schools and teachers can be achieved.

It is clear from these packages and programmes that steps are being taken to address the teaching and learning of Māori children. The reports to date from these programmes and packages have been positive in engaging Māori children, improving teacher and whānau partnership, and developing teacher professional knowledge (Ministry of Education, 2010b). Clearly, for beginning teacher's preparation for building relationships has to be included within a teacher education programme.

While the teaching and achievement of Māori children are at the centre of these programmes they have not always targeted beginning teachers or all beginning teachers. For example the secondary pangarau (mathematics) and literacy programmes do not extend to primary and yet, given the government's focus on literacy and numeracy policy, perhaps this is short-sighted. While these programmes recognise that teacher knowledge, skill and understanding needs to be addressed, particularly where teaching Māori children or engaging Māori children and their whānau are concerned, such programmes are only offered at the level of in-service which precludes the pre-service sector. Upon securing their first teaching position, beginning teachers are not only expected to conquer the reality shock of being a teacher, and be responsible for their own class, but they are also expected to engage in professional development to update

themselves with changes in education, policy and practice. It does raise the question about whether or not teacher education programmes could be doing a better job of keeping abreast of changes so that graduate teachers emerge already informed about existing programmes being offered.

The government's education strategy, *Ka Hikitia – Managing for Success: The Māori Education Strategy, 2008-2012* (Ministry of Education, 2008), is expected to address some of the shortfalls identified in Te Puni Kōkiri's (2001) audit and takes a Māori Potential Approach[19] in order to achieve significant change (Ministry of Education, 2008). *Ka Hikitia* is a strategic approach "to achieving educational success for and with Māori" (Ministry of Education, 2008, p. 11). Four focus areas have been identified as to where change will occur in regards to achieving significant change: foundation years – early childhood education; young people engaged in learning – particularly in years 9 and 10; Māori language education – setting and resourcing priorities; and finally organisational success – recognising that organisation commitment is necessary for success. *Ka Hikitia* also identifies a number of key levers intended to activate the "potential of everyone involved in the education system to improve system performance for Māori students" (Ministry of Education, 2008, p. 27). Amongst these levers include increasing professional learning and capability of teachers. Research acknowledges that high quality teaching makes the most difference to learner outcomes (Alton-Lee, 2003; May, Hill, & Tiakiwai, 2004; Wylie, Thompson, & Lythe, 2001). Therefore, it is acknowledged that in order to increase professional learning and capability of teachers' high quality initial training and ongoing professional learning will be required. What the specifics of this maybe has yet to emerge. Given the research to date, *Ka Hikitia* could well be the solution to Māori underachievement. Addressing teacher education and ongoing professional development is timely particularly for Māori children, potential teachers, beginning teachers, Māori children and Māori. The end result must have a positive flow on for New Zealand society.

[19] According to Te Puni Kōkiri, a Māori Potential Approach centres Māori as the key catalysts for achieving quality of life for them. It is an approach based on three guiding principles: Māori are diverse; Māori contribute to the identity of New Zealand society; and Māori can determine their needs and how to achieve them.

This study will fill the gaps that past research has not been able to address, namely, identify what does preparedness mean for beginning teachers, identify those areas beginning teachers felt prepared, and of course, those areas where they were not prepared. Finally this study will identify what beginning teachers did to ensure positive results for Māori children.

Chapter 3

Being Māori

This research examines beginning teachers' perceptions of their preparedness to teach Māori children. Such a focus however, is also concerned with understanding that for Māori children and their whānau[20] an identity as Māori invariably underpins their relationships with teachers. Characteristics of an identity as Māori are complex. It is this complexity that beginning teachers, and teacher educators, need to know and understand if they are to plan appropriately for teaching Māori children.

The Development and Conceptualisation of Identity

Customarily, the social organisation of Māori was based on hapū[21] (Barlow, 1991; Gibbons, Temara, & White, 1994; Te Rangi Hiroa, 1982; Walker, 1989). Members of each hapū were affiliated to, and identified with, an eponymous ancestor whose name was adopted to distinguish one hapū from that of another. Differences between groups were recognised and contributed to individual and group identities. For example, a number of differences distinguish the tribes of Ngāti Kahungunu[22] and Kai Tāhu[23]. These include dialectal differences, specific geographical boundaries, history and whakapapa. Members of these tribes, therefore, identify as either a descendant of Ngāti Kahungunu or Kai Tahu. Generally, identity markers like those just mentioned, are clear, definitive and determined by tribes. Identity markers were not fixed and could evolve. Geographical boundaries could move as tribes were forced off their traditional lands, whakapapa alliances to other tribes were created and in fact were often strategically beneficial. A case in point was the marriage between Turongo and Mahinarangi which strengthened an alliance between the Tainui and Ngāti Kahungunu

[20] family
[21] hapū – translation: small family based unit within a larger *whānau* based / family based unit linked by common genealogical descent
[22] Descendants of Kahungunu from whom their tribal name, Ngāti Kahungunu, has been taken. Ancestral land primarily but not exclusively covers the east coast of the North Island from Wairoa to Masterton
[23] Descendants of Tāhu. Ancestral land primarily covers the South Island of New Zealand.

tribes. This union is commemorated by the wharenui[24] that bear their names at Turangawaewae Marae, a stronghold of the Tainui tribe. By virtue of their chieftain status, this union sealed a relationship between the people of Tainui and Ngāti Kahungunu thus becoming an identity marker for both tribes and the descendents of Turongo and Mahinarangi.

Colonisation of New Zealand had a drastic effect upon the social organisation of Māori. In 1840, the Treaty of Waitangi, a contractual agreement between the representative of the British Crown (Queen Victoria) and Māori, was signed. Assisted by the Treaty of Waitangi, colonisation played a key role in the way in which Māori were socially and politically organised and in who organised them. The Treaty outlined a number of rights and obligations. However, the precise nature of what was promised according to the Treaty continues to be a matter of debate and, as many have pointed out, Māori and Crown expectations of the Treaty were often not shared (Bishop & Glynn, 1999; Kelsey, 1996; Orange, 1987). The confusion stems from differences in each party's perception, linguistically, ideologically and contextually, of what was promised and therefore expected from the Treaty. The Treaty, according to Great Britain, established sovereignty in exchange for a "guarantee of authority of the chiefs and the protections of Māori land and resource rights … [and] extended to Māori the rights and privileges of British citizens" (State Services Commission, 2005, p. 16). The Treaty was significant in that it founded a nation-state and a functioning government in New Zealand, which resulted in a power relationship that disadvantaged Māori. For Māori, the continued execution of tino rangātiratanga over their land and taonga[25], and the expectation of some kind of partnership and power sharing with the Crown, became a site of struggle. The subsequent increase in colonisation of New Zealand by non-indigenous groups and the increasing disempowerment of Māori that followed the signing of the Treaty changed the way in which indigenous groups and individuals were identified and who was doing the identification. An identity as Māori was transformed from hapū based to being determined by a broader collective of tribes. A broader collective identity marked differences in relation to colonists rather than between tribes.

[24] Name given to a meeting house within a marae complex.
[25] treasure

At this point it seems appropriate to briefly examine the way in which Western perceptions of identity impacted and continues to impact upon the marking of an identity as Māori. Woodward (1997) argued that identity is forged through the marking of difference. By marking differences between groups gives meaning to identity, who we are and with whom we 'belong' (Hall, 1997) and who we do not belong with. These differences contribute to the construction and positioning of groups within a hierarchical classification system. Woodward (1997) also claimed that the marking of difference "takes place both through the symbolic systems of representation, and through forms of social exclusion" (p. 29). The marking of symbolic and social difference classifies and positions a population in such a way as to be able to divide into opposing groups such as women and men, Māori and Pākehā, Catholic and Protestant. The way in which groups are classified and socially constructed contributes to the meaning and order of social life (Durkheim, 1954, cited in Woodward, 1997). When groups are marked as different, the social response, and the social reaction to these differences contributes to a group identity and position in society.

According to Pihama (1993) the way in which Māori and Māori culture were conceptualised by colonists often positioned Māori as 'different', 'deficit', 'deprived' and 'disadvantaged'. This positioning and representation of Māori as different and deficit was associated with theories based on biological and environmental determinism (Pihama, 1993). Biological determinism focuses on genetic makeup as the causal factor in determining the course of individual lives and education while environmental determinism integrates the notion of culture as having a real influence and impact upon individual lives (Pihama, 1993). Silverman (1965, cited in Pihama, 1993) noted that the home environment was the single most important influence on the development of children. Theories that focus on the environment as causal to underachievement perpetuate the conceptualisation of those groups of children designated as 'underachievers', as being 'culturally disadvantaged' or 'culturally deprived' (Tosi, 1988, cited in Pihama, 1993).

According to Bishop and Glynn (1999), the colonisation process, particularly in education, promoted the belief that Māori people did not have a full (i.e. written) literature. Instead, Māori were limited to 'arts and crafts'. Therefore, Māori were promoted and positioned as a "simple culture, not worthy of serious concern within the

mainstream school curriculum" (Bishop and Glynn, p. 16). In practice, this view was manifested in education policy makers' assumptions that being Māori was a disadvantage, and that Māori culture deprived Māori of the appropriate knowledge, skills, values and language modes that would enabled them to take advantage of the education system. Such assumptions underpinned education policies such as assimilation.

The notion of assimilation, as a social policy, developed out of nineteenth century European beliefs about 'race' and 'civilisation' (Simon, 1994), and tended to serve the interests of a monocultural elite (Bishop & Glynn, 1999). Socially constructed, unchallenged, common sense beliefs that people could be hierarchically ranked according to their race underpinned an assimilation policy. Assimilation attempted, and continues to attempt, to deny that any possible intrinsic and extrinsic value could be associated with a culture that was signified as different to that of the dominant culture. According to Bishop and Glynn (1999), assimilation denied or belittled pre-existing and complex Māori systems.

Education and teachers played a crucial role in the development of an identity as Māori and also in positioning Māori as inferior. The education system and teachers, who were predominantly Pākehā, controlled the context, determined what was to count, what was valued, and what was to be the norm. The New Zealand education system became entrenched with an unchallenged and common sense ideology that reflected and represented Pākehā and Western civilisation as the norm. Bishop and Glynn (1999) noted that the solution for Māori children being culturally deprived or deficient was 'catch-up' or compensatory programmes, additional and intensified remedial assistance. The ultimate intention of such a solution was to accelerate assimilation further. Consequently, Māori were encouraged to abandon their culture as rapidly as possible (Bishop & Glynn, 1999) and take on that of the European (Simon, 1994). The purpose was to reconstruct an identity as Māori as brown-skinned Pākehā.

The history of New Zealand's education system is filled with examples in which assimilation policies and ethnocentric assumptions were asserted. The attack on Māori culture by those in control of decision making resulted in the marginalisation of Māori culture and Māori becoming considered as something less than the norm. The outcome

for an identity as Māori was negative. The erosion of a positive Māori identity through assimilation altered the way in which Māori were perceived or identified. Assimilation policy came to mean that to be Māori was to be inferior. As a hegemonic mechanism the education system succeeded in the collective representation of Māori as a homogenous group, a group that shared the same beliefs, language and practices. Such a representation ignored differences between Māori groups. Despite strong hapū affiliation as an identity marker, Māori had taken on a Māori collective classification, one in which Māori began to see themselves and their culture through the eyes of dominant worldviews (Grosz, 1994). All Māori were seen to be different or deficit.

The marking of difference is relevant to the effectiveness of teacher education to prepare beginning teachers. What counts as difference is determined by those who hold the power to represent difference as either positive or negative. Being in positions of power, teacher educators, and beginning teachers, are able to assert dominant worldviews through hegemonic practices like pedagogy, curriculum content and language. Dominant worldviews of what counts as knowledge, understandings, beliefs and attitudes, are then reproduced (Harker, 1985) and accepted within society and its infrastructure as universal knowledge. Not only does the provision of education for Māori become a reflection of the worldviews of the dominant group in society but an identity as Māori is ascribed by those in power. The possibility of Māori worldviews becoming embedded within teacher education becomes difficult when by numerical status their voices can be silenced by the majority or dominant group. However, Johnston (1998) and Grosz (1994) warned against the assertion of the positive nature of Māori because by doing so may reaffirm the classification of Māori as ‘other’ and not the norm. Unequal power relations between Māori and non-Māori place Māori in a position of disempowerment, one in which their needs are marginalised or reframed within a dominant perspective. The dilemma faced by teacher education is how it might ensure that its purpose serves multiple stakeholders equitably, and that justice is seen to be served in terms of rights and needs. Given unequal power relationships it is unlikely that this is possible.

Māori Identity Today

Despite powerful processes to disrupt an identity as Māori that is self-determined, Māori have continued to resist an ascribed identity. However, it has not been easy. In more recent times, what is an identity as Māori could possibly be the hardest question to answer. Changes to the way in which identity is forged and who does the identifying has also changed the identity markers. It is not easy to determine who is Māori or what it means to be Māori. For beginning teachers it is important to know and understand who they are teaching, the context in which a Māori identity has developed and conceptualised so that they may make appropriate decisions when teaching Māori children.

While the term Māori is used to distinguish the difference between indigenous people of Aotearoa and colonists, concern has been raised about the complexity of identifying as Māori. According to Chapple (2000), Māori as an ethnic group is a construct arising out of the mass colonisation of New Zealand over the last 160 years [now 170 years] by settlers from Britain. Prior to World War II, Māori had a much weaker collective identity which was over-ridden by much more powerful group loyalties, particularly based on iwi or more likely hapū (Chapple, 2000). An explanation for such a weak collective Māori identity could have more to do with who was doing the identification and for what purpose. Traditionally, the more powerful group loyalties that were based on iwi or hapū were and continue to be self-identifying rather than an ascribed identity.

According to the 2006 Census (Statistics New Zealand, 2010) those who identified as a member of the Māori ethnic group on the census form increased from 424,847 in 1991 and now totals 565,329. One in seven people (14.6%) living in New Zealand in 2006 identified with the Māori ethnic group. The census figures relating to ethnic groups continue to be challenged in terms of fluidity in which choices are made regarding ethnicity (Chapple, 2000). Chapple (2000) also presents a number of reasons why census information should be treated with care: individuals' subjective self-definition of their ethnicity; people with Māori ancestry could opt out and in when identifying their ethnic grouping; Statistics New Zealand's policy to group not only those who identify themselves solely as Māori but also who identify themselves as having mixed grouping

(Māori being one of those identified groups) confuses analysis when arbitrary classifications are taken literally.

According to Durie (1994) there is no single exact measure of what constitutes Māori identity. Defining who is a Māori becomes more complex when we factor in who is asking and for what purpose it is being asked. Hall (1992) claimed that identity was positional. Therefore, claiming a Māori identity is about locating oneself in a particular position, maybe to signal a difference from Pākehā, maybe to position oneself as an indigenous person of Aotearoa New Zealand. Similarly, positioning oneself as Ngāti Kahungunu further identifies and locates a person within a particular geographical area, whakapapa, and dialect. Hall (1992) also claimed that identity is conditional. Depending upon controlling criteria and those evoking the context of what counts in terms of identity, identity can be flexible. For example, when applying for a scholarship available to Māori it is possible that an applicant may draw upon their 'blood links' no matter how small to claim a Māori identity. Finally, Hall (1992) claimed that identity was conjunctural – that is identity was dependent upon other criteria operating at the same time. For example, at one level it is possible that some commonalities may be experienced between Māori women and Pākehā women in terms of sexism and yet in terms of racism their experiences may not be similar.

The choice to identify as Māori is complicated. J.Carter (1998) claimed "that there is no *unitary* reality, *no* one Māori identity, no *single* way of growing up Māori". In fact, she continues, "for every Māori who grows up in this society *there is another way of growing up Māori*" (p. 259). Ngaha (2007) shares similar views when she claimed that there are many ways in which people identify themselves, individually or collectively. For Rangihau (1977), Karetu (1978, 1990) and Mead (2003) the ability to speak Māori is an identity marker for claiming a Māori identity.

Karetu (1990) asserted that Māori language was fundamental to ethos and turangawaewae[26]. Emphatically, he asserted that Māori language is what makes Māori Māori but for those without the ability to speak Māori yet look Māori and are identified

[26] A place to stand as a right of descent

as such by their peers; unfortunately Karetu believes that this is where their Māoriness ends. Fishman (1996) who writes extensively on endangered languages noted that language is a tool that links to the past and future and is a tangible feature of identity. But what does that mean in terms of proficiency of Māori speakers and identity? The social report survey on the health of the Māori language (Ministry of Social Development, 2004) found that more people could understand Māori (50% of Māori aged 15 and over) than speak it (42%). Of the 42% who could speak Māori only 9% could speak Māori 'well' or 'very well', 11% could speak 'fairly well' and 22% could speak Māori but 'not very well'. A similarly diminishing pattern in the degree of proficiency was noted in the 59% of people who could understand Māori.

However, Ngaha (2007) in her investigation into Māori language and ethnic identity found that language is not an essential component to a Māori identity as Karetu (1990) claimed. She found that the ability to speak Māori was diminishing in terms of its importance in how we know and understand our traditional ways of expressing identity. Edwards' (1996) work on social identity noted that language is but one of many indicators of identity and the loss of a language does not necessarily equate to a lost of identity. Ngaha's (2007) study confirms Edwards' claim noting that *whakapapa* was seen as having more importance than language as essential to an identity as Māori. Rangihau (1977) claimed that being Māori was about growing up Māori, in a Māori community, participating as a member, and learning the kawa and *tikanga* that guided members of a Māori community. M. Bennett (1979) claimed that an identity as Māori emanated from the land. Clearly tribal structures, descent and cultural practices feature strongly as to how an identity as Māori is conceptualised.

Durie, Black, Christensen, Durie, Taiapa, and Potaka (1995) went beyond tribal structures, language, whakapapa, and cultural practices and purported that social, economical and lifestyle characteristics, and ecological and social influences be considered as an addition to the conceptualisation of an identity as Māori. This can be seen in the case of Paul (1998) for whom growing up Māori meant being ostracised, not fitting either in a Pākehā world or a Māori world, but because of her physical features she was positioned and ascribed an identity that, at first, was alien to her. Jacq Carter's (1998) story is different again to Paul's account of being Māori. Jacq Carter also grew up being told she was Māori, despite being white and middle class, but it wasn't until

she was in her seventh form year that she came to know herself as Māori. Clearly, Māori individualism, within a collective, exists. Belonging to a collective does not extinguish individual differences when ascribing an identity as Māori. For Paul and Carter, their identities were ascribed to them, unlike Rangihau (1977), Karetu (1990) and Mead (2003), who self identified as Māori through an identity marker, the ability to speak Māori. Neither of these cases is unique and yet all claim to be Māori.

Clearly the treatment of Māori as a homogenous group is inappropriate given that not only do differences exist between groups, but they also exist within groups. An identity as Māori is still asserted today consequently it follows that the shaping of Māori identity is still occurring (Durie, 1994) and evolving. This is certainly an issue that needs to be examined further particularly with regards to teacher ability to teach Māori children. For beginning teachers, the problem is not only about recognising, knowing or being told who is Māori but also understanding the impact that knowledge has upon their classroom behaviour. Decision making about how the beginning teacher could find out how the Māori students in their class identify themselves and what might be the identity markers to identify Māoriness would be informed by a knowledge and understanding of the development and conceptualisation of an identity as Māori.

Chapter 4

Development of Teacher Education

Funding, control, structure and quality of teaching have been at the centre of the development of teacher education in 'the anglomorph'[27] world, of which New Zealand belongs. Structural, financial and managerial developments have been an integral feature of the development of teacher education. Who provides and controls teacher education, what makes a good teacher and what might a teacher education curriculum look like to produce good teachers, are all crucial questions that have impacted upon the development of teacher education This chapter examines the development of teacher education in New Zealand, particularly in the latter part of the twentieth century. It also considers what factors lay behind the way in which teacher education has been structurally and functionally shaped. It is important to understand the ideological thinking that has driven this development in order to understand where and why teacher education is at its present stage of development particularly with regards to its impact upon beginning teachers' perceptions of their preparedness to teach Māori children.

Prior to an official and organised Pākehā presence, missionary schooling, under the control of churches in New Zealand, was primarily focused on beliefs about race, civilisation and culture (Stephenson, 2000). Church controlled missionary schools were typically Christian based and Pākehā. According to Stephenson (2000) a fundamental goal of missionary schools was to civilise Māori. As a tool of assimilation and civilisation teachers in missionary schools were charged with 'Europeanising' Māori so that Māori adopted the norms and values recognised as desirable by the dominant group, namely British (Stephenson, 2000). Fitzgerald's (1994) case study of two missionary educators and the impact they had on missionising imperatives, which included the civilising of the natives through the women and children, is a clear example of how changes in Māori society were bought about by the schoolroom. The adage was, that the

[27] A term coined by Dr Frank Knopfelmacher to describe countries whose language and basic cultural and political institutions originated in Britain (Pardington, !997)

way to civilise the village was through the mothers. Very little is written about teacher education for missionary schools in New Zealand. Teacher education, before the end of the nineteenth century, for the most part, consisted of training teachers 'on the job' (Partington, 1997) and primarily at a provincial level with little material support from the government. Beginning teachers would have been required to assimilate Māori to a Christian doctrine and notions of civilisation. Therefore beginning teacher preparation would have been structured around "the pleasantries of (Pākeha) Christian society" (Fitzgerald, 1994, p.iii). The use of Māori language as a tool to convey Christian beliefs ironically was juxtaposed against Christian beliefs that positioned Māori traditions and culture outside Christian notions of civilisation (Simon, 1990). However, knowledge of Māori language was a necessary tool to advance Christian beliefs. Knowledge and skill in te reo was required initially as a communication tool (Fitzgerald, 1994). Learning Māori allowed teachers to convey Christian teachings to Māori rather than supporting Māori childrens' development and knowledge of Māori language. Māori knowledge and tikanga would not have been preparatory requirement to teach Māori children as this would have been antithetical to Christian doctrine.

Control of education in the early nineteenth century tended to be blurred while the relationship between provinces and the government shifted, and expectations and roles were sorted between them (Stephenson, 2000). As a result the development of education between provinces had mixed results, not all were positive. Concerns about disparities in student achievement and outcomes between provinces existed. A move from the provincially controlled education system to a stronger centralised controlled system followed. The Education Act 1897 universalised education in New Zealand. This was a response to problems of order and unity evident during the colonial settlement. More equitable outcomes for all were seen to be possible within a centralised government body rather than the ad hoc approach to education that was developing under provincial control. This shift marked an acknowledgement and acceptance, by the state, of their responsibility to protect society and create national stability within New Zealand. Education was a means by which these aims could be achieved. The establishment of a national education system was a move towards institutionalising norms for citizens of New Zealand (Stephenson, 2000). According to Stephenson (2000):

> Children were [to be] schooled to meet rigidly defined standards, their performance determining their eligibility for promotion to the next stage. Egalitarian principles focused on individual rights, combined with the need to effect social cohesion, underpinned policies aimed at eliminating differences – or creating uniformity. (p. 7)

The ‘standards’ (a uniform programme of instruction for New Zealand state schools) provided the basis for teacher trainee instruction. Thus, the establishment of training colleges with national regulations for the training, certification and classification of teachers became more structured. This early development of teacher education that was driven by government policy was concerned for national suitability and the protection of society, as seen by the government. It also set the scene for development of teacher education. Within the context of government policy, education for Māori was focused on assimilation. Beginning teachers emerged from teacher education adept at realising government policy. Māori knowledge, language and tikanga, would continue to be ‘parked’, as was noted in the practices, policies and curriculum for Native Schools, while the eliminations of differences and creating uniformity were promoted.

It is also important to note the existence of a Native School system in New Zealand. Pākehā and Māori could choose to attend public or Native schools. Native Schools paralleled the public school system. They were established under the Native Schools Act to provide education in Māori communities at the community’s request. In line with government policy, the goal of Native schools was to assimilate Māori to Pākehā norms. Native schools initially came under the jurisdiction of the Department of Native Affairs and not the Department of Education like public schools. Given the purpose or goal of Native schools the teacher training curriculum for teachers employed to teach in Native schools would have closely resembled the knowledge and skills that would allow Māori to assimilate into a society that reproduced Pākehā norms. If teachers teaching in Native schools were to act as models of all that was good about Pākehā society so beginning teachers employed in Native schools would also be expected to be a model of Pākehā society. Along with that, they would have also been expected and required to be prepared to teach the British curriculum which had been adopted in Native schools with the prime objective of assimilating Māori to Pākehā way of life. The teaching of Māori language was not a requirement of teachers teaching in Native Schools. The practice of

deterring the speaking of Māori at school was a clear indication that speaking Māori was not a preparatory requirement for beginning teachers to teach Māori children but was to be used primarily in the infant classes to speed the acquisition of English by Māori children. Teachers were to exercise a beneficial influence on adults as well as children, and where possible, married couples were to be appointed as master and sewing mistress (W. Renwick, 2007). Ideally to ensure the assimilation of Māori into the dominant Pākehā culture teachers would have been required to reproduce the social and cultural norms of Pākehā. Preparatory requirements of this nature married well with superior and benevolent views towards Māori.

Control and management of each training college was primarily vested in the newly established Education Boards that were established under the Education Act 1877 in which the colleges were located. However, regulations for the organisation and conduct of each training college had to be submitted by each education board for ministerial approval. Centralised control of teacher education paralleled the centralised control that education had moved towards. Beginning teachers were being trained within a centralised controlled context, and were being prepared to teach within a centralised controlled education system.

By 1930, the establishment of a national teacher training system had developed beyond the 'learning on the job' approach, and into teachers colleges with attached normal schools. Growth in a university based approach to teacher education was also firmly in place, particularly for secondary teacher training. However, universities and teachers colleges remained separate from each other with the teachers colleges still under the control of the Department of Education. Training colleges were soon providing certificate courses and no longer needed to draw upon university services to fill in the gaps. However, conjoint relationships continued to exist between some universities and training colleges. The relationship between universities and training colleges was not always harmonious. The university Departments of Education tended to take a more academic approach to teacher education. Often lecturers' had an alliance to a discipline other than education whilst training college lecturers allied themselves to education and teaching. The source of control and funding of universities and training college remained separate from one another despite changes within each institution's provision of teacher education.

The period from 1951 – 1980 brought with it a clearer direction about the purpose, structure and nature of teacher education (Alcorn, 1999a). The Campbell Report (Department of Education, 1951), an extensive three year research on the recruitment, education and training of teachers, maintained that the purpose, structure and nature of teacher education was to produce teachers who were able to exercise professional judgment and freedom in their practice (Alcorn, 1999a). This was significant given that an earlier development of teacher education was about control, and for Māori assimilation into Pākehā society. The exercising of professional judgment and freedom recognise teachers as 'thinkers' capable of critical thought rather than 'puppets' following instructions. The report regarded personal qualities of warmth, poise, colour of personality, intelligence, initiative, humour, interest in children and a sense of justice as prerequisites for entry into the teaching profession (Alcorn, 1999a).These qualities, the report recommended, should be fostered in teachers. The Campbell Report (Department of Education, 1951) urged training colleges to develop a corporate life that was vigorous and humane and would educate and produce social cohesion. While the report still supported social cohesion, there now was room to manoeuvre around how this might occur. The report recommended teacher education should provide a liberal education as well as knowledge of content and child development and should develop professional skills. Preparedness for teaching moved beyond ensuring that the 'standards' were being met to now engaging teacher trainees into understanding the child, teaching and the curriculum. Clearly, this development in teacher education would support Fraser's (1939) sentiments about equitable access to a broad education for all when he claimed that:

> The government's objective, broadly expressed, is that every person, whatever his level of academic ability, whether he be rich or poor, whether he live in town or country, has a right as a citizen, to a free education of the kind for which he is best fitted, and to the fullest extent of his powers. (AJHR, E1:2-3, 1939)

Control of teacher training remained with the Department of Education. This ensured that coordination between government educational policy, and what happened in the recruitment, education and training of teachers continued, particularly in light of the increasing demand for teachers that dominated the focus of the Department of

Education. However, the Campbell Report (Department of Education, 1951) deflected concerns about teaching and teachers by reporting principals and inspectors claims that the quality of students leaving the colleges were continuing to improve and that beginning teachers could appreciate pupils' diverse cultural backgrounds. Entry qualifications had risen, and course options were broader. A number of reservations were also raised in the report in regards to the selection process; the mix of applicants for teaching; the lack of a coherent qualification structure; the opportunity for a step on step off flexible education programme; and improving cooperation between schools and colleges, and perceived irrelevance of certain courses (Alcorn, 1999b). A call for "an agreed statement on the essential core of components for effective teaching training covering separately initial training, induction and in-service training" (Alcorn, 1999b, p. 52) was also made in the report along with a suggestion to establish a national body to evaluate the development of teacher education (Alcorn, 1999b). Certainly this report confirmed that teacher quality continued to be a key focus of teacher education.

However, the 1980s brought with it a growing unease with and awareness of the education system and its effectiveness, particularly with regards to the way in which differences between groups, such as gender and culture, impacted upon learning outcomes. Once again the quality of teaching was put under the microscope. The Scott Report (Education and Science Select Committee, 1986) was the result of another comprehensive consultation. A number of recommendations were made as well as concerns were raised about students leaving, unqualified and alienated by failure, and that teacher accountability was unsatisfactory. The report made it clear that an imbalance of power existed and that much power and influence rested with teachers and not with students or their community. The report also questioned the assumption that educational concern for equity rested with teachers. The Committee believed that the interest of all learners in the community should be reflected in educational policy and planning. Certainly the reforms that were to stem from the Picot report (Tomorrow's Schools) would give more control to the wider community when the Department of Education was replaced by Ministry of Education and Boards of Trustees (Picot, 1988). The Scott report reiterated earlier concerns and called for more flexible entry criteria for teacher education programmes to attract under-represented groups, and more closer and external monitoring of teacher quality.

Reforms to teacher education before 1990 could be considered slow, and low key compared with the systemic changes that were later imposed upon New Zealand's total education system (Tomorrow's Schools). According to Jesson (2000), "the ultimate purpose of that transformation has been to replace the traditional bureaucratic structures of education with a commercial market-based system" (p. 57). Jesson (2000) identified what this move from 'a bureaucratic arm' to an 'autonomous institution within a market-based system' looked like. Where once the Department of Education controlled the organisation and administration of education it was then converted:

> into a series of stand-alone, self-managing business units consisting of schools and agencies. It fragmented the educational bureaucracy into the Ministry of Education, the Education Review Office (ERO) and the New Zealand Qualifications Authority (NZQA). Each of these bodies has its own view of education, and each has a contractual relationship with the minister. In effect, the public service impartiality of the bureaucracy has been replaced by a system wherein the various agencies vie for the ear of the minister. (p. 60)

Teacher training colleges became similar to universities and were given more power to act autonomously. Teacher education became user pays. The reforms changed the student selection process, the number of students selected, the entry process and qualification, the status of students, the teacher education curriculum, the quality and the approval of courses, and perhaps importantly the purpose of teacher education. The bureaucratic system had as its educational purpose, the training of teachers. The shift to a marketised model saw the production of qualifications as central to teacher education (Jesson, 2000).

The 1989 Education Act gave Colleges of Education even more autonomy over initial teacher education. This newly gained autonomy placed Colleges of Education alongside universities. The new Act gave Colleges of Education the opportunity to explore alliances with other institutions. The amalgamation of Massey University and the Palmerston North Teachers College in 1996 was an example of how teacher educators responded to their new gained autonomy. However, as Jesson (2000) points out this reform is contradictory given that by law colleges were to be autonomous and yet they

continued to be constrained by a government that imposed its policies through the control of funding, the EFT's[28] system and later by PBRF.[29] According to Jesson (2000) autonomy for Colleges of Education was an illusion. Colleges of Education newly acquired freedom also came with a change in the political, economic and social culture in which teacher education existed (Jesson, 2000). No longer were Colleges of Education a servant of the devolved Department of Education, Colleges of Education now expected to fulfil the functions that were previously carried out by the Department of Education. These many functions, which included planning, marketing, recruiting, drawing up contracts with employees, were to take a toll financially on Colleges of Education. Moving resources from teaching to administration placed a strain on the Colleges' key business, that of teacher education. More often than not lecturers rather than the institution were the target for concerns about quality.

While Colleges of Education supposedly have the freedom to govern themselves they are also constrained in a way that other professions are not. Colleges of Education essentially produce teachers for a compulsory sector that is heavily regulated by the Government via the Ministry of Education, New Zealand Teachers Council, Education Review Office and New Zealand Qualifications Authority. As well as producing teachers for a compulsory sector, Colleges of Education are also subject to regulatory processes like the approval of teacher programmes and ensuring graduating students meet the Graduating Teaching Standards set by the New Zealand Teachers Council. In this way the Government continues to be a major stakeholder with a stronghold on the control of Colleges of Education and on what counts as teacher education curriculum. In effect teachers entering the teaching profession were still prepared by teacher educators who continued to serve as puppets for government policy.

Prior to 1990's initial teacher education was provided by a small number of specialist Colleges of Education. However, the 1989 Education Act changed all that. Teacher education was deregulated. The introduction of a competitive market, and changes in

[28] EFTS (Equivalent Full-Time Student) a per student subsidy from the Ministry of Education (Jesson, 2000)

[29] The primary goal of the Performance-Based Research Fund (PBRF) is to ensure that excellent research in the tertiary education sector is encouraged and rewarded. This entails assessing the research performance of tertiary education organisations (TEOs) and then funding them on the basis of their performance (Tertiary Education Commission, 2009).

funding policies in the 1990's, saw significant growth in the number of new providers and qualifications. By 2005, there were 27 providers offering 85 different qualifications (Rivers, 2006). An increase in autonomous providers has resulted in more diverse programme offerings. Competition for students and government priority given to teacher education had increased the number of providers. Diversity in pathways, quality of graduating students, programmes offered, standards and competencies, qualifications and funding continued to preoccupy teacher education and teacher quality. It is from this diverse environment which beginning teachers exit. Teacher qualifications statistics (Ministry of Education, 2005) show that of 24,370 primary and intermediate teachers who completed the 2004 teacher census, 2,420 teachers had less than two years of teaching experience and could be classified as beginning teachers (see Figure 1).

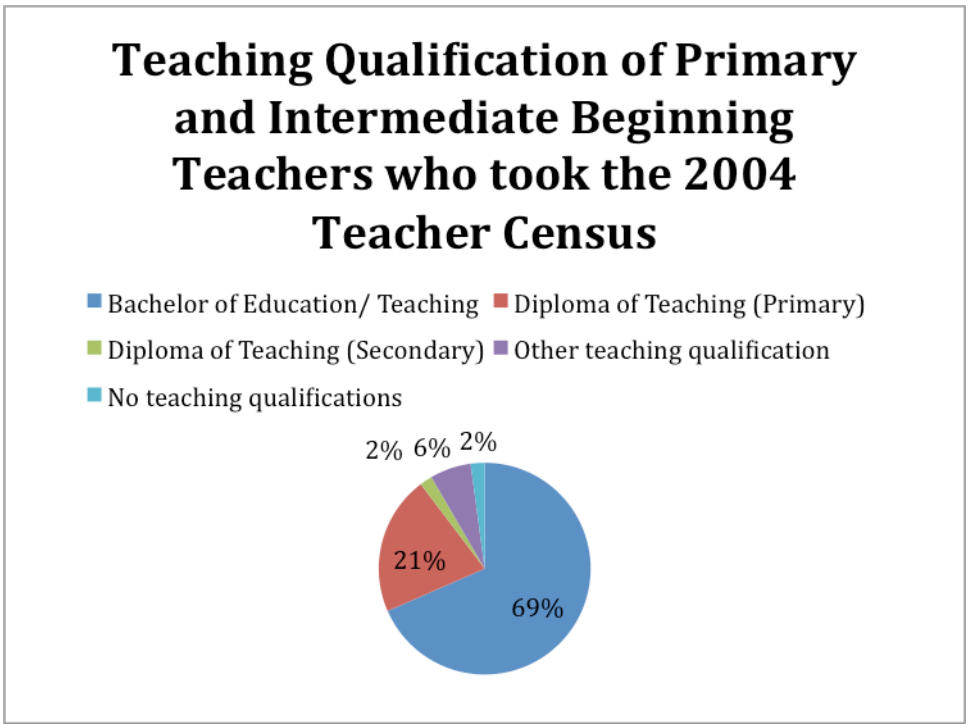

Figure 1: Teaching qualification of primary and intermediate beginning teachers who took the 2004 teacher census.

Clearly the qualifications of teachers exiting teacher education offerings are less than uniform. Surely, this must also impact upon beginning teachers' perceptions of what counts as preparatory requirements. Were those exiting with a Diploma of Teaching or a Bachelor of Education or Teaching comparable to one another?

As part of the Tomorrow's Schools reforms newly established crown agencies were acknowledged as having a strong interest in teacher education. The New Zealand Qualifications Agency (NZQA) took over the role of approving non-university degree and diploma programmes while the Teachers' Registration Board's (TRB), later replaced by New Zealand Teachers Council became the professional and regulatory body for teachers in early childhood, schools and other related education institutions. As part of their responsibility, the New Zealand Teachers Council register teachers, approve programmes for initial teacher education, engage in research to support teachers, and support professional standards.

These agencies were to have an effect upon teacher education that once again was evidence that providers of teacher education were not totally autonomous. Teacher education institutions are continually faced with having to serve multiple masters, New Zealand Teachers Council, Ministry of Education, NZQA, schools, parents, and children. How they respond affects beginning teachers' preparations to teach Māori children.

Since 1989, adaption, accommodation and resistance to teacher education reforms have continued. Financial and operational structural reforms changed teacher education drastically (Jesson, 2000). The reforms touched every corner of the operational running of Colleges of Education. This marketised model, which informed Tomorrow's Schools reforms viewed teacher education as something to be bought or sold. This marketised model has been challenged as an approach to teacher education that is: no longer based on fairness but on the principles of commercial exchange (Jesson, 2000); accompanied by increasing demands of quality assurance that divert resources from productive activities (Apple, 2001); and fosters a culture of distrust (Codd, 1999; Hazeldine, 1998). The move from a bureaucratic model to a marketised model led Jesson (2000) to make the following comment:

> Tertiary education, including teacher education, is now a private good – a commodity – that like a can of baked beans is bought by the consumer and sold by competing producers/providers in a deregulated market. (p. 59)

Teacher education at present is a private good that graduates of a teacher education programme have paid for in order to become teachers. Where their training occurs, how long their teacher education programme is, the type of credentials they exit with, are determined by the way teacher educators respond to the demands of their profession, and Ministerial educational and funding policy. Beginning teachers' perceptions of preparedness to teach Māori children are a direct response to the context in which preparation for teaching occurs. It is the context which determines what preparedness is and passes them on to teacher education students.

While the latest reforms have tended to be primarily focused on structural and systemic reforms, one cannot help wonder about the teacher, and the children, and the effect these reforms have on teachers' ability to teach and childrens' right to learn. Within a system in which the market drives and shapes teacher education it begs the questions of whether something like human development and learning should be as heavily influenced by the economy.

Historically, the development of teacher education in New Zealand has been anything but logical. Indeed the shift in purpose of education, the control of education, the policies driving education, the funding of education and the provision of education have all impacted upon the development of teacher education. It is without doubt that with multiple factors driving the development of teacher education that concern be raised about whether teacher education and educators are preparing those entering the teaching profession to teach effectively. In examining beginning teachers' perceptions of preparedness, this research will also examine whether teacher educators' perceptions of preparedness are actually preparing teachers to teach Māori children.

Chapter 5

The Quality of Teachers and the Struggle to be Good

> What teachers know and can do makes the crucial difference in what teachers can accomplish. New courses, tests, curriculum reforms can be important starting points, but they are meaningless if teachers cannot use them productively. Policies can improve schools only if the people in them are armed with the knowledge, skills and supports they need. (National Commission on Teaching and America's Future, 1996, p. 5)

The quality of teacher education beginning teachers receives impacts upon how effectively they are being prepared to teach. As discussed in Chapter 4, the development of teacher education was, and has been informed by ideological thinking that permeates society, government decisions and priorities in regards to what counts as teacher education. Whatever ideology dominates, determines the shape, the function and product of teacher education. The dominant ideology acts as a benchmark by which teacher education is measured, and the quality of teaching and learning assessed. Any change in ideological dominance lead to reforms. The 1990's saw a number of reforms that changed the way in which education was perceived and structured. These reforms included: a change to the way in which schools were funded and administered; the merging of colleges of education with universities; the introduction of a Bachelor of Teaching degree; the alteration of the length of some teacher education programmes; an increase of providers of teacher education programmes; a change to the structure of teacher education programmes; the assimilation of political movements like Te Kohangā Reo[30] and Kura Kaupapa Māori into mainstream education; the introduction of

[30] Language learning nest. An early childhood immersion centre.

Performance Based Research Fund[31] [PBRF]; and the introduction of other government initiatives. These changes impacted upon teacher education and the environment into which beginning teachers were entering. One constant throughout the above reforms and the many reforms prior to these reforms has been the educational underachievement of Māori in comparison to non-Māori.

Reforms in education have also focused on producing quality and effective teachers and teaching. How successful have the reforms been? Is teacher education producing beginning teachers who are confident, prepared and armed with all the knowledge, skills and understanding that would make their teaching career successful and of a high standard? Surely if Māori underachievement is to be addressed then effective teachers are essential.

According to Jesson (2000), the conflicts and problems of the transformative reforms that have occurred in New Zealand since 1989 can be categorised into two themes. First, the conflicts and problems of teacher education can be traced to the drive to transform teacher education's bureaucratic structures to a market based system. According to Alcorn (1999b), the early development of teacher education foretold the present shape of teacher education where the professional teacher educator's voice would struggle against the dominant policy makers who viewed educational investment in economic rather than social returns. One needed only to look at the impact of globalisation and New Zealand's drive to be an active participant in the global scene to see how professional teacher educators' voices struggle against the dominant policy makers. Adams and Hamer (2005) pointed out that New Zealand's adoption of extreme right wing economic policies has had a dramatic and detrimental effect on its economy, society and education. In a bid to be willing competitors in the global markets, pressure has been placed on businesses to demand "highly-skilled, motivated, creative and adaptable workforce" (Adams & Hamer, 2005, p. 42). Consequently the run on effect for education was to buckle under market demands. Education was the key to progress in the international economic framework, and is essential to provide New Zealanders

[31] The primary goal of the Performance-Based Research Fund (PBRF) is to ensure that excellent research in the tertiary education sector is encouraged and rewarded. This entails assessing the research performance of Tertiary Education Organisations (TEOs) and then funding them on the basis of their performance (Tertiary Education Commission, 2009)

with the high level of skills and adaptability needed to meet the challenges of the future (Ministry of Education, 1997). What becomes quite apparent is that economic returns were driving educational investment. The voice of teacher educators was oppressed beneath pressure to meet a right wing market driven society. The purpose of a market driven education system was about "learning of knowledge, skills and values to contribute to business and individual pursuits" (Adams & Hamer, 2005, p. 18). This was a shift away from a left wing purpose of education that viewed learning of knowledge, skills and values to contribute to society and the development of individual abilities and desires (Adams & Hamer, 2005). The result of buckling under to right wing pressure was evident in the 1993 revamp of the New Zealand curriculum. The New Zealand Curriculum Framework (Ministry of Education, 1993) introduced Technology as a new curriculum area; it also refocused essential skills for the workforce (Adams & Hamer, 2005). Similar changes to early childhood education and secondary education followed. The intent was to ensure closer links with industry, employers, and business organisations and provide a bridge from school to work (Adams & Hamer, 2005). This focus was reiterated in the Ministry of Education (1998) *Strategic Business Plan: 1998-2001*, when claiming "value is being increasingly placed on flexibility, innovation, and adaptation to change. Education providers need to continue responding to changing labour market needs" (p. 21). Later, these same sentiments about market driven focus, were clearly stated in *Educate: Ministry of Education Statement of Intent: 2004-2009* (Ministry of Education, 2004) which claimed that New Zealand needed to become a globalised, post-industrial knowledge society. Teacher education subsequently adapted to change. Teacher educators were focused on preparing beginning teachers that would prepare students to be active participants in a 'globalised, post-industrial knowledge society'. Clearly, Alcorn's (1999b) claim, that the professional educator's voice would struggle against dominant policy makers who viewed educational investment in economic rather than social returns, has become a reality.

Jesson's (2000) second problematic theme about the reforms centred on issues and concerns surrounding teacher education and what counts as quality teaching and how quality might be measured. Unfortunately, this thesis does not allow for an in-depth explanation and examination of all of these issues. This chapter will, however, unpack several issues around the quality of teaching and how the quality of teaching is relevant to the preparedness of beginning teachers to teach Māori children.

In chapter 4 a historical account of the way in which teacher education developed was discussed. In the shifting and uncertain terrain of teacher education development, catch words such as 'effectiveness', 'quality', and 'accountability' emerged. These catch words were linked to discussions about assurance of effective teachers, teaching and teacher education. But what is effectiveness? What does being prepared, in the context of teacher education, mean? What is it that teachers should know and do? Research and responses to these questions have accumulated. The question of what teachers' need to do to engage in effective teaching is not new, and will continue to be asked as society itself transforms and grows. Beginning teachers' ability and perceptions of their ability to teach Māori children will be influenced by perceptions of their success in the teaching and learning context. Successful outcomes, as determined by prevailing notions of successful outcomes, and prevailing notions of what counts as effectiveness, can persuade beginning teachers that they are effective teachers. A number of issues have been raised in terms of effectiveness, quality and accountability. This chapter explores the widespread debate about teacher quality and the movement to standardise what an effective teacher should do, think and know in preparation for teaching Māori children. This chapter explores whether or not measuring against a set of standards makes an effective teacher and effective teaching. Beginning teachers are subjected to judgements against set standards throughout their training and into their teaching career. These judgements contribute to the formation of perceptions they have about their own ability to teach and, in the case of the focus of this research, their ability to teach Māori children.

To Standardise or Not to Standardise

Teacher effectiveness research has tended to be concerned with the identification of different variables related to student achievement (Campbell, Kyriakides, Muijs, & Robinson, 2004) thus validating the adoption of a goal-oriented model for measuring effectiveness (Stufflebeam & Shinkfield, 1990; Walberg, 1986). In an attempt to raise the quality of teaching and teachers, the demand for a set of 'standards', 'competencies' or 'performances', which teachers need to demonstrate, have increased. Reducing teaching to a set of 'competencies', 'performances' and 'standards' is often justified over concerns for teacher quality and accountability, and teaching effectiveness. The advantage of clear, definitive indicators of teacher effectiveness enables researchers,

policy makers, teacher educators, school administrators and teachers to focus their behaviour on achieving these indicators in the hope that positive outcomes for students will occur. Research has linked teacher behaviour to learner success and achievement (Darling-Hammond, 2000; Ferguson & Ladd, 1996; Sanders & Rivers, 1996) and has contributed to growing support to create more rigorous standards and competencies.

In New Zealand, the call for clearly identifiable teaching skills and competencies to which all teachers should have or are to acquire has been rigorously debated. The debate has tended to be framed around notions of teachers as professionals or technicians. Gibbs and Aitken (1996) warned against the consequences of a skill-oriented or task driven, technician approach as it may encourage teachers teaching to the test, an over abundance of assessment and cause teaching to become inevitably disconnected and fragmented. Such a reductionist approach to competence can lead to poor transfer of occupational specific competencies and the production of a 'hands on, minds off' approach to learning. Limitations and barriers to achieving definitive conceptions of effectiveness make it difficult for all to achieve given the diverse range of support, resources, experiences, knowledge that teachers bring with them. More than that such an approach curtails the creativity and flexibility required within a context that deals with diversities that children bring with them.

Similar to Gibbs and Aitken (1996), Fitzsimons and Fenwick's (1997) report on teacher competencies and education, also noted a number of concerns about the attribution of competency from performance. The domination of a technical orientation within teacher education can exclude other significant aspects of teaching as less important, such as the moral, aesthetic, political and personal dimensions. This is a claim Lather (1986) also warned against. He argued that when limitations are placed on *what counts* as effective teaching then limitations are also placed upon an understanding of teaching.

Beyer (2000) criticises the standards movement for being based upon the belief that success in schools is the key to social progress and economic wellbeing. Others have argued that the standards or competency movement is a plan to dismantle education (Parry & O'Brien, 2000) and, while necessary, may not adequately capture the unpredictability, complexity and dynamism that characterises effective teaching (Gibbs & Aitken, 1996).

The changing context of teaching makes the possibility that the elements that make a good teacher can be reduced to a set of standardised competencies a delusion based on the presumption that society, its politics and economy are constant. According to Lieberman and Miller (1990), the teaching profession has not been able to codify teaching under a variety of contingencies in a way that is satisfying to practitioners. The knowledge base in teaching is weak; there is simply no consensus, as there is in medicine and law, about what is basic to the practice of the profession. For example, while teachers may agree wholeheartedly that the management of behaviour is essential, if not a crucial aspect of effective teaching, how this is accomplished becomes complicated, particularly, when considering the context, the philosophical base, the children and teacher's background that can impact upon the appropriate choice of behaviour management approach.

Yet, the attempt to reduce teaching to a set of standardised competencies continues. The perpetuated logic that increased teacher quality leads to an improvement in student achievement, and consequently, an improved social, economical and political well being, is a strong case. New Zealand, according to Grudnoff and Tuck (2003), has been a:

> fertile breeding ground for the creation of lists of statements defining the characteristics of the good teacher. In the latter part of the last century the Teacher Registration Board (1997) published criteria for identifying the "satisfactory teacher", the New Zealand Qualification Authority set out "standards" of teaching (Gibbs and Munro, 1993; McGrath, 1996), the Education Review Office (1998) published the defining characteristics of the "capable teacher", and last but not least the Ministry of Education (1998) published "interim standards" for teachers in primary schools. (p. 1)

The setting of standards for graduating teachers sets the scene for a reductionist approach to identifying characteristics of a good teacher. The Graduating Teacher Standards (Appendix 2) ensure that there is an agreed national standard that graduating teachers have to meet. The New Zealand Teachers Council has been also seeking feedback on the draft Registered Teacher Criteria [RTC], which describe the criteria for quality teaching to be met by all fully registered teachers in New Zealand. The draft

RTC will replace the Satisfactory Teacher Dimensions[32] (Appendix 1) that provisionally registered teachers are currently measured against, twice a year, to gain full registration. This is also in conjunction with ministerial requirements that beginning teachers be appraised annually against the Interim Professional Standards for Beginning Teachers (Appendix 3). Satisfactory Teacher Dimensions have been penned, in a broad manner, to ensure their application to "teachers in a variety of teaching settings ranging from kura kaupapa schools and immersion classes to private church schools and community learning centres, and at levels in the general education system ranging from early childhood centres to universities and Wananga" (New Zealand Teachers Council, 2009).

Table 2 shows the impact the standards movement has on a teacher's career.

[32] The Satisfactory Teacher Dimensions were developed in 1996-1997 to encapsulate the professional consensus of that time of what a good teacher, teaching in any sector, should know and understand, and have the skills and professional beliefs or values in order to apply that knowledge in their practice as a teacher. The standards are grouped under the categories of professional knowledge, professional practice (learning environment and teaching), professional relationships and professional leadership (Shaw, Lind & Thomas, 2006, p. 6).

Table 2: Teaching Career and Standards Movement

Professional Journey	Relevant Standard	Requirements	Purpose
Exiting An Approved Teacher Education Programme	Graduating Teacher Standards (New Zealand Teachers Council)	The standards describe what you will know, understand and be able to do, and the dispositions you will have that are likely to make you an effective teacher	The standards describe what you need to achieve to qualify as a teacher and enable you to apply for provisional registration
Provisional Registration	Satisfactory Teacher Dimensions soon to be replaced by Registered Teacher Criteria (New Zealand Teachers Council)	Any teacher must show that acceptable learning occurs for all learners under their responsibility, within an environment that affirms the bicultural and multicultural nature of New Zealand	To gain full teacher registration
	Interim Professional standards for beginning teachers (Ministry of Education)	Interim Professional standards describe the important knowledge, skills and attitudes that all principals, deputy/assistant principals and teachers are expected to demonstrate	Develop teacher quality and integrated into the school's performance management system
Full registration	Satisfactory Teacher Dimensions (New Zealand Teachers Council) soon to be replaced by Registered Teacher Criteria		Maintain full registration
	Interim Professional standards (Ministry of Education)	Criteria upon which to integrate into school performance management programme	Maintaining quality

The assumption that standards results in teacher quality and effectiveness is flawed. Reducing teaching to a set of competencies or standards takes for granted that 'all being equal' these competencies and standards will lead to effectiveness. Teachers are not all equal, learners are not all equal, resources are not equal, and so, within a terrain of inequality, the application of standards or a set of competencies is problematic.

What do Teachers Need to Know, Do and Think?

Embedded in the issue of whether to standardise or not, is the concern of what exactly it is that teachers need to know, do and think when engaged in teaching. What makes a teacher an effective teacher is a question that is difficult to answer without examining the social, economic and cultural context in which teachers operate. There has been a shift from an authoritarian role in which the primary role was to fill empty vessels with knowledge to a role that now includes elements of custodianship and social welfare, developing work skills and social skills, transmitting heritage knowledge, cultural traditions and values, as well as creating new knowledge (McQueen, 1996). The increasing social diversity, the rapid change in the economy and technological advancement have created an environment and context that demands an equally rapid change in the teacher role, their knowledge, understanding, skills, characteristics and quality. Fitzsimons and Fenwick (1997) identified a number of factors now confronted by teachers as a result of a changing social, economic and cultural environment. According to Fitzsimons and Fenwick (1997), teachers can expect a greater cultural diversity in the classroom, a higher skill level expectation, an emphasis on information seeking skills, an emphasis on current knowledge, and quality, consumer choice, expenditure on education and changing employment conditions. Given the increasing social diversity, the reduction of the art of teaching to a set of standards, competencies and performances becomes more complicated as consideration is given to what to include and not include in the standards. Beginning teachers who are faced with teaching children who sit on the periphery of the culture reproduced in schools can only hope that the guiding standards and competencies that make an effective teacher, and hopefully are instilled in graduating and beginning teachers, reflect social diversity particularly with regard to Māori children (as one of many diverse groups).

Much has been written about teacher effectiveness. Discussion and research on teacher effectiveness ranges from prerequisites of effective teaching (Darling-Hammond, 2001; Education Review Office, 1998; Scherer, 2001; Thomas B. Fordham Foundation, 1999); teacher affective characteristics (Cruickshank & Haefele, 2001; Good & Brophy, 1997; Thomas & Montomery, 1998); classroom organisation and management (Cotton, 2000; Good & Brophy, 1997; Wang, Haertel, & Walberg, 1993); implementing instruction (Brophy & Good, 1986; Rosenshine & Steven, 1986); and monitoring student progress and potential (Cawelti, 1999). Choice and use of teaching styles, directive versus non-directive or progressive versus traditional, also feature in the teacher effectiveness research (N. Bennett, 1976; Borich, 1996; Medley & Crook, 1980).

Increasingly research findings reveal the complex nature of teacher effectiveness. Research on teacher characteristics such as attitude (Keane, 1968; Rossmiller, 1982; E. Young, 1973) and personality (Costin & Grush, 1973; Martin, 1995) have been identified as having a low correlation with student achievement. Yet it would be difficult to deny that both teacher personality and attitude were totally without effect upon student achievement. Research into teacher experience, according to Campbell et al. (2004), found a weak correlation with student achievement. Examples they cite include Anderson and Dorsett's (1981) study, Levin's (1970) study on recruiting experienced teachers, and also Heim and Perl's (1974) study, which found teacher experience to be a poor predictor of student achievement.

While some research found that specific aspects of teacher behavior did not have a high correlation with student achievement, other research has highlighted that the teacher was central to an analysis of teacher effectiveness. Behavourist learning theory emphasised the change in behaviour as an outcome of learning (Berk, 2009). Methodology used to measure change in behaviour involved testing of students before and after the learning and teaching experience to ascertain change in behaviour. Correlation methods are then applied to determine any relationship between growth measured and teacher behaviour. As a result of this type of methodology, research revealed teacher behaviour had some correlation to student achievement. Thus, the teacher's ability to: get the classroom climate right; the teaching right; and use a variety of teaching strategies to ensure that classroom management, behaviour management, and classroom climate are well established and appropriate (Brophy & Good, 1986; Campbell et al., 2004; Cotton,

2000), are likely to improve and impact upon teacher effectiveness and, therefore, student achievement. More and more as the gaze upon what counts as effective teaching unfolds it becomes apparent that what does count as effective teaching is inconclusive and questionable.

Hattie (2003) noted that teachers were among six sources that contributed to variance of achievement. Teachers, according to Hattie (2003), accounted for 30% of the variance of achievement. Bishop, Berryman, Tiakiwai, and Richardson's (2003) research of Year 9 and 10 Māori students in New Zealand has lead to the implementation of a series of professional development initiatives that presently focuses on creating culturally responsive classrooms and schools; building effective relationships between teachers and students; and strengthening teaching in order to better engage, and meet the needs of students. Clearly these initiatives are based upon the belief that teacher behaviour can make a difference to student achievement.

Cormack (1997), in a similar vein to Bishop et al. (2003), identified the establishment of a set of classroom working routines as an initial step to contributing to the culturally responsive learning environment (context). Cormack (1997) believed that students initially need to learn to operate as a whole class, as an iwi or *waka*. Once a corporate spirit was created then they were then ready to be introduced to activities that made students work in groups and pairs, and to operate as a hapū/whānau/rōpu. Then, once a hapū or team spirit is created students are ready to be introduced to activities that made students work as individual, but not alone.

Cormack (1997) not only focused on the way in which work routines of the students should be established but also he believed that teachers had a role to play in setting up a context which created an effective environment. Cormack (1997) believed that to create a corporate spirit, a rōpu/whānau/hapū/team spirit, teachers need to disseminate some of the power to students to allow students to take more control and responsibility of their learning. Cormack (1997) also considered the delivery of the content as impacting upon the context. In his model, the content is first presented, then reinforced and then explored. The use of visual, auditory, haptic and kinaesthetic activities creates a context that will be more effective for all students.

The struggle to legitimate Māori knowledge in our classrooms, our practice and our schools is a concern faced by many teachers. Cormack (1997) claimed that the inclusion of mātauranga Māori within the classroom is necessary particularly when setting out to establish and practice tikanga like manaakitanga – the nurturing of relationship – and whanaungatanga – the establishment of belongedness within the class. Practise of these concepts – these tikanga –sets up and reaffirms the type of environment or context he is eager to create: one in which mātauranga Māori is affirmed.

Research into teacher effectiveness, as mentioned earlier, has primarily focused on changes in students' observable behaviour (indicative of student achievement) as a result of identified variables such as teacher behaviour and teacher knowledge. De Corte and Breer (1996) and Thompson (1992) have criticised such a focus as it ignores deeper structures that may not be easily observable as playing a significant role in teacher quality and effectiveness. Campbell et al. (2004) argued that the adoption of such a goal oriented model is limiting as this model assumes that a teacher is only effective if they manage to plan and accomplished assigned tasks while ignoring the effectiveness shown as a result of unplanned, unobservable and unmeasured learning. A goal oriented model is also limiting in that it no longer fits within the changing school environment and community expectations of teachers and schools. Neither does it fit within the evolving teacher role. As society, the community, and the nature and role of the family have evolved, so too has the role of the teacher. Traditional conceptions of teacher effectiveness that measures teaching performance of individual teachers in the classroom, is no longer valid, particularly so since schools have become the main site of moral and social value formation (Campbell et al., 2004). Campbell et al. (2004) believed that a broader and multidimensional conception of teacher effectiveness is needed to embrace multiple roles that teachers now assume. These teacher roles go beyond the traditional aspects of classroom instruction. Campbell et al. (2004) argue that a multidimensional conception of teacher effectiveness is needed in order to "deepen the understanding of teacher effectiveness and improve its relevance to the context in which teachers work" (p. 64). A multidimensional conception of teacher effectiveness embraces the multiple roles that teachers now assume and recognises the self-regulatory processes that contribute to human development.

Openshaw (1998) argued that traditionally teacher education curriculum was too narrow and controlled. Snook (2000) agreed as he further argued that New Zealand reforms of the 1990's have made teacher education curriculum worse. Snook (2000) also argued that of his two models of teaching – a learned profession and a practical craft – the learned professional needs to become the basis for teacher education. A learned professional is someone who is highly educated in the content they teach but is also an expert on theory and policy, is informed and critical, is aware that practice is research based within the limitation of research, and more importantly has a sound understanding of the social, political and historical context in which schools operate. Without a social, political, and historical understanding students enter the school systems who work uncritically within it. Teaching as a practical craft is centred on the classroom and the tasks of meeting children's needs. While a practical craft model of teaching is important, Snook (2000) believed this model is too limited and not prepared for challenges ahead. It is not enough that teachers need only have an understanding of schools, classrooms and educational settings. To be a true professional and not just a technician, a teacher must also have an understanding of the social background of students, a grasp of the history of education, the economics of education and education in other countries.

Jesson (2000) shared a similar concern about the recent reforms in teacher education. She believed that New Zealand's teacher education is:

> strongly concerned about teaching practice and immediacy and rather light on political or philosophical concerns about education and future possibilities. (p. 56)

According to Campbell et al. (2004), the traditional interpretation of effectiveness, as the identification and achievement of variables that affect positive student outcomes, is narrow. First, the measurement of effectiveness is based upon performance on set assessment tasks. Effectiveness that is excluded from and not measured by the set assessment tasks does not feature in the overall assessment of effectiveness and thus challenges perceptions of effectiveness. Second, the possibility of reducing effectiveness to a set of standards and competencies is unrealistic given the evolving role of the teacher and the teaching environment and community. Tsui and Cheng (1999) identified two alternative models to the current traditional model of measuring effectiveness in

relation to student achievement. The resource utilisation model examined effectiveness in terms of the way in which resources are utilised to overcome difficulties and accomplish tasks. The continuous learning model is based on the way in which teachers adapt to and improve upon the changing environment that they confront. Both these models have been challenged by Campbell et al. (2004) as being just as problematic as the traditional model of measuring effectiveness. They argue that a single model approach is not sufficient. Instead, a multidimensional conception of teacher effectiveness is required. In a later publication, Cheng and Tsui (2001) developed their own framework for examining teacher effectiveness which reflected a more layered, comprehensive, holistic approach to improving teaching effectiveness. Cheng and Tsui's (2001) conceptual framework focused on total teacher effectiveness covering multiple domains (affective, behavioural, and cognitive), multiple levels (individual, group and school), multiple actors (teachers and students) and multiple layers (performance, competence, experience, and outcomes). This model is discerning of the complexity of teacher effectiveness across domains, between and within layers, and between actors.

Darling-Hammond and Baratz-Snowden's (2005) model of what teachers should know and do identifies three categories of knowledge that teachers need to know:

- knowledge of learners and how they learn and develop within a social context;
- understanding of the subject matter and skills to be taught in light of the social purposes of education; and
- understanding of teaching in light of the content and learners to be taught, as informed by assessment and supported by a productive classroom environment. (p. 28)

In the first category, beginning teachers must understand how children develop and learn. They also must be able to build on what they already know, and have experienced, so that they can plan and build bridges from the known to the unknown. In order to build bridges an understanding of: cognitive processing, the way in which information is organised, and how connections are made: metacognition, how learners learn to monitor and regulate their learning and; what motivates learners to learn, is required. An

understanding of human development, language development and language acquisition are also essential to beginning teachers.

Darling-Hammond and Baratz-Snowden (2005) summarised the second knowledge category as "having a sense of where they are going, why they want students to go there, and how they and their students are going to get there" (p. 16).

In the third category, beginning teachers need to know how to develop and use assessment effectively to further learning and identify diverse needs, to be able to diagnose the cause and outcomes of learning or poor learning, and plan for future learning within a well managed classroom environment.

Dunkin and Biddle (1974) defined teacher effectiveness in the following statement:

> There seems to be no more obvious truth than that a teacher is effective to the extent that he [sic] causes pupils to learn what they are supposed to learn. (p. 14)

Yet this comment does not enlighten as to what exactly it is that a teacher should know, do or think to cause pupils to learn what they are supposed to learn. The literature about defining 'a capable teacher' or 'an effective teacher' shows that consensus on the critical attributes of competent teaching does not exist. Edelfelt (1980) suggested that finding an agreed basis upon which to define and organise a professional knowledge base is a challenge. No doubt, an agreed basis would have a great impact on how teacher education programmes are framed and organised. Certainly there are those who clearly identify specific criteria necessary to be an effective teacher.

Upon entering a teacher education programme in New Zealand, students assume that by the end of their programme they should be equipped with all that is required to teach. This assumption is supported by a qualification that is internationally accepted, delivered by a recognised teacher education provider and is traditionally the pathway by which to gain entry into the teaching profession. The nature of delivery, the curriculum content, the cost, and assessment students are faced with, are indicative of post compulsory and tertiary education. Presumably, what is being delivered as a teacher

education programme is what counts in a teaching profession. It is no wonder that students, upon entering a teacher education programme, buy into the perpetuated illusion that they will exit their course prepared to teach. Teacher educators and programme developers confidently and with the utmost belief and integrity also believe graduands have the knowledge, understanding and skills to teach children; Māori children included. But, as the literature points out consensus of what teachers need to know, think and do, does not exist. New Zealand teacher education providers are producing graduands who have demonstrated the achievement of Graduating Teacher Standards. These standards take a stand upon what counts as preparedness. Are beginning teachers' perceptions of preparedness the same as teacher educators?

Chapter 6

Methodology

Introduction

This study investigates beginning teachers' perceptions of their preparedness to teach Māori children. What are beginning teachers' perceptions of preparedness? What do they know about teaching generally and Māori children in particular? How might this be reflected in the teachers' behaviour in the classroom? The outcome of this research offers teacher educators insights into what counts as effective teacher engagement with Māori children and what implications such outcomes have for pre-service teacher education programmes.

Crotty (1998) identified four basic elements of any research process which he framed in the form of questions: what methods do we propose to use; what methodology governs our choice and use of methods; what theoretical perspective lies behind the methodology in question; and what epistemology informs this theoretical perspective? Crotty (1998) makes the point that methods used to collect and analyse data should be informed by, and best fit, the methodology, plan of action or design of the research. Likewise, the methodology should be informed by the philosophical stance or set of assumptions of the world and how to make sense of it. Taking a philosophical stance of the world and making sense of it involves knowledge and understanding of what is entailed in knowing how we know and what we know (Crotty, 1998). Figure 2 is an adaptation of Crotty's model depicting the four elements that inform this research in terms of the epistemology, theoretical perspective, methodology and methods.

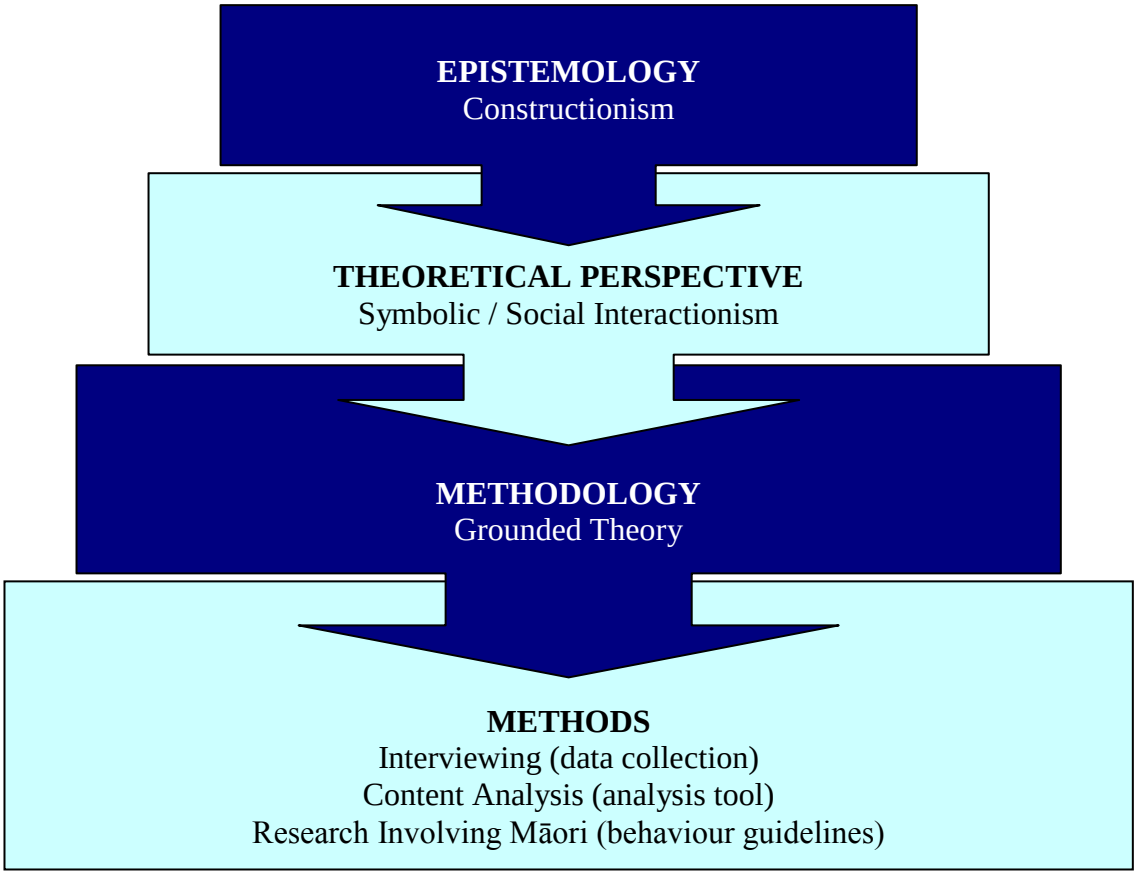

Figure 2: Basic elements of the research process (adapted from Crotty, 1998, p. 4).

Constructionism

Constructionism is the view "that all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within essentially social context" (Crotty, 1998, p. 42). Constructionists reject the notion that meaning is discovered but takes the position that knowledge is constructed. For example, the word *marae* has little or no meaning for those unfamiliar with Māori people or Māori language. Yet, with only the word marae to go on, meaning can be constructed. Meaning and thus knowledge could be constructed from the context in which the term is used. For example, the sentence 'I went to the marae' could construct marae as a place, although not a specific place as it is not a proper noun like a place name would demand. Already marae has developed a meaning that begins to make sense within a particular linguistic reality. The meaning of the word marae may differ between those people who have a

lived experience of marae and those who have a beginner's construction of the meaning of marae depending on the means by which meaning is constructed. Constructionists contend that "meaning is constructed by human beings as they engage with the world they are interpreting" (Crotty, 1998, p. 43). Fish (1990) and Geertz (1973) claimed that culture (in the case of Geertz) and embedded prior knowledge (in the case of Fish) is the means by which meaning is made. The social construction of knowledge and meaning is not so much about individuals engaging with their world and making sense of it one thing at a time but rather is more about the use of social tools, like culture, to construct meaning and knowledge. The use of these systems of significant symbols (Geertz, 1973) and publicly available systems of intelligibility (Fish, 1990) form the basis which guides behaviour and the construction of meaning.

Burr (2003) claims that it is difficult to 'fit' social constructionists into one box, but there is a 'family resemblance' that link social constructionists. Social constructionists maintain a distinct difference between each other in much the same way that one would recognise a particular person belonging to a particular gene pool because they have the same bone structure, while another might also belong to the same gene pool because of hair colour. Burr (2003) suggests that a social constructionist position might loosely be viewed as having its foundation based on one or more of Gergen's (1985) set of assumptions of what social constructionist believe, that is:

- *a critical stance be taken towards taken-for-granted knowledge* and that all knowledge and meanings are contestable. For example, a social constructionist would unpack the way in which tikanga[33] is constructed, its origins and how it is sustained. Changes in tikanga have occurred as a result of taking a critical stance. For example, the adoption of wearing black at tangihanga[34] by some Māori replaced the pre-colonial practice of wearing greenery as a sign of mourning. Another example is the early rise to kaikōrero[35] or kaikaranga[36] status based, not on whakapapa[37] and

[33] Protocols or codes of behaviour
[34] Funeral
[35] Speaker – hapū/iwi representative who tend to perform the rituals of tikanga.
[36] Caller – woman who call manuhiri onto and off the marae atea.
[37] Genealogical links

earned status, but rather on who has the ability to speak te reo Māori or has knowledge about karanga;

- *that knowledge and meaning are historically and culturally specific*. For example, Māori assumptions about the world and its creation occur within a historical and cultural context. According to Ngati Kahungunu[38] Ranginui[39] and Papatūānuku[40] form part of the creation whakapapa[41] . Man descends from Ranginui and Papatūānuku particularly through their son Tāne[42] who created the first human woman Yet, within a more contemporary world, these constructions of knowledge and meanings no longer 'fit' within a world where knowledge and meanings of that world have expanded to include more dominant views about creation, thus relegating Rangi and Papa to little more than a myth or legend;
- *that knowledge is sustained by social processes*, the interaction that occurs between people. The word 'marae' for example, is often the name that refers to the total complex that houses the wharenui, the wharekai, and any out-buildings within the complex. Yet the marae was traditionally the space in front of the wharenui where rigorous debate occurred within the domain of Tūmatauenga[43]. The interaction between people, their practices upon the marae, their observation of others' behaviour at the marae, and the education that occurs in schools and community about the marae, have often contributed to a confused, misrepresented or altered truth or knowledge of what the marae is and its purpose; and
- *knowledge and social action go together, what is constructed impacts upon the social action* that stems from constructed knowledge. Historically, Māori were constructed by colonial commentators as uneducated and uncivilised in comparison to non-Māori (Simon, 1994). The social action by the early colonial government was the development of education policies that focused on civilizing and educating Māori to

[38] One of the many New Zealand Māori tribes.
[39] Sky Father
[40] Earth Mother
[41] genealogy
[42] God of Forest
[43] God of War

> the British way of thinking and doing. Māori knowledge and culture were excluded from the curriculum. However, overtime the shift to constructing Māori as different rather than deficit has impacted upon education through the inclusion of things Māori in the curriculum.

While this is only a very brief summation of constructionism, and in particular, social constructivism and how this might relate to a Māori context, it is the premise that this research is based upon. Knowledge and meaning of beginning teachers' perception of their preparedness to teach Māori children are constructed within an educational context, a community context, a family context (to name a few). What counts as education is determined according to social processes engaged in putting forward a world view of reality. Beginning teachers' perceptions are constructed using the systems of symbols provided from their cultural background. Meanings of preparedness evolve from interaction between people and their world combining multiple constructed meanings of the world into constructed knowledge of perceptions about preparedness, what it is and whether they have it.

Symbolic/Social Interactionism

There is procedural overlap between constructionism and symbolic interactionism. The view that knowledge is constructed and not discovered, from the interactions between human beings, dovetails nicely to the basic assumptions taken by interactionists. According to Blumer (1969), interactionists assume three basic assumptions:

> - that human beings act toward things on the basis of the meanings that these things have for them;
> - that the meaning of such things is derived from, and arises out of, the social interaction that one has with others; and
> - that these meanings are handled in, and modified through, an interpretive process used by the person in dealing with the things a person encounters. (p. 2)

Constructionism views knowledge, not as a discovery, but as constructed. The context in which knowledge is constructed is through social interactions. Without meaning to

simplify social interactionism it is possible to explain the integral relationships of these three assumptions in terms of the focus of this research. A beginning teacher confronted with a disruptive child places the child in 'time out'. This reaction could be based on what likely could occur if the disruptive behaviour is allowed to continue. The effects upon other children, the disruptive child, the teacher, the school community (to name a few contexts) have been observed during interactions and experiences prior to this situation arising and also throughout the research the teacher would have encountered during training. Not only would this 'time out' response been a result of interactions with others but also occur as a result of the beginning teacher's active internal analysis, reflectiveness, prediction, manipulation and engagement with the meanings originating from the disruptive behaviour.

This research acknowledges that the beginning teacher's engagement in a social context allows the beginning teacher to be shaped by knowledge constructed within a social context by the players of that social context. The beginning teacher also creates knowledge themselves which others may share. This research of beginning teachers' perceptions of their preparedness to teach Māori children acknowledges that their perceptions are not only shaped by their external accumulative experiences but also their internal engagement with those experiences. Therefore, despite the misconceptions that presently exist between grounded theory founders, Glaser and Strauss, grounded theory remains this research's methodological approach to research that fits appropriately within a social constructionist epistemological paradigm and a symbolic interactionist theoretical perspective of the world and how it works.

Grounded Theory

Grounded theory for the inexperienced is a murky area. Disagreement has arisen between the founders of grounded theory and contributes to developing researchers' understanding of grounded theory. Confusion about what exactly is grounded theory questions the stability and longevity of grounded theory. It is not the concern of this research project to engage in a discussion of which version is grounded theory, but rather it is more important to unpack grounded theory as it is applied to this research. Strauss and Corbin (1990) viewed grounded theory as a methodological approach to qualitative research that "uses a systematic set of procedures to develop an inductively

derived grounded theory about a phenomenon" (p. 24). Glaser (1992) asserted that "the grounded theory approach is a general methodology of analysis linked with data collection that uses a systematically applied set of methods to generate an inductive theory about a substantive area" (p. 16). Despite disagreement as to whether theory emerges, as Glaser (1992) claims, or is forced, as Glaser (1992) claims Strauss's approach to grounded theory takes, both founders have similar beliefs about a set of systematic methods that are to be followed. According to Haig (1995), the general goal is to construct theories in order to understand phenomena. Theory, both Glaser and Strauss agree, can be grounded in the data rather than deducing testable hypotheses from existing theories, hence, the name grounded theory. The move from the deductive approach of how research was traditionally done resists scientific assumptions about knowledge and how the world works. Assumptions, like a belief in a scientific logic, generality, replication of research and falsification of competing hypotheses and theories, underpin the research process, and create space (somewhat reluctantly) for a qualitative research way of thinking about research that analyses and interprets research participants' meanings. This contrasts with quantitative approaches to research that leads to new theory construction rather than refining existing theory. A grounded theory must fit the data, be workable, have relevance and be modifiable.

The choice of grounded theory as the methodological approach to this research stems from the theoretical perspective that knowledge is constructed within a social context in which the beginning teacher is an active participant and recipient of knowledge.

Content Analysis

Similarly with data collection, data analysis should be informed by epistemology, theoretical stance and methodology of this research. Some of the important questions that researchers ask themselves when engaging in research is what do I want to know? Why? How will I find out? How will I make sense of what I find out and what does it all mean? According to Berelson (1952), Holsti (1969) and Weber (1990), content analysis is a systematic strategy for reducing copious pages of text to more manageable content categories by means of systematic coding. According to Weber (1985, adapted from Berelson, 1952), content analysis has a number of purposes:

- discloses international differences in communication content; compare media or 'level' of communication content against objectives;
- code open-ended questions in surveys;
- identify the intentions and other characteristics of the communicator;
- determine the psychological state of persons or groups;
- detect the existence of propaganda;
- describe attitudinal and behavioural responses to communications;
- reflect cultural patterns of groups, institutions, or societies;
- reveals the focus of individual, group, institutional, or societal attention; and
- describes trends in communication content.

Grounded theory and content analysis are compatible in that content analysis, as a quantifiable analytical tool aims at "a quantitative classification of a given body of content in terms of a system of categories devised to yield data relevant to specific hypotheses concerning that content" (Kaplan & Godson, 1943, cited in Berelson, 1971, p. 15).

However, debate exists about whether content analysis is a quantitative (Berelson, 1952; Silverman, 1993) or a qualitative approach. The debate centres around the concern that such an approach aims to reduce data to a numeric form of textual elements and thus misses the character of the data available by excluding all accounts of communications that are not in the form of numbers as well as those that may lose meaning if reduced to a numeric form (Selltiz, Jahoda, Deutsch & Cook, 1959). Abrahamson (1983) and Berg (2004) suggest that content analysis can focus on a blend of both qualitative and quantitative. H. Smith (1975) suggests that a blending of both qualitative and quantitative should occur because quantitative deals with duration and frequency and qualitative deals with forms and antecedent-consequent patterns of forms. As Berg (2004) argues, this can also involve learning about not only the 'how much and often' aspect but also how subjects or authors of textual materials view their social world. Content analysis informs this study through the application of quantifying coding details as well as qualifying the relationship between emerging themes, differences and similarities about beginning teachers' perceptions' of how prepared they are to teach

Māori children. The use of the software programme HyperRESEARCH supports the organisation and management of the coding process involved in content analysis.

Coding and Categorisation

This research applies a content analysis process to examine beginning teachers' perceptions of their preparedness to teach Māori children. Berg's (2004) model of how content analysis might proceed informs this research with one key difference (Figure 3).

Berg's (2004) model included the defining of categories at the beginning stage of the content analysis process. This research positions the defining of categories at the end of the content analysis process. The reason for choosing to leave the defining of categories to the last stage was to ensure that the categories or themes were grounded in the data rather than taking a deductive approach to the data by fitting data within predefined categories. This seems to be an appropriate change to Berg's model particularly when the methodological approach, grounded theory, emphasises that theory or understanding emerges from the data.

A representation of the coding and categorisation process through the levels of categorisation follows in Figure 3.

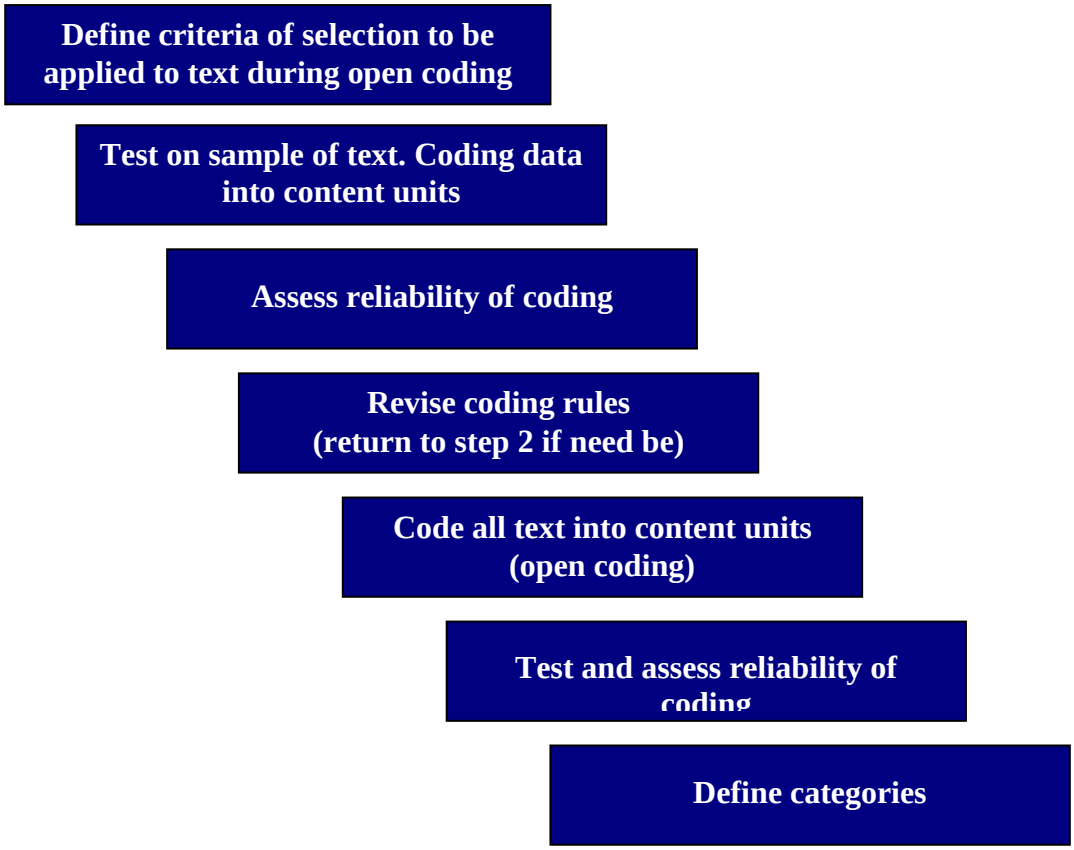

Figure 3: Model of content analysis processes adapted from Berg (2004).

Step 1:

During this step criteria of selection were identified. Criteria of selection, or explicit rules, guided coders to objectively analyse messages conveyed in the data being analysed (Berg, 2004). Criteria of selection were "rigidly and consistently applied so that other researchers or readers, looking at the same messages, would obtain the same or comparable results" (Berg, 2004, p. 268). In this study, coders[44] were guided:

- to code data into content units according to a theme or idea, which may be contained within a sentence, a string of words or even a paragraph;
- to paraphrase the theme by drawing upon the words of the participant's response as much as possible;

[44] Coding and categorisation were done by the researcher. However, the plural use of coder is used here to include the panel of assessors who engaged in the testing and assessment of the criteria of selection.

- to include manifest content (those elements that are physically present in the data) and only rarely including latent content (interpretive reading of the symbolism underlying the physical data); and
- to keep the purpose of the research to the forefront.

Step 2:

A panel of assessors were given a sample of a transcript (Appendix 4) to code, guided by the criteria of selection. The panel also had a more senior and experienced researcher in the role of mentor and advisor. With the exception of the researcher, panel members were familiar with the content analysis process and had used content analysis as a tool in their master or doctoral thesis. The criteria of selection were discussed prior to the open coding process. The panel of peers individually coded the sample transcript.

Steps 3 and 4:

Once the sample transcript had been coded by each panel member the transcripts were compared. The panel discussed the coding to see if all four criteria of selection had been followed and had resulted in similar coding. The researcher was new to content analysis and strictly adhered to Strauss's (1987) directive for researchers to engage in analysing the data minutely in the beginning stages of coding to ensure that theory emerging from the data had an extensive grounded theoretical coverage. This lead to comments by panel members that the researcher may have been overzealous and coded smaller chunks and more often than panellists who were more familiar with the process. The researcher also needed to be reminded to code according to manifest content and not engage in latent interpretive analysis as the case was when the researcher coded '*some children learn better through different styles whether it be visually, kinaesthetic or through just audio*' as 'children have different learning styles' (see Table 3).

Nevertheless there was evidence that coded paraphrasing had taken account of the original wording of the data content and that the research intent had been at the forefront of the coding process. A decision to accept the criteria of selection was made by the panel. To ensure reliability, step three was repeated again, this time using another sample of the same transcript and without adjustments to the criteria of selection. The following table (Table 3) is an example of the first test sample coded transcript from panellists and the researcher that demonstrates the reliability check.

Table 3: Reliability Check #1

Sample transcript #4	Panelist 1	Panelist 2	Researcher
Well one, all children learn differently umm, however some children take longer to learn certain aspects.	All children learn differently.	All children learn differently.	Children have different learning styles.
Some children learn umm, have better abilities say for example whether it be math's but may not be so, may not be strong in say reading.	Some children have better abilities e.g. maths but not reading.	Some children take more time to learn some tasks/ knowledge.	Children learn at difference paces.
Or in math's alone they may be have strength in certain areas in that was in math's but not in other areas.	Maths might be only strength.	Children have different strengths.	Children have different strengths and weaknesses.
Some children are more gifted with art sense that they are very creative umm, great drawers good rhythm, movement, eye – hand co-ordination umm	Other children are more creative e.g. art, rhythm, movement, hand-eye co-ordination.	Children have different strengths	Children have different strengths and weaknesses.
and some children learn better through different styles whether it be visually, kinaesthetic or through just audio.	Others learn better through different learning styles e.g. visually, kinesthetic or audio.	Children learn through visual, kinesthetic, audio.	Children have different strengths and weaknesses.
Do these differences make a difference?			
Yes it does. Umm, how they make a difference one for you as a teacher, personally as a teacher I should say, for planning because if I'm going to cater to all their needs I need to be aware of what their learning styles are umm, then try to plan my lessons around so that I am catering to all their needs.	Learning style makes a difference to my planning and ability to cater to children's needs.	Learning differences make a difference in teaching.	Children have different learning styles. Difference makes a difference.
	Planning not always successful, but being aware of learning styles makes it easier.	When I plan a lesson I cater to children's needs and learning styles.	Differences make a difference when planning.
Not always does that happen but you try and you do the best that you can and so being aware of what their learning styles are or the way that they learn it makes your planning easier and hopefully makes the success or the achievement rate better.		Being aware of learning styles and ways children learn makes planning easier and teaching more successful.	Knowing preferred learning style helps me plan to meet needs. Knowing preferred learning styles helps me plan.

Step 5:

Open coding took place after each interview was transcribed. This involved data from interviews being coded and paraphrased into more manageable content units.

Step 6:

Moderation of the coding process was repeated twice during the coding process. The first coding occurred using the same transcript by different coders, and the second coding used the same transcript at the beginning of the process and again at the end. Following is an example of the reliability check undertaken on a transcript that had already been coded by the researcher (Table 4). The first column is the transcript. The second column is the first coding of the transcript by the researcher. The third column is the second coding, by the researcher, of the same transcript.

Table 4: Reliability Check #2

Transcript 2	First coding	Second coding
I think children learn by socialisation more than anything else	Children learn through socialisation	Children learn by socialisation
and that means even if you're presenting things in a formal way they learn because they relate to you so they have a connection to you as a teacher …	Connecting with teacher helps children learn	Connecting with teacher helps children learn
What they're receiving so that's got to connect socially as well,	To receive they need to connect	To receive they need to connect
so if children learn because they building on scaffolding,	Children learn when they scaffold	Children learn by scaffolding
so if children learn from their experience they already have	Children learn from experiences	Children learn from their experiences
and if you're teaching that's sort of where you got to aim.	Teachers have to aim at what their prior experience	Teachers need to aim at prior knowledge
They also learn in those different ways because of their background	Children learn in different ways because of their background	Children learn in different ways because of their background
so, I don't like the word learning styles terribly much, but you have children who learn a particular way because of their background.	Children have different learning styles	Children have different learning styles
There might be children who learn by talking,	Children learn by talking	Children learn by talking
there might those who like to see what's going on,	Children learn by observing	Some children learn by seeing what's going on
so sometimes a teacher who waves their hands about can actually get more attention from someone who likes to see what's going on.	A visual teacher attracts children who learn by observation	
Children learn because of the social situation	Children learn because of the social context	Children learn by engaging in the social context
but not in that loose sit down and watch what's going on or picking it up by osmosis,	Children don't learn passively or by osmosis	
they have to actively engage in that social context.	Children actively engage in the social context of learning	

The reliability check #2 demonstrated that the researcher was continuing to administer the criteria of selection rigidly and consistently when coding transcripts.

Step 7:

Transcripts were reduced to 831 content units. Many of the original 831 content units were similar and conveyed similar messages. The researcher did not attempt to regroup content units because of slight differences between the units and therefore did not want to miss these differences during the coding process. For example, the following three content units show similarities in their reference to children's differences (Table 5).

Table 5: Example of Similarities Between Codes

Participant	Coded content unit
3	All children are different
4	Children have different learning styles
4	Children learn at a different pace

Participant 3 expressed a general idea that all children were different but did not elaborate specifically as to how they might be different. Participant 4 acknowledges the fact that differences exist by identifying them as learning style and pace of learning. The removal of identical content units within the same transcript was undertaken to avoid misrepresenting the frequency of individual content units *between* participants.

A sampling of the levels of coding and categorisation process follows in Figure 4. The open coding process was the first level of the coding process. These eight hundred and thirty one content units were then categorised into 27 categories – level two of the coding process. This level of categorisation was based on similarity, for example, difference, learning, teaching, environment, professional development and competency (Appendix 5). The categories were further categorised into three subordinate categories: concerns; satisfaction and; knowledge and understanding. These three subordinate categories were reduced to two subordinate categories: what counts as preparedness; and perceptions of preparedness.

Levels of Coding and Categorisation

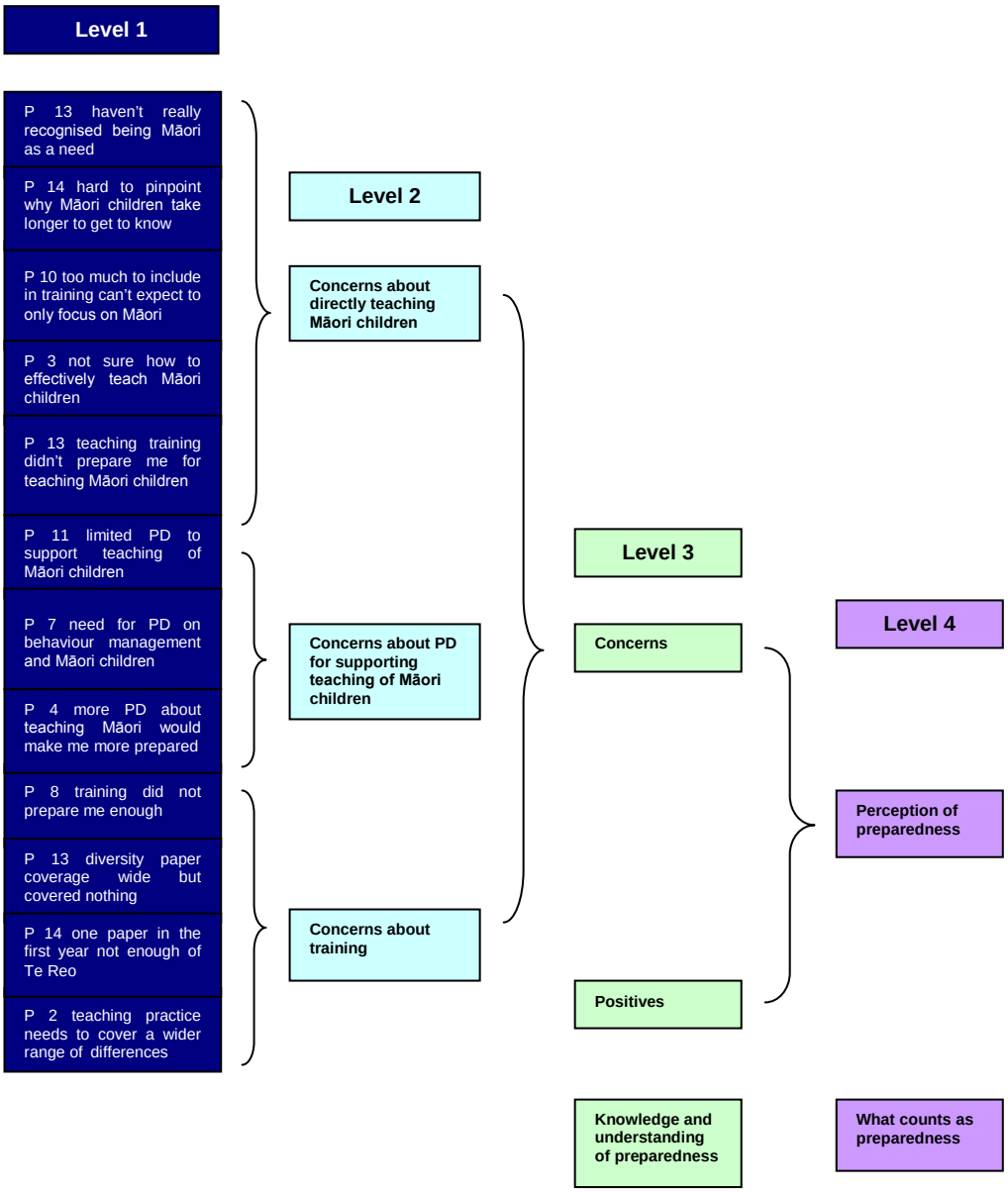

Figure 4: A sampling of the levels of coding and categorisation process.

The intent of the above methodology is to ascertain participants' perception of what counts as preparedness and also their perception of their preparedness.

Research Involving Māori

While I have not argued for an indigenous or kaupapa Māori methodological approach for this study in the tradition of G. Smith, L. Smith and others (Cram, 2001; Johnston, 1998; G. Smith, 1997; L. Smith, 1995), as a Māori[45] researcher I value L. Smith's (1999) philosophical criteria for how research should proceed and the values that are inherent. For this reason I have applied these criteria to the ethicality of the data collecting process and my engagement with participants. Although L. Smith (1999) writes specifically with Māori people in mind, the criteria are applicable to research that involves any person. L. Smith (1999) argues that research should proceed in a manner where the researcher:

- respects people (aroha ki te tangata) – allowing people to define their own space and to meet on their own terms;
- fronts up face to face (kanohi kitea);
- looks, listens and speaks (titiro, whakarongo, kōrero);
- cares and shares with people (manaaki ki te tangata);
- is careful (kia tupato);
- does not trample over the mana of people (kaua e takahia te mana o te tangata); and
- is not flaunting of knowledge (kaua e mahaki).

Aroha ki te tangata

The outcome of any research is dependent on the researched group's willingness to participate. How you interact with research groups will impact upon the research outcomes and even how and whether the research will proceed. Aroha ki te tangata literally means love and respect of people and these values were accorded to participants throughout the research process. During the initial process of selecting participants and their choice of interview venues, participants were consulted as to the location of the

[45] The researcher's ethnic assertion of identity is a claim to shared beliefs and practices shared by Māori. This assertion is not to be confused with a Māori researcher who is Māori, who is also engaged in research where Māori analysis is undertaken, produces Māori knowledge and is set by Māori, for Māori (Kaupapa Māori Research).

interviews, whether they would agree to be taped, and whether they would engage in group or individual interviews. They were also consulted about the accuracy of their responses and had the right to edit, delete or decline further participation. During the interview process, aroha ki te tangata was reflected in the way in which the researcher took steps to manaaki ki te tangata (care and share with people). The treatment of data collected was also treated with respect and care by ensuring that confidentiality was maintained, that raw data was stored in a secured location and information gained from the research could not be tracked to any participant.

Kanohi kitea

Kanohi kitea is about fronting up face to face. Kanohi kitea allows the opportunity to build relationships between the researcher and the interviewee so that trust and respect can underpin the sharing of knowledge. It then follows that interviewing is an apt data collecting process that applies the philosophy underpinning kanohi kitea. Interviews allow the researched group to confront the researcher. Interviews put the researched group in an advantageous position, one in which the right to discontinue can be exercised if through the interview process the interviewee 'reads' messages s/he may not like. Kanohi kitea also reminds the researcher that not only is information being sought but also that there is a human element to research that data collection from written and visual material does not include.

Titiro, whakarongo, kōrero

Based upon early traditions of learning, watching and listening acquisition of knowledge can be acquired. As Cram (2001) explained, it is often the role of researchers to watch, listen, learn, and wait until it is appropriate for them to speak. Physical presence encompasses the possibility of a holistic communication approach that can enable the researcher and researched community to communicate in a manner that is appropriate for the context and situation. It allows persons the freedom to take in information in a comfortable manner (Graham, 2002). It is the researched community that will indicate how and when to proceed. During the interviewing process, the researcher was mindful to titiro, whakarongo and kōrero (look, listen and speak). The researcher was then able to read body language to gauge when it was appropriate to pause, to speak, and to know

when the interviewee was having difficulty responding and may need further explanation or clarification of the question. By listening the researcher made judgments about whether rephrasing of the question was necessary; when to make appropriate non-verbal gestures to encourage further response; or let the interviewee know that the interviewer is listening or on the 'seat of their pants' in anticipation of what may follow. Most importantly the researcher was aware that active listening links to aroha ki te tangata in that it demonstrates respect for the interviewee and what they have got to share. The researcher introduced and concluded the conversations in interviews as part of the process. The researcher was able to: encourage further sharing of data; share common experiences when appropriate (although this was limited to avoid leading the discussion or monopolising the conversation unnecessarily); clarify questions; encourage the development of data already shared; and ask further questions.

Manaaki ki te tangata

The care and protection of the researched community should be the primary focus of the research process from beginning to end. Recognising the value and worth of the researched community should be reflected in how the research proceeds. Their status and position within research should be one of collaboration, sharing and legitimation. Manaaki ki te tangata was practised during the interviewing process when the researcher ensured before hand that the setting was warm and comfortable with little distractions. This was not always possible for those interviews that took place at the researcher's work place due to the lack of facilities. Refreshments were also made available and offered as soon as the participant arrived. Time was allocated to catch up with each other to rekindle earlier relationships. This time also gave the interviewer an opportunity to note any data that might be further explored in the interview. Before the interview formally began interviewees were informed of confidentiality, rights to respond or not, and consent of recording interview were confirmed. All interviews were recorded (and later transcribed) with the consent of the participant. On completion of the interview, refreshments were once again offered during which time the formal interviewer and interviewee relationship was discontinued, and familiarity bonds were renewed. These attempts to manaaki ki te tangata linked closely to aroha ki te tangata.

Kia tūpato

In line with previous procedural responsibilities kia tupato is also about how to treat people. This was demonstrated in this study through the promotion of cultural safety and protection for both the researcher and the researched community. The commitment to ensuring cultural mores was upheld. For example, within a Māori context it would not have been uncommon to begin and end each interview with a karakia. However, the researcher chose not to impose such a tikanga upon participants for whom karakia before and after hui[46] may not have been the norm. Imposing a Māori practice or belief upon non-Māori participants would be counteractive to the philosophy underpinning the interview approach, namely aroha ki te tangata and manaaki ki te tangata. For the cultural safety of the researcher, the need to 'karakia' before and after hui was resolved by the researcher saying karakia immediately before the participant arrived, and after they had left.

Kaua e takahia te mana o te tangata

This is a clear directive concerned with the treatment of people, and strongly emphasises people as taonga to be looked after and protected (manaaki ki te tangata), cared for (aroha ki te tangata), treasured, not to be used and abused, to be ignored and taken for granted. At all times throughout the interviewing process, the researcher ensured that whatever was offered by the participant was received and treated with respect.

Kaua e mahaki

Flaunting knowledge is counteractive to philosophical criteria outlined here. To behave in a whakahīhī[47] manner may draw unwanted attention to the research and possibly the researched community. To maintain confidentiality of participants' details can become difficult when the researcher flaunts data gained. More importantly, to act in a whakahīhī manner disrespects the participants' and the knowledge collected. The researcher was mindful that the knowledge gathered from participants did not belong to the researcher, and that the researcher was merely the guardian and protector of that

[46] Meeting or gathering.
[47] Boastful.

knowledge. As guardian of the knowledge collected, the researcher undertook to use that knowledge to improve and support beginning teachers' aim to become effective teachers.

Clearly these cultural guidelines were interconnected and guided the behaviour of the researcher during the research process.

Interviews

The theory about knowledge, the philosophical stance taken, and the methodology applied in this research, supports interviewing as an appropriate data collecting tool. The common thread that runs through any type of interview, whether it is one on one, a group forum, formal or informal, directed or undirected, is the transaction that takes place between seeking information on the part of one person and supplying information on the part of the other. Cannell and Kahn (1968) claimed that a research interview is a two-person conversation that is initiated by the interviewer for the specific purpose of obtaining research-relevant information, and focused by the interviewer on content specified by research objectives of systematic description, prediction, or explanation.

According to Biddle and Anderson (1986), interview response rates tend to be high, confusions can be detected, questions can be reworded to clarify response and the researcher can reframe the questions more appropriately. In this way the researcher and the researched then have the opportunity to engage in dialogue that may elicit deeper responses to questions.

Interview questions

The questions for this study were focused on finding out what beginning teachers believe about their preparedness to teach Māori children. The questions covered topics related to their perceptions of their preparedness for teaching Māori children, their effectiveness, and support and professional development received in their beginning year/s (Appendix 6). In developing these questions the intent of the research was paramount. Questions were informally pilotted on two non-participants who were beginning teachers. Both participants had attended a programme offered by the same

teacher education provider but were enrolled in a different offering. Piloting the instrument was carried out to determine whether the questions were appropriately phrased to ensure the purpose of the question would be achieved; what other questions could be asked to help develop the responses; and also to get some feedback upon the pace, pausing, presentation and participation of the researcher. As a result of trialling the questions, some changes were made, secondary supporting questions were added or deleted, and feedback was given on the researcher's interview skills.

Selecting participants

The participants for this study were originally drawn from two consecutive year graduands who had recently graduated from the same teacher education programme and delivery location. This project does not claim that the group selected is representative of all beginning teachers. Such a claim would be problematic in terms of reliability and validity. The results and findings of the research are valid to the researched group only, however, further research of preparedness amongst a broader selection of beginning teacher may confirm the findings of this research.

There were 29 graduands in one cohort and 22 graduands from the other cohort. From a possible 51 graduands, six did not win permanent positions and were either employed as short term relievers or had left and gained employment in another profession altogether. Four graduands had reportedly gained positions elsewhere in New Zealand, but their whereabouts could not be confirmed. Two graduands had found positions in Australia, but both were deemed inaccessible for the researcher. Fourteen graduands did not reply to the initial invitation and two follow-up letters. A decision not to contact them any further was made. Silence was interpreted by the researcher as a negative response. Later, when meeting up with five of those graduands they all cited too much work and not enough time as reasons for not participating. Ten graduands were lost in the system with no information of their whereabouts or whether they had secured jobs or not. This left the remaining fifteen graduands as consenting participants of the research (Table 6).

Table 6: Reasons for Non-Participation in Research

Reasons for non-participation	Graduands
Did not secure employment in teaching	**6**
Secured position but whereabouts unknown	**4**
Whereabouts known but inaccessible	**2**
Silent graduands	**14**
Lost graduands	**10**
Participants	**15**

Each participant was either a first or second year beginning teacher currently employed in a school at the time data was collected for this research. The researcher and the participants were known to each other. The researcher had been their lecturer for one of the compulsory papers for all students[48] during their teacher education programme. A covering letter (Appendix 7) and an information sheet (Appendix 8) explaining the purpose and intent of the research were sent to known employing school principals and Boards of Trustees. An addressed sealed letter to the participant was also enclosed containing an information sheet inviting the potential participant to participate in the research, an explanation of the research intent, research process and researcher's ethical responsibilities and participant's rights (Appendix 9). Also included was a participant consent form (Appendix 10) and a return addressed stamped envelope.

On receipt of the consent form contact by another letter was directly made to the participant asking them to choose which type of interview, setting, time and date they preferred. They were given a choice of either a group interview or an individual interview. An individual interview was the preferred choice of most participants, with the exception of two participants who did not mind which type they preferred. A paired interview between these two participants was not possible because of differences in preferred date and time. Therefore, all interviews were individual interviews.

[48] During this explanation of the selection process participants are referred to as 'students' or 'participants' to denote the time in which the selection process occurred.

Setting

Choice of setting for the interviews was based on the assumption that if the participants felt secure, familiar, and in control they would be more likely to engage in free expression of their experiences as a beginning teacher. The choice of settings offered were: the participant's work place; the participant's home; the researcher's work place (which also happened to be the setting for their teacher education programme) or a choice of their own location. Those whose preferred choice was to name their own location were contacted, by phone, to discuss where that location may be. One other venue, the researcher's home, was reluctantly offered only when neither of the choices were preferred by the participant nor could they name another venue. The reluctance to offer the researcher's home as a setting was due to an attempt not to create an unequal power relationship between the researcher and the researched. The participant may not have felt comfortable in a setting that they were not familiar with or viewed as the home ground of the researcher. The researcher could not be certain of the impact upon the participant's responses. Surprisingly, ten of the participants chose the researcher's home as their preferred setting and five interviews took place at the researcher's work place. The reasons given for selecting the researcher's home as a preferred setting were: they felt comfortable and relaxed with the researcher; it was on their way home from their place of employment; they lived just around the corner (which one participant did); too many distraction at their home; and feeling uncomfortable with the possibility of being overheard by colleagues.

For preferred time and date, participants were offered a number of choices: after school; after tea; in the weekend, and in the school holidays. Interviews were after school and during the school holidays. The differences in preferred times and dates made interviewing scheduling longer than expected. Citing too much work to do after school, most participants preferred to have their interview during the school holidays rather than the school term. The outcome of waiting for school holidays sometimes meant participants forgot while they went on holiday. Weekends and evenings were their wind down and family time.

Ethical considerations

The common view of ethics is concerned with truth or doing the right thing in the right way (Resnik, 2010). Gregory (2003) argued that research aims at truth and that those engaged in serious research are bound by the lofty ideals of truth, knowledge and understanding. However, truthful research or ethical research is complicated. According to Resnik (2010) the ethics of gathering truth is subjective; that all people recognise some common ethical norms on how to behave or gather data but different individuals can interpret, apply, and balance these norms in different ways in light of their own values and life experiences. The place of ethical norms within research has become more prominent particularly since World War II when atrocities in the name of research were committed upon captive human subjects (Trochim, 2006). Common ethical guidelines include honesty, objectivity, integrity, openness, respect, and avoiding harm (Shamoo & Resnik, 2009). Ethical norms have been adopted by many institutions, professions and disciplines to guide the conduct of their members. For example, universities usually require researchers to apply for ethics approval prior to engaging in a research project. This procedure can guard against the likelihood that research will cause harm to participants.

Massey University requires researchers to apply for ethics approval when research involving humans is intended. In line with Massey University's code of ethics this research has been reviewed and approved by the Massey University Human Ethics Committee, PN Application 04/189 (Appendix 11). Ethics approval acknowledges that the major ethical principles underpinning research within Massey University have been considered and complied with. These principles are:

- respect for persons;
- minimisation of harm to participants, researchers, institutions and groups;
- informed and voluntary consent;
- respect for privacy and confidentiality;
- the avoidance of unnecessary deception;
- avoidance of conflict of interest;

- social and cultural sensitivity to the age, gender, culture, religion, social class of the participants; and
- justice.

The adoption of Smith's (1999) philosophical criteria for how research should proceed concurs with the above institutional ethics in regards to research[49]. This research has addressed ethical considerations within the research process by:

- seeking participants' permission to participate in research and to use information gathered from interviews (Appendix 10);
- fully informing participants', verbally and in writing, of the intention of the research, the data collecting process, the rights and ethicality of the process (Appendix 9);
- consulting with participants as to location, time and nature of the interviews;
- offering refreshments to participant on arrival to reacquaint ourselves with one another before formally beginning the interview;
- returning their interview transcripts to them in order to edit and consent that the transcript was an accurate record of what they said;
- removing participants' names and assigning numerical identity to their data; and
- storing transcripts and taped interviews in a secure location.

Underpinning the above steps taken to address ethical consideration is the concern to prevent harm to participants. However, ethical considerations should not only be about preventing harm to participants but should be extended to those who are associated with the participants. In this case, names of schools and colleagues of participants have been included in the steps taken to maintain anonymity. Therefore, in the appendices, names of schools have been blacked out in the information letters to principals and Boards of Trustees, also any raw data that has been quoted in the results have been checked that the anonymity of schools and colleagues have been maintained.

[49] See Research involving Māori p.77, Interviews p. 81, Selecting participants p. 82, and Setting p.84.

While the focus of this research lies primarily on preparedness of beginning teachers the researcher is mindful of the long tradition of research of Māori and that it has not always had positive results for Māori. Early research of Māori, which was mainly conducted and published by non-Māori, became part of a taken–for-granted body of knowledge. For example, the Percy Smith account of the Māori journey and arrival in New Zealand puts forward a view that Māori migrated together to New Zealand in a fleet of waka (Howe, 2009). These same written sources have tended to have greater legitimacy and authority than the oral traditions of Māori and have misconstrued Māori cultural practices and misrepresented Māori values, history and customs (Clark, 1997). Such research does little more than maintain the disempowered position of Māori. Cram (2001) also pointed out that past research of Māori by non-Māori was often ethnocentric with socially constructed, objective norms (read 'Päkehä') used as benchmarks to compare Māori against. As a result of this approach, Maori were found to be wanting. It is not the intent of this research to 'fit' Māori into socially constructed perceptions of what counts as preparedness to teach Māori or that all Māori learn the same way. It is for this reason that this research makes clear that the views expressed in this research are the views of the participants and that their views should not be viewed as representative of all teachers, of all Māori and what counts as preparedness to teach Māori children.

This chapter outlines the genealogy of the process this research follows. It has its epistemological roots in constructionism, that is, that knowledge is constructed by human beings as they interact with the world around them (Crotty, 1998). The construction of knowledge takes place within a context that draws upon a vast array of meanings constructed within multiple social contexts and multiple levels of interactions. The construction of knowledge is grounded in the data emerging from social interactions. Interviews are used to draw out the meanings that participants have constructed about their perceptions of preparedness to teach Maori children. Content analysis, which systematically reduces data to a manageable content, has been adopted and adapted and sets the groundwork for meaning to emerge from the collected data. Throughout this research consideration has been given to prevent harm to participants during all stages of the research process. This research blends together western views of how research should progress with Smith's (1999) philosophical criteria of how Māori research should proceed thus setting the context in which honesty, integrity, confidentiality, respect, aroha and manaaki tangata are adhered.

Chapter 7

Results

Three fundamental questions have been asked in this research:

- What are beginning teachers' perceptions of preparedness to teach Māori children?
- What are beginning teachers' perceptions of their preparedness to teach Māori children?
- How might this knowledge be reflected in their behaviour in the classroom?

Introduction

The notion of preparedness is complex because there appears to be no consensus about what knowledge teachers should know, understand and be able to apply when engaged in the deliberate act of teaching. Research on teacher effectiveness discussed in Chapter 5 highlights common features that are frequently linked to teacher preparation. Effectiveness is an indicator of beginning teachers' successful preparation to teach. Discussion around what counts as teacher effectiveness is inconclusive despite attempts to identify and assess teacher practice against a set of teacher standards and dimensions[50], as is the case at present in New Zealand.

Data gathered were collated into four key areas:

- what teachers know, do and think about teaching Māori children;
- what concerns beginning teachers had about teaching Māori children;
- what areas of preparation were beginning teachers satisfied with; and

[50] These terms refer to Graduating Teacher Standards (Teachers Council), Satisfactory Teacher Dimensions (Teachers Council), Professional Standards for Beginning Teachers and Interim Professional Standards (Ministry of Education).

- what did the participants do with the knowledge they possessed about teaching Māori children.

It is important to note that despite participants being aware that the focus of this research was specifically on preparedness to teach Māori children, they were not always clear in their responses whether they were referring to both Māori and non-Māori or Māori children only. The findings of this research have therefore documented when knowledge is applicable to both Māori and non-Māori (shared) as well as applicable to Māori only (specific). This has been done to avoid participants' knowledge of preparedness to teach Māori children from being subsumed entirely within knowledge applicable to teaching all children. Participants' perceptions of preparedness to teach Māori children, can then be viewed through a lens that recognises shared (Māori and non-Māori/MNM[51]) and specific (Māori/M[52]) knowledge of preparedness.

A Model of Knowledge Required to Teach Māori Children

Responses to the interview questions were reduced to 497 paraphrased content units relevant to knowledge about teaching Māori children, 203 paraphrased content units relevant to concerns about teaching Māori children and 131 paraphrased content units relevant to aspects of their preparation that participants considered satisfactory.

The 497 content units relevant to knowledge about teaching Māori children were further classified into twelve categories of knowledge, nine shared (MNM) categories of knowledge and three specific (M) Māori categories of knowledge. Emerging from an analysis of participants' responses is a model of perceived preparatory knowledge, that is, preparedness to teach Māori children. The following model (Figure 5) focuses on mainstream beginning teachers' required knowledge that participants mentioned in regards to teaching Māori children. Essentially, this model represents a summary of preparedness to teach Māori children.

[51] MNM – an abbreviation for Māori/non-Māori.
[52] M – an abbreviation for Māori. Both NMN and M will be inserted after shared or specific to remind the reader of which group of children are being referred to.

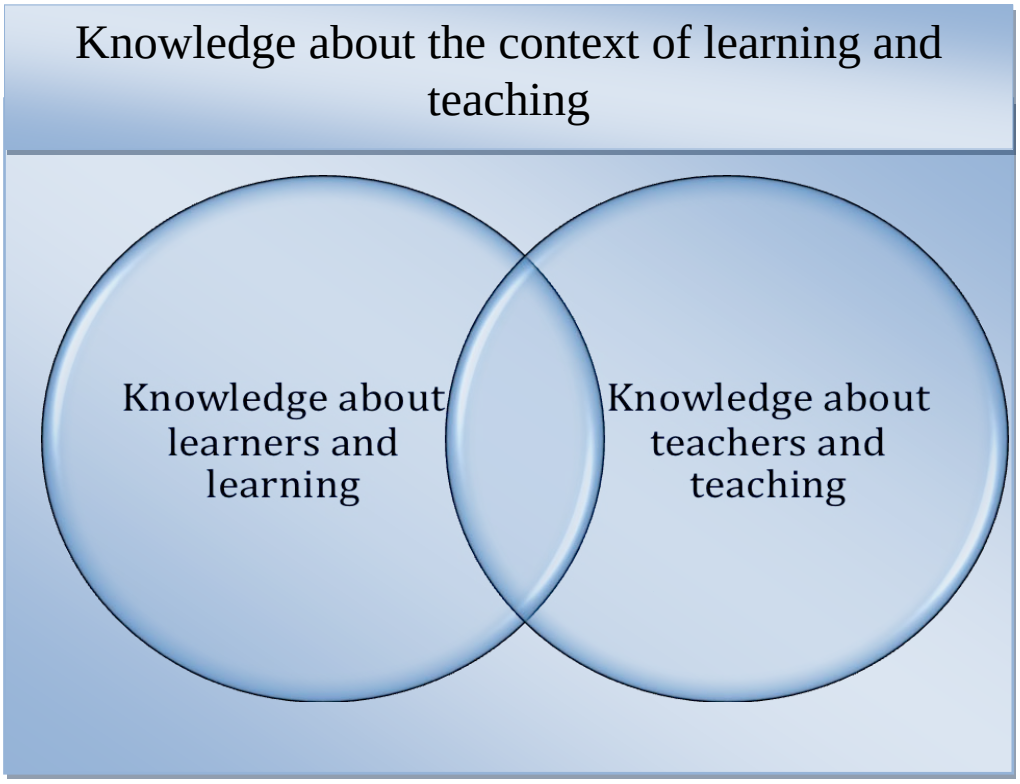

Figure 5: Model of knowledge required to teach Māori children.

The following table (Table 7) identifies both shared and specific categories of preparatory knowledge. Frequency of mention, or the number of times content units were mentioned in each category, is included in Table 7. Also, the number of participants whose comments were relevant to these categories has also been included in the table (see Appendix 5 for a full list of content units for each category).

Table 7: Shared (MNM) and Specific (M) Categories of Knowledge

Category	Frequency of mention (n=497)	No. of participants (n=15)
Knowledge about professional support	1	1
Knowledge about positive environment for Māori	5	4
Knowledge about culture	5	4
Knowledge about parents and the home	12	7
Knowledge about Māori children	8	8
Knowledge about organisation	10	8
Knowledge about positive environment	24	10
Knowledge about learning	28	11
Knowledge about teachers who teach Māori children and teaching Māori children	26	12
Knowledge about difference	40	12
Knowledge about children	117	15
Knowledge about teachers and teaching	221	15

Categories of Knowledge about the context of teaching and learning

Categories of Knowledge about learners and learning

Categories of Knowledge about teachers and teaching

Categories of Knowledge[53]

A description and explanation of participants' knowledge emerging from the data follows. These categories of knowledge are embedded within a model of knowledge required to teach Māori children.

[53] Categories of knowledge are not presented in the order that they appear in Table 7. Where there is a parallel category specifically focused on Māori children then that category will be discussed immediately after the shared category with the same focus.

Knowledge about teachers and teaching

Knowledge about teachers who teach Māori children and teaching Māori children

When it came to contributions specifically focusing on Māori children, comments about the fostering of positive relationships with Māori children, the engagement in reflective practice and use of appropriate strategies, skills and teaching style were reiterated as preparatory knowledge for beginning teachers who teach Māori children. Those participants who did make specific comments about Māori children further highlighted what they perceived to be relevant to the teaching and learning of Māori children.

Knowledge and use of appropriate teaching style, skills and strategies

Participants believed that Māori children preferred working and belonging together. Teaching and learning experiences should be culturally appropriate for and responsive to Māori children. Māori tikanga and te reo should be included within a Māori enriched environment. An approach to teaching Māori children should be fun and may involve taking a trial and error approach to teaching.

Fostering a positive relationship

Knowing a child's background, whether they are Māori or not, is important for effective teaching and learning. Knowledge about a child's background was strongly and consistently emphasised by participants. Consultation with the community, as well as respect for and liking of children, were also perceived as important for effective teaching and learning.

Self-reflection

Self-reflection was important to teachers and teaching. Participants who engage in self-reflection consider their relationship or interaction with others. One participant who engaged in self-reflection noted that to be Māori is to be diverse, however, the way Māori are diverse was not elaborated upon by this participant.

Very little difference was noted between shared perceptions of what counts as preparatory knowledge for teaching all children or teaching specifically Māori children.

However, when talking about particular behaviour or resources that were appropriately targeted for the Māori learner, participants highlighted the following aspects:

- consulting with Māori communities;
- knowing about Māori issues;
- using Māori approaches to teaching;
- creating an environment rich in things Māori; and
- using culturally appropriate resources for Māori.

It was clear from participants' comments that being a Māori learner affected learning and teaching. This awareness therefore must count towards preparatory knowledge for teaching Māori children.

Knowledge about teachers and teaching

This category, knowledge about teachers, encompasses knowledge about what teachers do, what teachers believe, and what teachers think about teaching Māori children. According to participants, the range of behaviours, expectations, and beliefs about teachers' work is extensive. All participants contributed to this category. It is by far the most frequently discussed category. This is a clear indication that knowledge about teachers and teaching is perceived by participants to be necessary preparatory information when teaching Māori children. The work of teachers was grouped into six areas: managing behaviour, resources and learning and teaching; planning; knowledge and use of appropriate teaching style, skills and strategies; fostering positive relationships; self-reflection; and engaging in evaluation.

Managing behaviour, resources and learning and teaching

Managing children, resources and learning is a key factor in creating an effective learning environment for Māori learners (Cormack, 1997). This included the ability to make appropriate decisions, keeping focused on learning, sourcing and using appropriate resources, maintaining a balance when catering for diverse students and diverse needs, making the most of available resources, overcoming lack of financial resourcing, and ensuring behaviour management is effective. Participant 6 was mindful of the importance of effective behaviour management when she claimed:

> I don't know if it's every teacher's fear but yeah I think behavioural is the biggest challenge. (Participant 6)

Planning

Knowledge about planning included planning for diverse students and their needs, and planning for learning about types of diversity. Planning was perceived as integral to what teachers do. Effective planning can support children's learning. Those who contributed to this category of knowledge said planning needed to be purposeful and targeted specifically at their students:

> I find that units I plan and write with my kids are the ones that have been the best. The ones that the school chucked at you, and said you have to teach this, are the ones that bomb because they're not pitched at your particular class. (Participant 12)

Knowledge and use of appropriate teaching style, skills and strategies

Effective teachers should have knowledge and skills about how to teach. This includes being a role model, being skilful in using and teaching Te Reo Māori, having knowledge about children and different strategies to teach and engage children in learning, having a good general knowledge, being skilful in creating a positive environment, and catering for diversity. The following teaching strategies were employed by participants:

Cooperative learning

According to Cormack (1997), cooperative learning and the building of a cohesive singular body creates an effective learning environment for Māori children and learners. Knowledge of cooperative teaching strategies prepared beginning teachers to teach Māori children. Participant 5 noted that:

> Kids that I'm teaching learn best through hands on experiences, through discussion, through group learning, and more co-operative learning, more so than individual learning.

Knowing purpose of learning

Included in the list of teaching strategies participants used or had knowledge of, was a strategy to inform the learner of the purpose of the learning experience they were engaged in. When the learner was aware of the purpose of the learning experience, learning became meaningful and provided guidance for the learner. This created a learning environment that was effective for all children. As Participant 9 and 3 pointed out:

> If you tell them where they are at and you tell them what they have to do then they will give you the work. (Participant 9)

> They are not going to learn something if they have not got a purpose, or they have not got an understanding or a background behind it. (Participant 3)

Grouping

Participants' grouping of children, for whatever reason, is an indication of their knowledge of how children learn, and teachers teach. Teaching strategies like purposeful grouping are beneficial to beginning teachers who teach Māori children. Participant 2, for example, demonstrated how her knowledge about managing children and resources impacted upon children's learning and her teaching when she commented:

> We group children for whatever reason, for academic ability, social reasons or whatever. You sometimes have to adapt for general classroom delivery, to a whole class, not just to groups because that dynamic spreads through the class. (Participant 2)

Scaffolding learning

Participant's tended to take a more planned, scaffolded approach to teaching and learning rather than a shot in the dark approach. In describing the approach she took to teaching reading, Participant 15 explained how she broke down the learning into steps:

> I try and approach it with my new students now, what is the progression, rather than just saying 'teach them reading' – how do you do it, all that sort

> of stuff, so I try to get all my matrix in my head of where they are heading and what they should be doing. (Participant 15)

Making learning fun.

Fun was viewed by a number of participants as a key factor to ensure that children learn. When talking about learning Participant 9 was adamant when she claimed that learning needed to be:

> Fun, children need fun, make it fun. If it is not working, stop it, do yourself a favour. (Participant 9)

For the participants in this study, knowledge about teaching strategies enhanced their practice. Participant 8 mentioned how she varied her teaching style and strategies to cater for her children's diversity. In order to do this, she needed to know her children:

> I use lots of different strategies and techniques to cater for the gifted as well as for the underachiever learner. It's a matter of knowing your kids, and finding out what turns them on. (Participant 8)

Fostering positive relationships

Beginning teachers who teach Māori children required knowledge about children's background and also to be skilful in consulting with communities. Beginning teachers needed to possess knowledge about: creating relationships; maintaining relationships; and the impact relationships with children, parents and the community can have upon children's learning. Participant 7, for example, believed it was important for children to:

> feel comfortable talking to me and feel comfortable asking me questions, that they listen to me when I ask for attention. I think you can tell by body language as well whether a child feels comfortable with you. (Participant 7)

Positive relationships with children, parents and the community were viewed as supportive of effective learning and teaching. Comments about relationships were not made solely about fostering positive relationships. There was also a relationship theme

expressed in the Category of knowledge about children. To gain an overall view of the significance of relationships to beginning teachers both categories need to be taken into consideration.

Self-reflection

Participants' were aware of the importance of reflecting upon their own behaviour, and on teaching and learning and how it influenced effective teacher practice. They believed that self-reflection should be an ongoing practice. Participant 12, for example, explained how self-reflection contributed to her future teaching and children's learning:

> You can tell because the quality of work you are getting back is not quite what you wanted, so you go, ok, I obviously didn't scaffold that enough or I expected them to be at a higher level than what they obviously are or I didn't motivate them enough at the start. (Participant 12)

Engaging in evaluation

According to participants, evaluation was necessary for future learning and was an indicator of effective teaching. The extent of participants' knowledge of the evaluation process should reach beyond the use of assessment tools and evaluative judgments and extend into knowledge about issues around the evaluative process. Participant 10, for example, was mindful of the reliability and validity of test scores:

> Just because you've been able to tick 'yes they've got that' as part of your assessment, doesn't necessarily mean that they've got it. It's at that particular moment and time only. (Participant 10)

Knowledge about learners and learning

Knowledge about children

This category stands out as another frequently mentioned category with all participants having contributed to it. According to participants' responses, teacher knowledge about children focused primarily on two sets of perceptions (Table 8):

- ***diversity***, participants viewed children as diverse in many ways. The types of diversity participants identified were learning styles; abilities and disabilities, pace of learning, culture, gender, perceptions, experiences, expectations, confidence, motivation, generally different and intelligence; and
- ***relationships***, relationships with teachers, with other children and relationships with whānau.

Table 8: Sub-Categories of Knowledge About Children

Sub-categories	Frequency of mention (n=108)	No. of participants (n=15)
Diversity	60	12
Relationship	42	10
Miscellaneous	6	4

Diversity

Traditionally, dialogue around diverse learners or diversity in the classroom often focused on students who were culturally or linguistically diverse. In this study participants commented on 12 types of diversity. The range of diversity identified is evidence of the increasing visibility of diversity being asserted within a pluralistic society. The types of diversity listed below (Table 9) represent the wide interpretation of diversity expressed by participants.

Table 9: Types of Diversity Identified

Code	Type of diversity	Frequency of mention (n=60)	No. of participants (n=15)
LS	Learning Styles	15	7
AD	Abilities and Disabilities	8	5
P	Perceptions	5	5
CONF	Confidence	7	4
EXT	Expectations	5	5
EXP	Experience	5	3
M	Motivation	4	4
D	Generally different	4	4
I	Intelligence	2	2
PACE	Pace of learning	2	2
G	Gender	2	2
C	Culture	1	1

A small group of participants recognised and acknowledged that children were different. These differences were not specifically identified; rather they ***acknowledged that differences*** existed generally. Seven participants contributed ***learning styles*** as a way in which children were diverse. Learning styles are conscious steps or behaviours used to enhance the acquisition, storage, retention, recall, and use of new information (Oxford, 1990). Participants were aware that children can learn by a tactile or kinaesthetic approach, a visual approach or an auditory approach or a combination of all three approaches. Participant 2, 3 and 4's comments about learning styles acknowledge that children learn in different ways, in a combination of ways, and even in a preferred way. Participant 2 also reveals knowledge about the impact the social context has upon the learning styles adopted:

> They also learn in those different ways because of their background. I don't like the word learning styles terribly much, but you have children who learn a particular way because of their background. There might be children who learn by talking, there might be those who like to see what's going on. So

> sometimes a teacher who waves their hands about can actually get more attention from someone who likes to see what's going on. (Participant 2)
>
> I don't think that there's one set way that kids learn. (Participant 3)
>
> Some children learn better through different styles whether it be visually, kinaesthetic or through just audio. (Participant 4)

Of the seven participants who mentioned learning style diversity, four of the participants repeatedly emphasised differences in learning styles. Knowledge of the child's learning styles helps teachers examine their own instructional practices and become sensitive to providing diverse learning experiences (Guild, 2001). However, knowledge about a child's learning style alone will not be beneficial without knowledge about the ***pace of learning***. Two participants acknowledged that differences in pace of learning existed between children. As Participant 4 claimed 'some children took longer to learn certain aspects.'

Children differed in ***abilities and disabilities*****.** Beginning teachers noted that children had different strengths and weaknesses and that every child had talent and had something to offer. Weakness did not mean the learner was not successful. As Participant 5 put it, 'I just think that all the kids are individuals. They are not all the same. They have different learning abilities; different needs and they're not all at the same level.' Clearly, if beginning teachers are to be effective in teaching Māori children, knowledge about differences between learners and in learning is imperative.

Closely linked to abilities and disabilities is ***intelligence. Intelligence*** has been simply defined as the ability to learn about, learn from, understand, and interact with one's environment (Bainbridge, 2010). A small number of participants mentioned that children differed in intelligence, some being more gifted than others. Participant 8 claimed that 'it does not really worry me at all if they don't become an academic genius, because not everybody is.' This indicated that she possessed knowledge of the learner and learning, particularly knowledge that intelligence differed from learner to learner.
Participants demonstrated how ***perceptions*** of the way in which children gain meaning from learning and their ***experiences*** can vary:

> Experience is a big thing, particularly if you're reading. If it's not written in the text, you have to read between the lines, and the way you read between the lines is based on your personal experiences. Quite often in the text, there might be something that they've never experienced – how do you know? I think that the teacher needs to be aware of this. (Participant 15)

It was clear that Participant 15 was demonstrating how knowledge about the learner and learning merges with knowledge about the context, thus resulting in a more informed understanding of the teaching and learning context. However, it was not clear in the data why differences exist when interpreting learning; many factors like culture, experience and background have been acknowledged by participants as impacting upon learners and the differences that exist between them.

Children exhibit differences in ***confidence***. According to participants' responses, confidence affects a learner's ability to question, to know who they are and to try new things:

> I think if the kids in your class feel proud of themselves they're going to have confidence, and they're going to learn. But, if it's a foreign classroom they are not. (Participant 7)

Participant 7's comment demonstrates a teacher with knowledge about children and how they learn. Beginning teachers unaware of how children's confidence can impact upon learning disadvantages those children within the teaching and learning context.

According to five participants, children's ***expectations*** of themselves, their wants and needs, and what teachers expect from children, can differ. Participants claimed that expectation can change, can be based on ethnicity, and can influence their efforts. Teacher expectation of children's responses can be unexpected. It is apparent that when it comes to expectations, expect the unexpected:

> Never take for granted what they have learnt or what or why you think they have learnt it. It's not till later that you realise what did it. Did I actually teach it, did I teach that to that child? (Participant 10)

As this quote from Participant 10 demonstrates knowledge about expectations and how they can differ indicates a broader understanding of participants' knowledge and understanding of the teaching and learning context.

Children are diverse in terms of what ***motivates*** them. Four participants identified a yearning for learning, role playing a teacher, enjoying talking about a topic and even feeling a sense of joy at an achievement as motivating factors for learning. Participant 3 was very enthusiastic when she noted what motivated her children:

> But, it is very cool. We have been doing, you know, Kia ora, in the morning and they love it. I mean I'll say 'Good Morning' and it'll be 'Kia ora Mrs …'. They love it, they love it and they feel a bit flasher. They're saying 'Good Morning' in another language. They just think it's pretty cool (Participant 3).

The two remaining types of diversity identified in this category of knowledge about children are ***culture*** and ***gender***. Only two participants mentioned culture and gender as points of diversity. Participant 6 recognised that even though children belong to the same culture, differences can exist within a culture. Participant 2 claimed that girls are different and gave examples of the way in which males and females are diverse:

> When I think about the kids in my class … they're all Māori, but they're all different. (Participant 6)

> Boys like to belong and the girls can be quite belligerent and I think that's because they have a higher level of maturity and they're probably more sensitive to the way they are being treated and viewed by a lot of mainstream society. (Participant 2)

The small number of participants who identified culture and gender as types of diversity is surprising given that culture and gender have been extensively researched and claimed as influential factors upon human development (Berk, 2009).

Relationships

Participants' knowledge and understanding of children included their relationships with teachers, with other children and with whānau. Similarities between relationships in this category and in the category of knowledge about teachers and teaching exist (see Table 10).

Table 10: Types of Relationships

Type of relationship	Frequency of mention (n=42)	No. of participants (n=15)
With Teachers	35	9
With Other children	4	3
With Whānau	3	3

Relationship ***with teachers*** was the most frequently mentioned relationship relevant to children. Bishop et al.'s (2003) research into Māori achievement highlighted the impact relationships with teachers had upon achievement. Hattie (2003) also claimed that relationships with teachers were clearly a key influence upon Māori achievement. Nine participants claimed relationships with teachers impacted upon children's learning, particularly with regards to teacher behaviour towards children, the way in which they acknowledged and showed respect for a child's background and culture, how they interacted with children, the types of models they presented to children and the type of environment or atmosphere teachers created for learners. Participants 9 and 8 made this clear when they said:

> Let them be part of you and you be part of them. It's like the funeral, no one said you can go, you just go. It's second nature. It's important to go. Empathy and caring, if you start with those then you can't go too far wrong, because if you are thinking of them, the kids, just relax. (Participant 9)

> I believe very strongly children learn best when they buy into it, when they have some ownership of their learning. You work with them and what they want to achieve. Rather than teach to, you teach with them. (Participant 8)

Three participants mentioned relationships ***with other children***. The drive towards a more inclusive curriculum is reflected in the visibility participants give to relationships with others. Banks (1997) claimed that knowledge of other groups allows learners to see the world from other perspectives, to see them as others see them and also to challenge notions of superiority that often accompany privileged groups. Participant's 16 comments about relationships with other children and their cultural beliefs reflect Bank's claims about a more inclusive curriculum and the effects it could have on learners:

> They need to feel they belong so that they are going to achieve, and if their values and beliefs are respected then they are worthwhile. (Participant 16)

> They work within groups and also share their ideas, then in their pairs they start to actually realise that their ideas are worthwhile. (Participant 16)

Only three participants mentioned relationships ***with whānau.*** Despite this, they highlighted the importance of how belonging to a whānau can impact upon learning. As Participant 5 claimed:

> I think it's really important that they know who they are and know where they come from and know where their whānau comes from and all that sort of thing to make them feel good about themselves and to feel good about what they're doing and how they're learning. (Participant 5)

Beginning teachers' perceptions of preparedness to teach Māori children included knowledge about children, their diversity and relationships.

Knowledge about Māori children

Specifically focused knowledge about Māori children appeared to concur with knowledge about all children (MNM). Participants noted collective similarities and individual differences. The following examples of participants' comments demonstrates not only that participants perceived the Māori collective as sharing similar characteristics but also that as individuals they were different:

> I certainly became very aware of the fact Māori children really like to feel very comfortable in their surroundings. (Participant 16)

> I think the cooperative learning courses have certainly worked very well with Māori students. I think it works well with all students. (Participant 16)

> You know when I think about the kids in my class, that they're all Māori and they're all different. Their temperaments are different; their home lives are different. (Participant 6)

The data revealed that shared knowledge about all children and specific knowledge about Māori children often overlapped.

Knowledge about learning

This category of knowledge is linked to both the categories of knowledge about children, and knowledge about teachers and teaching. Teaching and learning go hand in hand; one is concerned with the transmitting of knowledge while the other is more about the acquisition of knowledge. In some circumstances it was difficult to ascertain where the participants' contributions would best fit. Difficulty in determining whether a participant's comment should be placed in teaching or learning was resolved by looking at the broader context of the comment and a decision of 'best fit' tended to sit with the researcher's opinion of which category the comment had a closer link. Key perceptions about learning were:

Nature of learning

Surprisingly, within a profession where learning is the main business of the day, very little comment was made about the nature of learning. Two participants commented that learning is constructed and not stable:

> If they are involved in their learning, making links between knowledge, organising or changing their thoughts, that's a good indicator that they're involved. (Participant 8)

> Never take anything for granted, never take it for granted. Oh yes, they've learnt it, you ticked a box they've passed this assessment sheet, but probably the next day they wouldn't even be able to pronounce the word that you have associated with whatever you've done. (Participant 10)

Barriers to learning

Barriers to learning exist. Participants noted that despite teachers' best efforts, learning was not always going to happen. The data was limited to why this may be so, although participants did name poor communication and school policy as barriers to learning. Participants also noted that without prior knowledge and experience, learning can be affected and may not occur:

> When it came to some topics there was a bit of a failure and when I looked back on it, it was because we were learning about Ancient Greece, because of the Olympics, where children whose experiences of Ancient Greece were absolutely non-existent. (Participant 2)

How learning should progress

According to participants, learning should progress in a manner that is appropriately targeted, natural, fun, authentic, purposeful, motivating, developmental, flexible, relaxed, and learners should be immersed in learning:

> What makes them excited I think because they're not going to learn something if they haven't got a purpose. (Participant 3)

Knowledge about the context of teaching and learning

Knowledge about difference

Diversity was highlighted earlier in terms of the way in which children differ. However, this category focuses more on participants' beliefs or perceptions about difference. Forty, out of 470 content units, contributed to this category of knowledge about difference. Four key perceptions permeated knowledge about difference: difference

exists, difference counted or made a difference; differences did not make a difference; and origins of differences.

Difference exists

The presence of differences, and ability to identify childrens' differences confirmed participants' belief that differences exist. Nine of the 15 participants acknowledged that differences exist. How they differed was mentioned in the category of knowledge about children.

Difference counted or made a difference

Seven participants claimed that difference counted or made a difference. Some elaborated upon how differences made a difference. For example, differences made people more individualistic, planning and teaching was affected by differences, expectations occurred as a result of differences, and treatment of children differed. Participant 4, for example, highlighted how differences did exist and were influential upon learning, particularly when it came to the pace of learning and ability:

> All children learn differently, some children take longer to learn certain aspects. Some children have better abilities, say for example, whether it be maths but may not be so, may not be strong in say reading. (Participant 4)

Differences do not matter

Although participants claimed that differences did matter there were also claims that differences did not matter. Six of 15, participants claimed that differences did not matter, however, 5 of those participants also made the claim that differences did matter. When making what seems to be contradictory claims, participants tended to justify a focus on individual needs and not place an emphasis on what shape those individual needs might take, whether they were boy or girl, Māori, gifted or special. Claims by participants that they treated all children the same by treating them all as individuals may have been seen as justification that differences did not matter, however, the irony is that providing for individual needs is about recognising that differences do matter. Participant 4's following comment is an example of the contradiction between differences matter and differences do not matter. Participant 4 acknowledged that she

saw the importance of catering for differences in learning style, that differences do matter, and at the same time excluded ethnicity as a factor impacting upon learning in this example:

> I do try to cater to children's different learning styles and in all honesty I do not separate whether they are Māori, whether they are Pasifika, whether they are European or not (Participant 4).

Influences upon difference

The origin of differences was mentioned by only two participants. Its inclusion in the findings section is an acknowledgement that not only did participants have beliefs about the significance of difference but also that at least two participants were aware that difference had its base within some context. According to the two participants who contributed to this theme, the origin of differences could be located in the home, school and parenting style:

> I think a lot of it comes from the support they get at home or don't get. Sometimes where they are with their learning, they might have been in a group before where there was a dominant child and they don't speak, they need to learn that their opinion is valid, so sometimes that can come from home, it can come from school (Participant 4).

Knowledge about a positive environment

Participants had clear ideas about what a positive environment would look like in order to ensure effective teaching and learning. An effective learning environment would: be welcoming; be rich in literature; allow for flexibility; be supportive; be enriched with things Māori; be challenging but rewarding; be safe; be inclusive of diversity and the Treaty of Waitangi; allow children to take risks, share ideas and be valued:

> I would have the kids work surrounded on the wall and hopefully have something that connects them to their home and family. I'll try and make it an inclusive classroom as possible. (Participant 7)

Knowledge about a positive Māori environment

Contributions specifically about a positive Māori environment for teaching Māori children, emphasised a bicultural and bilingual focus; Māori permeating everything within the environment. A teacher who creates an effective learning environment will have a positive effect upon teaching Māori children. When talking about creating a positive environment for effective teaching of Māori children, Participant 8 described what might be included to support the teaching of Māori children:

> I would have mixed abilities at the tables so there is support for those who are struggling and there's the chance for the experts to help them and therefore help themselves, boost themselves up, it would be rich with literature of all types, it would have Māori art work. (Participant 8)

Knowledge about organisation

Organisation of the classroom, resources, teaching and learning is considered to be essential to effective teaching and learning. While only 10 mentions were made, participants were aware of the importance of organisation and its contribution to effectiveness. Collegial support, according to participants, impacts upon organisation. Participants perceived organisation as important in the preparation of the learning context, management of learners, resources, time, learning and the curriculum:

> You had to do it because you've got 30 kids that rely on you to teach them, so you have to be organised whereas at teacher's college I didn't have to be organised because it was only me. (Participant 11)

Knowledge about parents and the home

Seven of the participants acknowledged the importance of parents, the home environment and the link with school. Parents had a role to play in the teaching and learning of children. According to participants, partnership with parents and parental involvement makes a difference. Whānau support is likely to be more forthcoming if parents knew the teacher cared about their children. Participants were also aware that the home environment can influence children's behaviour. Views about parents also

included an awareness that the lack of parental involvement does not always mean parents do not care, and that they do not need to be lectured about their child: parents already know their child.

> The home environment plays a big part for some of the kids. There are those home differences that you don't, I personally don't, cater for them but I have learnt to become aware of them and just knowing the kids and how they behave. (Participant 14)

Knowledge about culture

Five participants contributed to this category. Within all contributions to this category, it was clear that culture affected learning and teaching. According to participants, culture not only affects the teacher, the teacher role and teaching but also the child's actions, thoughts and knowledge. Participant 13 demonstrated the importance a child's culture has upon the teacher, the teacher role and teaching when she claimed that:

> I'd have to professionally develop myself and I would have to learn to be aware of their language so I could communicate and use their language, their cultures and beliefs. I would have to update myself so that I have the skills to teach what they need to know or teach how they need to learn. (Participant 13)

Knowledge about professional development

Professional development is an obligation that beginning teachers need to fulfil as part of their two year induction phase prior to becoming a fully registered teacher. Professional development can take many forms. Collegial support is a key source of professional development. As a result of 'best fit' strategy during the categorisation process, many comments that mentioned collegial support specifically or professional development, in general, were placed in other categories. This category, therefore, ended up with a few comments from only one participant relating to professional development. The one remaining participant, whose comments best fit this category, acknowledged that it was "great having experienced and supportive colleagues that guided the

participant to look at things a different way" (Participant 6). When commenting about effectiveness Participant 6 also expressed how her own effectiveness was a result of her commitment and her willingness to seek out advice from more experienced, supportive colleagues. According to this participant, professional development is important:

> It comes down to that and the things that I've learnt through interacting with others like Wendy, like going and talking to her and seeing what she would try or what strategies she would use. (Participant 6)

The model in Figure 5 and the accompanying categories of knowledge described and explained what it is that beginning teachers perceived to be preparatory knowledge to teach Māori children. Not only do these categories form a basis for preparatory knowledge for beginning teachers but they also form a guide to how they might develop their teacher role.

Categories of Concerns

The following categories are participants' concerns about their limited knowledge, understanding and skill to teach Māori children. Participants' concerns indicate dissatisfaction with their existing knowledge, skills and understanding.

Two hundred and three content units relevant to concerns about teaching Māori children were classified into 11 categories (Table 11).

Table 11: Categories of Preparatory Concerns

Category	Frequency of mention (n=203)	No. of Participants (n=15)
Concerns about self	5	4
Concerns about relationships	10	4
Concerns about Professional Development for supporting teaching	7	6
Concerns about Māori children	11	7
Concerns about teachers of Māori children and teaching Māori children	14	8
Concerns about workload expectations	18	9
Concerns about effectiveness	32	11
Concerns about training	33	11
Concerns about Professional Development for supporting teaching of Māori children	19	11
Concerns about being a beginning teacher	30	12
Concerns about teachers and teaching	24	14

Categories of Concerns about learners and learning

Categories of Concerns about context of teaching and learning

Categories of Concerns about teachers and teaching

Concerns about teachers and teaching

Fourteen participants raised concerns about teachers and teaching. Concerns were centred primarily on teaching, differences and behaviour management.

Teaching

In regards to teaching, participants felt that they were not adequately prepared for the administration aspect of teaching. They needed to be better organised, and found setting up programmes that catered for diversity, demanding. Lack of confidence and competence affected participants' ability to be effective. Participants found it hard to

create learning opportunities that were motivating, hands-on and progressive. Participants felt unprepared in these areas. Participant 16 expressed some of these concerns when he said:

> When you're sitting there and you got huge piles to mark, you might have a kid in here that is struggling knowing that whatever you try it just doesn't seem to be helping him or her and you're trying to come up with different ideas all the time to try and keep everyone else engaged in worthwhile activities, it's considerably challenging. (Participant 16)

Differences

The number of participants who had concerns about differences was surprisingly low, given that the majority of participants were aware that children were different and that difference can impact upon teaching and learning. The concerns about differences centred on coping with differences as demonstrated in Participant 11's comment when she asked:

> I've got a Māori Muslim girl in my class. I've had heaps of differences. I've got an Indian boy who only moved here when he was 8, so he's only been here for 3 or 4 years but it was huge to deal with all those different things. I thought you might get the one difference, I can deal with that, but like 8, what am I going to do? (Participant 11)

Behaviour management

Three participants expressed concerns about managing behaviour. These concerns were that it was hard and worrisome to manage and control children. The cause of concern about managing behaviour was related to getting it right:

> I don't know that if it's every teacher's fear but yeah I think behavioural is the biggest challenge. It's not the work you've got to teach, and I suppose making work interesting, it's tied into the behavioural type thing and getting it right. (Participant 6)

Concerns about being a beginning teacher

Twelve participants' spoke of the overwhelming anxiety, fear, frustration, bewilderment, challenge, and self-doubt they felt in the initial stages of being a beginning teacher. This is a common stage of development for beginning teachers. One participant actually mentioned that this hit home for her when she realised that she was responsible, literally, for the lives of children in her care. 'Survival mode' and 'hell on wheels' were other phrases used to describe their beginning year. Clearly, participants' confidence was low, and these feelings were an indication that they were not fully prepared to teach.

Concerns about teachers of Māori children and teaching Māori children

Concerns about teachers of Māori children and teaching Māori children had two areas in common with the shared category of concerns about teachers and teaching, namely, teaching and behaviour management. Māori language and tikanga were also the focus of concerns about teachers of Māori children and teaching Māori children:

Teaching

Six participants expressed concern about teaching Māori children. Participant 6 believed that opportunities provided were tokenism. Other concerns of these participants were their inability to reinforce and integrate things Māori into their programme. Two participants admitted that a focus on Māori was overlooked. These comments are indicative of participants' lack of preparation to teach Māori children. When talking about teaching Māori children, Participant 3 said:

> I do my best with it. I think because I'm not overly comfortable we have a lot of fun with it. I mean where I am at the moment we learn parts of our bodies, our colours … what do we do? (Participant 3)

Behaviour management

Other concerns about behaviour management were made but because of the decision of 'best fit' only 1 participant's comments ended up in this category because they specifically mentioned Māori children and the need for more preparation in managing Māori children's behaviour:

> I would like to learn a lot more about how to deal with behaviour management just especially with Māori students. (Participant 7)

Māori language and tikanga

Three participants were concerned about their effectiveness as a teacher of te reo and tikanga and claimed their efforts to teach basic Māori were tokenism. Participant 2, for example, spoke about his attempts to use Māori in his practice:

> I would use basic Māori commands but it was tokenism. It was like, *e tu (stand), e noho (sit),* very tokenistic in the classroom. (Participant 2)

Concerns about learners and learning

Concerns about Māori children

Seven participants had specific concerns about Māori children. These concerns were primarily related to wanting to know more about Māori children. Building relationships with Māori children was seen to be difficult to achieve, and it seemingly took longer to get to know Māori children:

> I had to work hard and earn their respect and gain their confidence far more than I had to with any other child in the class or any other cultural group. (Participant 14)

It is important to note that a number of concerns were raised with regards to the learner and learning. A number of these concerns have not been included in this category but appear in either concerns about teachers and teaching or concerns about the context of

teaching and learning. It is therefore important that concerns about learners and learning are considered alongside concerns about teaching and the context.

Concerns about the context of teaching and learning

Concerns about professional development for supporting teaching of Māori children

Eleven participants' comments about professional development indicated a necessity for more professional development that focused on supporting beginning teachers to teach Māori children. They claimed that professional development to support teaching of Māori children was limited and mainly incidental with no specific focus on Māori children. Participant 3 had 'not even heard of any courses about teaching Māori children at all'. Participants were eager for professional development that focused on curriculum subjects and Māori children, behaviour management and Māori children, immersion in things Māori and further development in te reo and tikanga.

Concerns about professional development programme

Six participants had mixed responses to their overall professional development programmes. One participant claimed that the professional development received came only from collegial support. Another participant was offered professional development on rare occasions. Participants expressed a desire for professional development programmes that improved and built upon existing knowledge and skills. The concerns about participants' overall professional development programmes and professional development focused specifically upon supporting the teaching of Māori children. Participants claimed that professional development opportunities were limited.

Concerns about training

The preparation beginning teachers received during their training was expected to prepare them for the demands of teaching. Concerns participants had about their preparation during this time, challenges whether they had been prepared adequately.

Teaching practice

Teaching experience during training was a concern for participants who claimed that they needed to have more experience with schools that had a high Māori population, low decile schools and those located within diverse communities:

> If I was a student now, … having more involvement in a school like C…[54], that's more realistic. You only go to mainstream schools on teaching practice. In a lot of mainstream schools Māori would be the minority of the school, so their school culture would be very minimal in Māori, it would be tokenism. As a Māori person, I would have liked to have gone and seen a school that was not the mainstream because you know you would see school culture and Māori culture. The fact is most "Māori schools"[55] are low decile schools. I think, where we had our micro teaching, it was a lovely school, but when it comes to it, if you want to embrace Māori children or Māori culture you wouldn't go there. (Participant 10)

Lack of preparedness

One third of all participants claimed that their training left them with some degree of being unprepared. Claims were made that training needed to focus more on differences, include more practical knowledge, and include more information about the reality of teaching. Participants also claimed they had been unrealistic expectations of planning, of paper work, of children's ability to retain information and the amount of responsibility and organisation that was required of beginning teachers. Some of these claims came through clearly in Participant 2's comment about his beginning teacher experiences:

> Despite my age, I thought I was a bit starry eyed about it. I love being in the classroom but nobody warns you about the paper work. When I first started which was term two, portfolios had to go home at the end of the term, there were interim reports to parents to be written, there was a parent/teacher

[54] School name has been removed for confidentiality reasons.
[55] When saying "Māori schools", Participant 10 fingered the sign for quotation marks. Later when asked why she did this she indicated she wanted to make the point that she was referring to schools where Māori were in the majority at these schools.

> evening to attend, as well as running the Kia Kaha programme. They don't tell you about organising the kid's library books. They don't tell you that nobody comes in and does your reading programme for you anymore. They also don't tell you that children change quite dramatically. (Participant 2)

Lack of preparedness to teach Māori children

As noted above participants claimed there was a degree of general unpreparedness as a result of their training, They also claimed that their initial training poorly prepared them to teach Māori children and provided limited opportunities in Māori education:

> In the third year I took Māori Education and even though that was very, very hard, in the readings and things like that, I sucked that up too. It was just … wow, there was so much I needed to learn. I just wanted more. I just felt they just didn't give us enough. Whether or not that was because of time, you know it comes back to time, and it comes back to what is important. Well, I believe that was important for me, and I wasn't given more, so I was a bit disappointed in that respect. (Participant 5)

Participants also claimed that the inclusion of one te reo paper in the first year of their programme was insufficient and needed to be followed up annually:

> Your basic te reo paper, for example, that was done in our first year. By our third year we weren't using it, then you go to a school that's not using it and so you're still not using it. Most of it's gone. (Participant 13)

Concerns about effectiveness

Eleven participants claimed ineffectiveness either in: applying knowledge of teaching and learning; or their ability to influence change; or viewing things the way others see things; or their ability to empower others; or motivating children; or getting the most out of experiences. Over half of the participants also expressed feelings of self-doubt, ineffectiveness and lack of confidence in their beginning years. Participant 8, for example, claimed:

> I didn't know whether I was doing a good job or a bad job, and I didn't know if the children were learning by osmosis or learning at all. (Participant 8)

> If I knew what I know now it would have been so much different. Getting really down to grass roots, how do you teach reading? I mean, I'd read all the stuff but really practically, could I pull it off? The fact was I couldn't. (Participant 15)

Concerns about workload expectations

As mentioned earlier in concerns about training, participants had concerns about their workload expectations. Participants graduated from their teacher education programme expecting to be nurtured, and guided step by step in their first years of teaching. Seven participants claimed that this did not occur. Certainly workload expectation also comes through in concerns about professional development. Participants claimed that workload expectations were unrealistic and exceeded what they had expected to meet. For example, participants claimed that the required paper work was beyond expectations and horrendous, and that there was just too much to do, for too few teachers and too little time to complete it. One participant claimed that, in fact, the beginning teacher was someone to 'pass the buck to'.

Concerns about relationships

Concerns about relationships confirm findings already mentioned earlier in both the category of knowledge and previous categories of concerns. A number of participants had difficulty forming relationships with children, and that existing relationships and interaction with parents needed to be developed further. Participants claimed that reasons for difficulty in forming relationships with children were located in children being from a different background from the teacher and the teacher's inability to empower students. Participants desired professional development that would assist them to get to know Māori children. They also wanted support with their knowledge and ability to form positive relationships with Māori children, their parents and their community.

Concerns about self

The four participants who contributed to this category expressed concerns about themselves and how they impacted upon the teaching and learning environment. One participant claimed she had been brought up in a context that blamed Māori and had to battle to overcome stereotypes. Another participant claimed she they had to overcome her fears in order to think clearly. The other two participants had reflected upon their own ethnicity or culture as an influence upon their teaching and behaviour. Clearly, all four participants acknowledged who they were, and their sense of self, and how their sense of self impacted upon their preparedness to teach Māori children.

The above categories of concerns acknowledge participants' awareness of their own preparedness to teach Māori children. Along with the categories of knowledge, these categories of concerns contribute to a model of participants' preparedness to teach Māori children.

Categories of Satisfaction with Preparedness

As well as expressing concerns about their knowledge, understanding and skill to teach Māori children, participants also had positive things to say about their knowledge and hence their preparedness. One hundred and thirty one content units were classified into four categories of satisfaction (Table 12).

Table 12: Categories of Satisfaction

Category	Frequency of mention (n=131)	No. of participants (n=15)
Satisfaction with professional development	19	11
Satisfaction with progress	32	11
Satisfaction with effectiveness	29	13
Satisfaction with preparedness	51	13

Satisfaction with preparedness

Although no participant claimed to have been entirely prepared to teach Māori children, 13 participants had made positive comments about their preparedness. Twelve, of the 13 participants, claimed that their teacher education programme had a positive effect upon their preparedness. Seven, of the 13 participants, claimed their own background experiences contributed positively to their preparedness. Their teacher education programme and papers, in varying degrees, were identified as contributing to their ability to:

- help participants break stereotypes;
- raise participants' awareness of issues that affect Māori education;
- know where to begin with Māori children;
- be reflective;
- think outside the box;
- develop sympathy;
- critique their own behaviour;
- access a pool of knowledge that they could draw upon;
- view reality through the lens of others; and
- prepare them to teach Māori children.

Participant 4 and 8 expressed positive comments about their programme and papers when they claimed that:

> Some of the papers that we had to do, catered to or introduced us to how Māori students learn. (Participant 4)

> Understanding Education in Aotearoa course was really good at opening debate and I think I probably took on a better understanding of where Māori are coming from. (Participant 8)

Participant 14 and 11 were clear, when talking about their preparedness, that their background and experiences were key contributors to their preparedness and effectiveness:

> I think a lot of it comes from play centre, my knowledge of the early childhood curriculum, belonging, contribution and all those strands woven, and well being, I think that played a huge part. (Participant 14)

> I know things about being Māori that other non-Māori teachers wouldn't know and that's due to Dion and step-dad and all their whānau and being around them. Having Māori boyfriends for years and knowing what goes on with whānau, at the marae, and when someone dies what happens at a tangi, I think that's always helped. (Participant 11)

Satisfaction with effectiveness

No participant claimed to be entirely effective, however, 13 participants perceived themselves to be effective at some level and in particular areas. Their claims were based upon feedback from appraisals, academic results and behaviour of their children, and/or their own sense of achievement:

> I've got a class that focuses on their learning, and work in co-operative groups. I've got a class that can work inside or outside, get the job done, work together, have a laugh, help each other, there are very few 'duh', 'negative', 'don't be stupid' comments, so I think in the classroom I have been quite an effective teacher. All my appraisals are really positive, and I have been videoing myself taking lessons. (Participant 14)

Satisfaction with progress

Participants expressed satisfaction with the progress they were making as beginning teachers. For many of the participants progress in their effectiveness and preparedness had developed within a number of areas:

- teaching style became more flexible;
- the way in which they saw themselves and children was changing or had changed;
- ability to cope better with the demands and expectations of teaching;
- confidence had improved with time and experience;

- participants began to see themselves as a teacher and not as a beginning teacher, caretaker or survivor; and
- recognising differences and an acknowledgement that their journey towards becoming an effective teacher for Māori children was still developing.

Participant 8's description of the changes he made to his practice since he first started demonstrates the progress he has made:

> I look at teachers now, me I think, god when I first started I spent half the day doing the reading programme and now I can knock it out in an hour. It helps when you know where the resources are. I'm not reinventing the wheel anymore. I'm actually using the net a lot more than I ever did. Unit plans are already done, why should I rewrite them when they're already there and prepared by someone who has more experience than I have probably. I'm learning very quickly how to work intelligently. (Participant 8)

Satisfaction with professional development

Eight of 11 participants mentioned collegial support positively. Support they received from colleagues included making teaching enjoyable, providing beginning teacher with shortcuts and having learned more about teaching in three weeks than three years of training. Three of 11 participants mentioned that professional development courses did support teaching, individual needs and assessment. No positive comments, about professional development to support the teaching of Māori children were made by participants. This is not surprising considering that 11 of the 15 participants had concerns about the lack of professional development in support of teaching Māori children. In the following quote Participant 13 described the value and the way in which colleagues supported her:

> I've got lots of support from the staff, really, really excellent, but they do just go 'do this and if you run into any trouble come back to us we'll help you out'. It's not like they are doing it for me, but they are very supportive. (Participant 13)

These final categories complete the three elements of a model of participants' perception of preparedness to teach Māori children. The first group of categories answers the questions – what is preparedness and what do participants need to know about teaching Māori children? The knowledge, the understanding and the skills that participants mentioned can also be used as a base to guide beginning teachers in how they may advance their teaching practice. The second and third group of categories are participants' perceptions of their own preparedness.

So, what might a model of participants' perceptions of preparedness look like? How might a model of beginning teachers' preparedness advance beginning teacher preparedness? What, if any, implications are emerging from the data in regards to beginning teachers' preparatory requirements? Chapter 8 will discuss these questions.

Chapter 8

Discussion

Contesting Preparedness

In Chapter 7 categories of knowledge formed the basis of what participants' perceptions of preparedness were and thus established one set of criteria against which participants' perceptions of their preparedness could be compared. However, what counts as preparedness is complex and difficult to ascertain. Preparatory requirements to teach are highly important because the intended outcome of successful preparation is effective teachers and teaching. Research abounds with ideas of what teachers require to be effective (Darling-Hammond & Bransford, 2005; Education Review Office, 1998; Scherer, 2001). This is understandable, given that what counts as preparedness and indeed effectiveness forms the basis upon which teacher education programmes are structured. There already exists a number of models and components of effectiveness such as: goal orientated and multidimensional (Campbell et al., 2004), preparatory (Darling-Hammond & Bransford, 2005), learned profession and practical craft (Snook, 2000), and resource utilisation and continuous learning models (Tsui & Cheng, 1999). These models differ in their views of what counts as knowledge, understanding and skills required of an effective teacher (as discussed in Chapter 5). However, a common thread is the belief that knowledge about teachers and teaching, learners and learning and the context of teaching and learning are expressed elements of preparatory knowledge for effective teachers and teaching. According to the responses of participants within this study, these three elements also formed the bases of their knowledge about the effective teaching and preparation (refer to Figure 5).

Participants' perceptions of preparatory knowledge were not completely in agreement with current or more traditional views of what counts as preparedness or effective teaching. This is not surprising, given that traditional and alternative models and components of effectiveness and preparedness have also been criticised for not accurately identifying teacher effectiveness. Differences between models and

components of effectiveness are not uncommon. Tsui and Cheng's (1999) resource utilisation component of effectiveness challenged a more traditional approach to teacher effectiveness where effectiveness was interpreted as the identification and achievement of variables that affect positive student outcomes. Likewise, this present study's preparatory knowledge requirements are open to challenge.

Subject Matter and Curriculum Development

In comparing this study's model (Figure 5) with Darling-Hammond and Bransford's (2005) model of preparatory requirements for beginning teachers (Figure 6), for example, similarities and differences are evident. Darling-Hammond and Bransford's model identified three fields of knowledge perceived to be preparatory requirements for beginning teachers: knowledge of learners, learning and the context in which they develop; knowledge about teaching, assessment and environment; and knowledge about subject matter and curriculum[56]. The model emerging from this study (Figure 5) primarily shared similar perceptions about the first two of these knowledge fields. However, knowledge about subject matter and curriculum development was limited to the need for preparation and skill in te reo and tikanga. Other subject content or curriculum development were rarely mentioned.

[56] See Chapter 5 for a further breakdown of these fields.

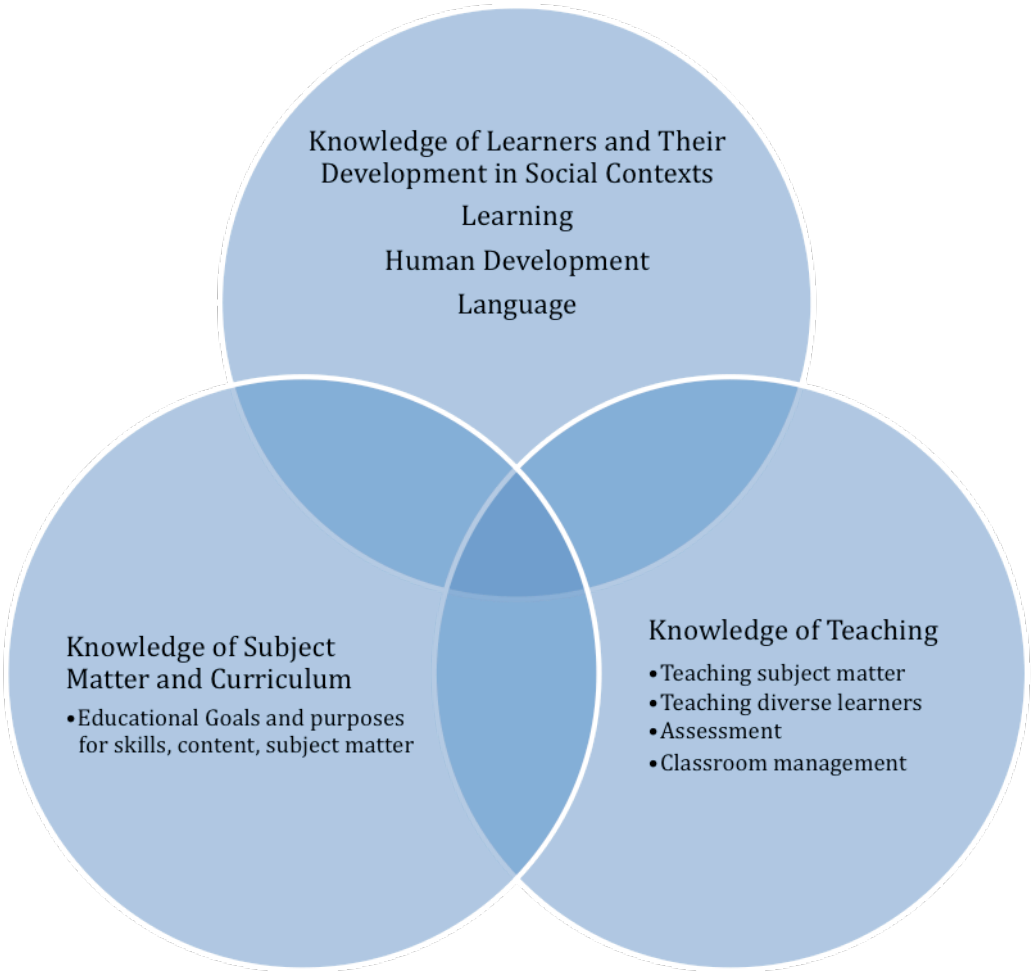

Figure 6: Darling-Hammond and Bransford's (2005) model of preparatory requirements for beginning teachers.

This emphasis on te reo and tikanga raises the question as to why participants' perception of curriculum development and subject matter is limited. One possible reason for this may be due to participants' awareness of the purpose of this study and therefore, participants may have tended to concentrate more on Māori subject matter, like te reo and tikanga, and less upon other curriculum subject matter like science, numeracy, literacy and so on. But the emphasis on te reo and tikanga provides further insight into participants' perceptions of what counts as subject matter and curriculum for Māori children.

Snook (2000), in his assertion that teacher education should adopt a teaching model of a learned profession, recognised the need for knowledge of subject matter to be included

within a teacher education programme. According to Snook (2000), a model of a learned profession is one where:

> Its practitioners have a broad grasp of schooling in its social, historical and political context. They are able to provide expert advice on the theory of education and on educational policy. Their approach to teaching is informed and critical. Their methods are based on the best research available, although they know very well the limitations of this research. They are highly educated in the content they teach. They understand the nature of the various disciplines and their limitations. (p. 146)

Snook's (2000) view of the development of teacher education in New Zealand in recent years reflects his concern about the way in which knowledge about subject content lacked depth. Students were not learning enough about the disciplines for them to appreciate the particular strengths and weaknesses of each discipline. Snook's concern is illustrated by participants' in this study whose views about what counts as curriculum development and subject matter for Māori children is primarily focused on te reo and tikanga. Such a limited view of what counts as preparatory subject matter requirements for Māori, continues to take a deficit approach to the provision of education for Māori by reasserting non-Māori dominant views of what counts while ignoring the potential and possible opportunities for a broader view of what counts as education for Māori children. According to Irwin (1998), this type of perception takes little cognisance of the growth or development of changing theories and practices, nor does it take cognisance that Māori education is beneficial and worthy for those involved in it. Perceptions of subject matter that is primarily focused on te reo and tikanga reproduces earlier beliefs about Māori education, that is, it is limiting (Bishop & Glynn, 1999; Pihama, 1993; Simon, 1990) and continues to present Māori education as being primarily about language and the arts. Such a limiting view ignores the strength and weakness of other disciplines but also the strengths and weaknesses within curriculum development and subject matter that is primarily focused on te reo and tikanga. This can have detrimental repercussions for Māori children. Beginning teachers who are disadvantaged by teacher education programmes that fail to ensure a broader knowledge and emphasis on all disciplines in turn disadvantage Māori children through their practice and limited views of what counts as Māori education for Māori children.

Curriculum development and subject matter, according to Snook (2000), should be an integral part of a teacher education programme. Limiting curriculum development and subject knowledge does not fit within Snook's model of a learned profession. The 1990's Curriculum Review which collapsed and restructured the way in which we viewed learning areas, highlighted the status of some learning areas over others. The Arts area, for example, was restructured into four disciplines, dance, drama, music and visual arts (Ministry of Education, 2007a). Before the Curriculum Review, subjects such as music, art, health, and physical education had their own discrete syllabi, although they did not enjoy the same high status and dedication as subjects such as mathematics and language. The shift in curriculum priorities taken in the 1990 Curriculum Review for subjects like music and art reinforced views of the low status of some curriculum subjects. The consequential decrease in art advisors and music advisors is an indication of the status of these learning areas. While art and music took up less government time and resources, the Government increased its commitment to high status curriculum subjects like numeracy and literacy. The 1990 Curriculum Review also introduced technology as a new learning area. This contributed to a reshuffling of the status and priority assigned to learning areas and the direction the curriculum was taking, particularly as government support for professional development and resourcing for technology appeared to take priority over the development and maintenance of other learning areas such as music and art. In 2006 the New Zealand Curriculum was released and again confirmed the high and low status of curriculum subjects by the way in which learning areas were structured. Two learning areas, English and Maths and Statistics, were clearly signalled as high status learning areas and given government priority when it came to professional development. While the shift in curriculum priorities and status of learning areas affected only a few learning areas, and left others untouched or unscathed, this apparently had little effect upon what participants' perceived as what counted as curriculum development and subject matter for Māori learners.

Could participants' limited perception of subject matter and curriculum development be linked to teacher education? The impact of the 1990 Curriculum Review also had an effect on teacher education. Similar trends in the allocation of priority, time, provision and resources to particular subject areas in teacher education programmes mirrored the reductionist approach taken in the New Zealand Curriculum. For example, Massey University College of Education reduced some subject studies papers from single 40

hour papers to sharing a 40 hour paper with another subject. Coverage of subject areas that had been combined into one subject studies paper did not allow for an in-depth coverage of any of the areas involved. This was the concern raised by Snook (2000). For beginning teachers, the impact has been a lack of depth of subject matter knowledge in some areas. These changes also facilitated and confirmed the varying status of particular subjects.

The low status of some curriculum subjects may have been the reason for the lack of emphasis in participants' knowledge of preparatory requirements; however, this explanation does not fully explain why numeracy, literacy and technology, high status learning areas, did not feature strongly as preparatory requirements to teach Māori children. Perhaps the real answer does not lie in the lack of in-depth knowledge about subject matter or the priority given to subject matter. Perhaps the emphasis on te reo and tikanga lies in the failure of teacher education and professional development courses to specifically make the link between other learning areas and the teaching of Māori children. When discussing other papers taken during their teacher education programmes or professional development courses they attended, many beginning teachers remarked upon the lack of relevance or link to the teaching of Māori children. When asked whether any professional development courses had contributed to their knowledge or understanding of the teaching of Māori children two participants replied:

> Not specifically, not for Māori children, there have been a few bits and pieces that have sort of been thrown in during a course, but nothing specifically for Māori children. (Participant 7)

> Generic professional development, writing, PRT's – nothing specifically targeted for Māori children. (Participant 9)

Social, Political and Historical Context

Snook (2000) advocated also for the inclusion, within a teacher education programme, of knowledge and understanding of the social, political and historical contexts in which schools operate. However, in this study, discussion of reforms about the development of

education, about the political and historical contexts in which schools operate, was minimal. Renwick's and Vize's (1993) study of colleges of education in the 1990s found that during the turbulent years of the Tomorrow's Schools reforms, beginning teachers had not been given insight into the reforms or any political rationale for them and any methods for critically examining them. Beginning teachers were expected to work uncritically within the reforms. The teacher who lacked "a sense of where they are going, why they want students to go there, and how they and their students are going to get there" (Darling-Hammond & Bransford, 2005, p. 16) is likely to have difficulty making realistic and appropriate decisions about what to teach, when and how. The implication for the beginning teacher who works uncritically within a changing education system is that they become a barrier to effectively teaching Māori children. The inclusion of knowledge and understanding of social, political and historical contexts in which schools operate provides insight into how the education system, schools and teachers function to reproduce inequality. This arms the beginning teacher with the knowledge and tools to challenge and make changes to existing taken for granted constructs that may not be appropriate for teaching Māori children. According to Darling-Hammond and Bransford (2005), beginning teachers need to consider the broader social purposes of education beyond their personal experiences and views. In order to bring about improvements, beginning teachers need an understanding of historical, educational knowledge. Their preparation should include debates about the aims of education and the current perspectives and policies that shape contemporary aims of education.

The need for social, political and historical understanding and its impact upon educational development is clearly evident in the changing demographics of New Zealand society and challenges all teachers to provide positive learning experiences appropriate for a diverse society. Clearly teachers cannot avoid the issue of working effectively within a diverse school population (Goodwin, 1997). How this can be accomplished has been the focus of much research (Banks, 1991, 1997; Jennings & Smith, 2002; Sleeter & Grant, 2003). This study was not totally devoid of any reference to an understanding of historical educational knowledge however this type of knowledge was not strongly emphasised. For beginning teachers coming to terms with professional responsibilities and expectations, the focus on social, political and historical contexts may not be of the utmost importance, particularly for those in 'survival mode' or those

who had been struck by ‘reality shock’. A greater focus on social, political and historical contexts as preparatory knowledge may emerge as the survival phase of teaching begins to dissipate. Participants in this study did demonstrate some awareness of the social, political and historical contexts’ role in shaping education particularly in terms of social justice, culture, diversity, inclusion, gender, ethnicity, inequality, differences, globalisation, and the Treaty of Waitangi. However, this awareness lacked depth and tended to focus on acknowledging the influence on shaping education but very little knowledge about the origins, the purpose, and the mechanisms that allow education to be shaped. Once again the implication of such a shallow focus on knowledge that shapes education reinforces Snook’s (2000) concern about the lack of in-depth knowledge present in teacher education programmes. The lack of in-depth knowledge creates a vulnerable and uncritical worker, one who is engaged in reproducing existing social inequalities. Uncritical beginning teachers become part of the hegemonic blocks that ensure the reproduction of social inequalities in a world in which Māori and Māori children are already disadvantaged. Uncritical beginning teachers who engage uncritically in teaching are not well prepared to teach Māori children.

Goodlad (1984) identified four purposes of education: academic, vocational, social and civic, and personal. The academic function involves the development of intellectual skills and knowledge; the vocational function relates to the preparation for work; the social and civic function is centred on the preparation of people to be citizens of society and the personal function is concerned with the development of the individual. According to Goodlad (1984), these purposes are embedded in the policies and practices that govern schools and teachers need to consider these purposes in decisions about curriculum, instructions and schooling in general. Similarly, Goodlad and Wise (1991) argued that schools function as agents of “enculturation of the young into a social and political democracy,” to introduce “the young to those canons of reasoning central to intelligent, satisfying participation in the human conversation” (p.5). To achieve this function, Goodlad and Wise claimed that teachers need to learn the pedagogy that is essential to the enculturation and trait development of the young, and possess the knowledge and skills necessary to participate in the continuous renewal of the school for which they are the stewards. A social, political and historical knowledge and understanding of educational development becomes important for a teacher working in and for a diverse society. Yet, in this study, when it comes to participants’ perceptions

of what counts as preparatory information for teaching Māori children, dialogue around knowledge and an understanding of the social, political and historical contexts in which schools operate are relatively minimal.

In recognising the need to address growing diversity in our society and schools, Ramsey (1987) argued that teachers need to scrutinise their options and choices in order to clarify what social information they are conveying, overtly and covertly, to their students. That scrutiny, he argued, will challenge educators to expand the goals and values that underlie their teaching. Quintanar-Sarellana (1997) claimed that sociocultural knowledge, which includes the understanding teachers have of their own culture as well as appreciation of other cultures and cross-cultural knowledge, is a key element in the area of teacher preparation. This examination of their practice, their own beliefs about culture, their own and others', guides educators to work responsibly and effectively with diverse groups of children. Only a small group of participants mentioned the impact of culture on the teaching and learning context nonetheless their comments provided insight into beginning teachers' awareness:

> Their culture had an impact on them and it came through and it was wicked. (Participant 8)

> His dad takes him pig hunting, 8 years old pig hunting with dogs and knives, and do the fishing and he's getting trained in his culture while he's up there with his grandparents as well, fluent in Māori, he knows an awful lot about his culture. (Participant 8)

> In terms of what I think about, all the influences the children have on me when I'm teaching, it would be a lot of cultural things or things in their family background, whether there are needs there. (Participant 10)

These comments demonstrated that some participants saw that the child's culture was a significant factor in the learning and teaching process. Additionally two Māori participants (Participants 5 and 7) considered their own cultural background as having a significant influence on the learning and teaching process. They commented that being

Māori affected who they were and what they did and that the passion for things Māori comes from background experiences.

Banks (1991) and Carter and Goodwin (1994) noted that increasingly self-critique was gaining support as a precursor to working with diverse groups. Within a society in which diversity is increasing, not only between groups but within groups, self-critique is a significant trend in terms of teaching Māori children. In this present study only a small number of participants directly mentioned self-knowledge as playing a significant role in the teaching and learning process. This does not support the self-critique trend claimed by Banks (1991) and Carter and Goodwin (1994).

Banks (1997), in his examination of the effects of a mainstream-centric curriculum upon the dominant group in America, argued that the dominant group was undereducated in relation to multicultural knowledge and awareness of the influence of the dominant culture within a mainstream-centric curriculum. In a mainstream-centric curriculum approach, events, themes, concepts, and issues are viewed primarily from the perspective of middle-class Anglo-Americans and Europeans. Within a New Zealand context of course the view would primarily be from the perspective of middle-class Pākehā who, since colonisation, are the dominant group. A curriculum that reproduced the worldview of the dominant group has:

> negative consequences for mainstream students because it reinforces their false sense of superiority, gives them misleading conceptions of their relationship with other racial and ethnic groups, and denies them the opportunity to benefit from the knowledge, perspectives, and frames of reference that can be gained from studying and experiencing other cultures and groups. A mainstream-centric curriculum also denies mainstream American students the opportunity to view their culture from the perspective of other cultures and groups. When people view their culture from the point of view of another culture, they are able to understand their own culture more fully, to see how it is unique and distinct from other cultures, and to better understand how it relates to and interacts with other cultures (Banks, 1997, p. 229).

While Banks (1997) may have been referring to an American context, his argument is applicable to a New Zealand context. Clearly the examples he gave, as evidence of a mainstream-centric curriculum, can be likened to the development of education in New Zealand. Students were taught that Captain Cook discovered New Zealand just as American students are taught that Christopher Columbus discovered America. Both perspectives of the 'discovery' of an uncharted land assumed that prior to discovery indigenous people's existence, their systems and structures, were meaningless and not legitimate thus ripe for asserting non-indigenous views as a universal reality. Assimilation of indigenous groups was a common policy and practice. The replacement of one ideology with another at the cost of the original ideology was detrimental to indigenous groups in a number of ways (Banks, 1997; Bishop & Glynn, 1999; Pihama, 1993; Simon, 1986). Assimilation was achieved through an education system that modelled and asserted dominant group societal expectations as universal. The exclusion of indigenous or minority group worldviews aided the assimilation process. Possessing knowledge and understanding of the historical and education development in New Zealand will arm teachers with the tools to critique themselves, the school and the education system in which they are players. It is important that teachers, who themselves are the product of a mainstream-centric curriculum and members of the dominant group, gaze inwardly to self-examine their role in reproducing social inequality and increasing social justice. However, according to the findings in this research, it is unlikely that participants will be critical teachers if their perception of preparedness takes a superficial and shallow approach to the social, political and historical context in which education develops. Combined with little attention given to the development and understanding of self, beginning teachers may be unlikely to see themselves as contributing to asserting dominant world views upon Māori children.

Judgement of Preparedness

The data collected in this study highlighted participants' views of what counts as preparedness, and how well they viewed their preparedness. Figure 7 contains a model developed from this study of participants' perception of their preparedness. Three components form the basis of this model: participants' knowledge, understanding and skills required to teach Māori children (as taken from Figure 5): participants' concerns about knowledge, understanding and skills; and participants' satisfaction with their

knowledge, understanding and skills to teach Māori children. At the base of this model of beginning teachers' perception of preparedness are beginning teachers' perceived requirements for teaching Māori children, namely, the categories of knowledge as noted in Table 7. This model proposes that preparedness is dependent upon the degree to which mastery of knowledge, understanding and skills required to teach Māori children, is obtained. Therefore, the concerns about and satisfaction with preparedness identified by beginning teachers, forms part of the equation of this preparedness model. Of course, the degree of mastery may differ from person to person but this model represents the degree of mastery held by the collective of participants in this study. Knowledge requirements to teach Māori children are not sufficient to demonstrate participants' perceptions of their preparedness. Concerns and satisfactions already discussed are added to the equation and provide a broader picture of participants' perception of preparedness. These judgments of how well preparatory knowledge requirements have been mastered complete an illustration of participants' perceptions of their preparedness to teach Māori children.

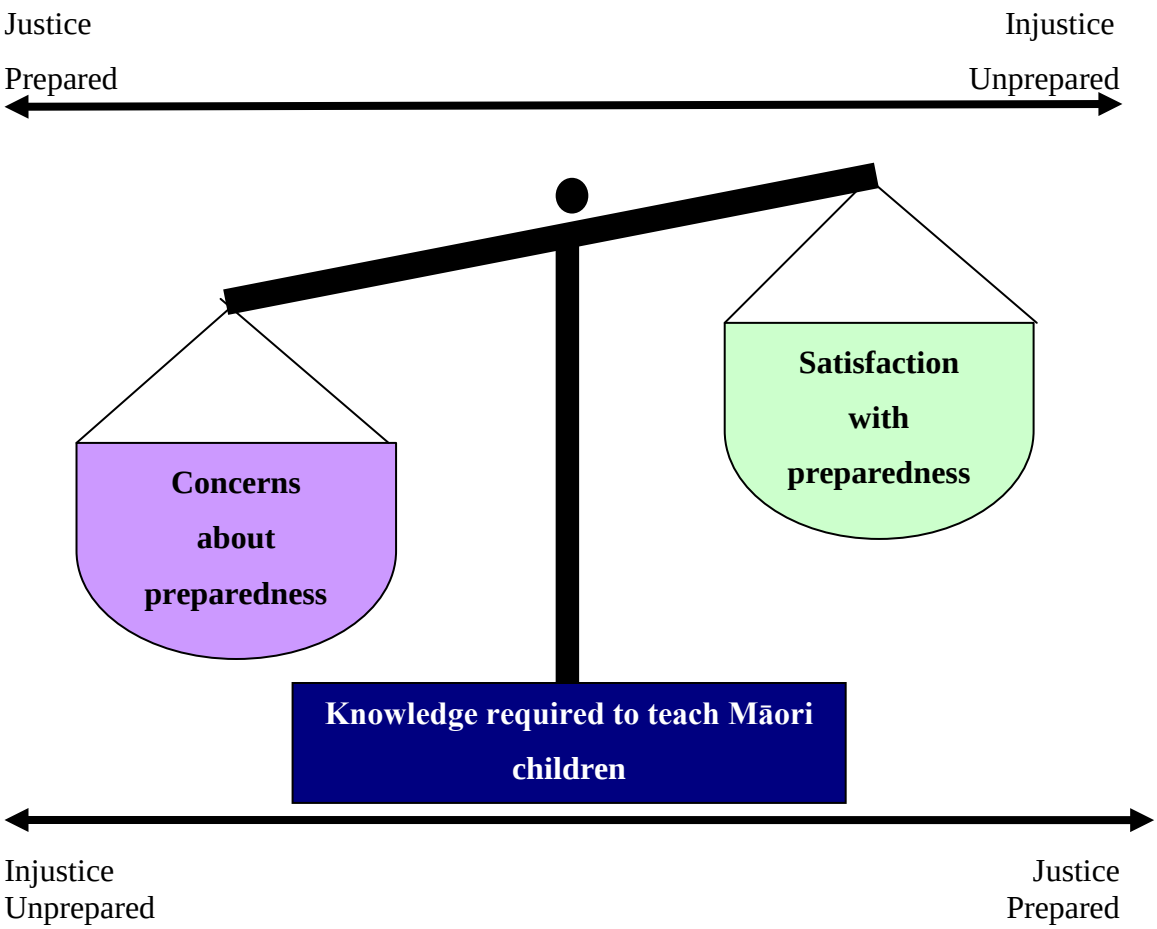

Figure 7: A model of participants' perceptions of preparedness to teach Māori children

The findings indicated that participants were not totally prepared to teach Māori children. The image of an unbalanced scale illustrates the concerns about preparedness outweighing the satisfaction with preparedness. According to the scales, injustice is being served in terms of preparation to teach Māori children. The representation is based purely upon the number of concerns expressed (n=204) in comparison to the number of satisfaction comments made (n=131). Ideally, traditional scales should be level to show that both sides are balanced; however, in this model the scales should tip in favour of satisfaction with preparedness in order for justice to be served and beginning teachers to be fully prepared.

According to Renwick (2001a), initial programmes of teacher education can never fully prepare a beginning teacher for the classroom. Teacher education programmes graduate students based upon having met the standards set down by the graduating teaching

standards. While the graduating qualification represents teacher educator's perception of preparedness to teach Māori children, it appears that there may be differences between teacher education providers and beginning teachers as to what counts as preparedness to teach Māori children.

Participants expressed satisfaction that their teacher education programmes and papers went some way to preparing them but preparedness was not complete and there was room and demand for further development of existing knowledge. This was a concern shared earlier by submissions to the Education and Science Committee's (2004) inquiry into teacher education. For example, Participant 14 claimed that the papers she enrolled in allowed her to think about the need to form a postitive relationship with Māori children and yet she also claimed that it was difficult to form positive relationship with Māori children. Participant 6 also claimed that the papers taken on her course helped her to see the importance of other points of view and yet she also expressed a need to know more about how Māori see themselves. So while there were claims of preparedness to teach Māori children this preparedness was not complete or total. Concerns expressed by participants should not be the sole indicator that participants were not prepared to teach Māori children but rather they should be viewed alongside the satisfaction participants felt with their mastery of the knowledge required to teach Māori children. In this way a more accurate picture of participant perceptions of their preparedness can be gained, that is, a picture that acknowledges what participants already know and do and what they have yet to know or learn more about. The model in Figure 7 does recognise that teacher education and educators had prepared students to teach. Beginning teachers acknowledged that in part that this had been achieved. However, when asked how teacher education could better prepare them to teach Māori children, beginning teachers responded that more could be done to prepare them to build relationships with Māori children, and parents, to have more practical experiences in schools where Māori children were likely to be, and that one te reo paper was not sufficient and needed to be ongoing throughout their training These examples of participants' comments clearly signals that more preparation could have been provided.

Gray and Renwick's (1998) study found that while primary teachers felt adequately prepared to teach the age level at which they were teaching, 21% of primary first year teacher participants felt poorly prepared to teach Māori students. Unfortunately, Gray

and Renwick did not elaborate about why or how beginning teachers felt inadequate in teaching Māori children. This present study does identify why and how beginning teachers felt inadequate in teaching Māori children. The conclusion of Te Puni Kōkiri's (2001) audit was only slightly more informative about the specifics of beginning teachers' preparedness to teach Māori children. The report claimed that many beginning teachers appeared not to have "sufficient practical skills and background knowledge to feel comfortable working with Māori pupils" (Te Puni Kōkiri, 2001, p. 7). Participants in this study were more specific as to the skills and knowledge they required. They felt inadequate and unprepared when it came to:

- possessing knowledge about Māori children;
- building relationships with Māori children;
- teaching Māori children;
- being equipped with the necessary preparation to handle the behaviour of Māori children;
- incorporating things Māori into their classroom practice;
- knowledge about te reo and tikanga; and
- focusing specifically on Māori children or things Māori.

Beginning teachers had concerns about teaching Māori children, and were validated by concerns about effectiveness; yet, participants also expressed satisfaction with their preparedness, their effectiveness, their progress and professional development. Te Puni Kōkiri's (2001) report also acknowledged that there were "some excellent examples of good practice emerging around the country" (p. 7), as well as some not so good practices. The juxtapose position demonstrated by Te Puni Kōkiri's claims and the findings in this study complicates the picture of whether participants perceive themselves to be well prepared to teach Māori children or not. In fact, the picture is quite clear and confirms Renwick's (2001a) claim that beginning teachers can never be *fully* prepared. Participant 16's comment probably sums up the situation:

> I don't think I'm totally crap at it, I don't think I'm totally brilliant at it either. (Participant 16)

This study fills the gaps left by Renwick (2001a) and Te Puni Kōkiri's (2001) study by identifying specific areas that beginning teachers identified as areas of concern when it came to teaching Māori children.

Teacher Education

The preparation of beginning teachers is the key focus of teacher education programmes. The effectiveness of a teacher education programme lies in the effectiveness and preparedness of teachers they produce. This study found that beginning teachers were not totally prepared by their teacher education programme to teach Māori children, and this affected their effectiveness to teach Māori children. Therefore, the implication for participants' teacher education provider is that teacher education programmes need to improve if beginning teachers are to effectively teach Māori children.

Participants claimed their teacher education provided them with opportunities to be more reflective of their own behaviour and how that might impact on others. Teacher education also helped to develop an awareness of the issues faced by Māori and how they might begin to teach Māori children. However, participants claimed that during their teacher education teaching experiences were limited and did not provide enough wider opportunities to work in more diverse communities or within schools with a higher representation of Māori children. The lack of opportunity to teach Māori children during teaching experience becomes problematic for graduates once they take up their first teaching position. According to Ng (2008), beginning teachers in New Zealand are overrepresented in low decile schools. This overrepresentation is significant considering 52.64% of all children attending decile 1 schools are Māori, 47.58% of all children attending decile 2 schools are Māori, and 36% of those attending decile 3 schools are Māori (O. Dench, personal communication, September 23, 2009). For beginning teachers, gaining positions in lower deciles schools is likely, and because Māori children are also more likely to be located in greater numbers in these schools, it is imperative that beginning teachers are prepared to teach them. Māori children do not attend only low decile schools. For those who take up teaching positions in high decile schools, it is also imperative that they have been prepared to teach Māori children. However, because there is a greater likelihood of beginning teachers taking up positions in low decile

schools, in order to improve their preparedness to teach Māori students, there needs to be an increase in teaching experience opportunities in lower decile schools.

However, location alone in low decile school for teaching experience is not enough to ensure that teacher trainees are well prepared to teach Māori children. Experience and expertise of teacher associates can also affect their preparedness. Wylie's (1997) report on the impact of Tomorrow's Schools' reforms found schools had difficulty in finding suitable teachers, particularly for decile 1-3 schools and schools with high Māori enrolment. There is no guarantee that associate teachers in decile 1-3 schools or schools with high Māori enrolment will be effective associates or mentor teachers. This may be said of any associate in any decile school. One would hope that teachers who have a greater opportunity to teach Māori children would become very effective at teaching Māori children, but this is not a foregone conclusion.

The government recognises that quality initial training is important to affecting change for Māori learners. *Ka Hikitia* (Ministry of Education, 2008), the government strategy that is about changing and transforming the education system to ensure all learners have the opportunity to gain the skills and knowledge they need to realise their potential and succeed, identified several key levers that research says will make a difference for and with Māori learners. One of these levers that will bring about change is to increase professional learning and capability of teachers. This would require high-quality initial training and ongoing professional learning (Ministry of Education, 2008). Consequently *Ka Hikitia* identified four critical areas of strategic focus, goals and actions: foundation years; young people engaged in learning; Māori language in education: and organisational success. Within the focus area of young people engaged in learning, one clear goal and action is directly linked to teacher education. It states that work must be done "with the New Zealand Teachers Council to set initial teacher education standards that increase effective teaching and learning for, and with, Māori students" (Ministry of Education, 2008, p. 33). However, this goal is focused on year 9 and 10. This is a concern as no specific attention is given to teacher education programmes for those intending to teach primary school aged children. Given the findings of this study, it seems that a specific focus solely on Year 9 and 10 can only ensure that poorly prepared beginning teachers will continue to graduate from teacher education programmes particularly for beginning teachers teaching primary Māori children. The setting of

initial teacher education standards to increase effective teaching and learning for, and with, Māori students is indicative of the trend to standardise learning as a means of ensuring quality teaching. However, the rhetoric around standardisation is inconclusive, often complicated by issues of power and control of what counts as quality teaching and learning and how this may be achieved.

Te Puni Kōkiri's (2001) audit also made a number of recommendations for teacher education programmes in order to prepare students to become effective beginning teachers of Māori children. According to the audit, teacher education programmes needed to:

- extend their current curricula pertaining to Māori to include more practical content that will prepare trainees for the reality of the contemporary New Zealand classroom;
- provide teacher trainees with opportunities to gain more practical experience in teaching Māori students as part of their teacher education course;
- develop a prescribed set of competencies to equip graduates to teach students who are Māori;
- set up formal and routine processes for suggestions and feedback from primary and secondary schools on the content of teacher trainee education programmes in regard to teaching Māori pupils; and
- encourage teacher educators to undertake professional development focused on improving their Māori language skills and their understanding of Māori world views. (Te Puni Kōkiri, 2001, p. 8)

Te Puni Kōkiri's (2001) call for teacher education programmes to provide more opportunities to gain more practical experience in teaching Māori students is supported by participants in this study. As discussed earlier participants called for more teaching experience in schools with a high representation of Māori children. Participants also found it hard to create learning opportunities that were motivating, hands on and progressive. Guided practical experience in teaching Māori students will contribute to them gaining these skills.

Participants also expressed concern that there was a need for a greater focus on difference and differences in their teacher education. As discussed in Chapter 1, the changing demographics of the New Zealand population have resulted in a classroom where diversity is on the increase with the likelihood of this trend continuing. Beginning teachers are and will be expected to teach within bicultural and most likely multicultural classrooms where it becomes increasingly difficult to accept monocultural worldviews and not to challenge taken for granted norms or worldviews of reality. It is essential that beginning teachers are prepared for the reality of contemporary New Zealand classrooms as well as New Zealand classrooms of the future. This will mean that dominant worldviews are not taken for granted and are open to challenge, that what counts as education is a true representation of a multicultural society, where pedagogy, curriculum content and development is no longer dominated by monocultural worldviews. For this to occur teachers need to be critical thinkers, informed of the social, political and historical context that drives education. As discussed previously this study found that knowledge of social, political and historical contexts was not strongly emphasised as a preparatory requirement by participants. It is timely for teacher education to take a stronger position to engage students to be more aware of the social, political and historical contexts and their impact on teaching Māori children.

Historically, and as discussed in Chapter 3, notions of difference have contributed to the provision of education for Māori. Māori perceptions of what counted were not always perceived as counting by those in control of what differences count. More often than not, what counted for Māori was perceived as deficits or deficiencies. Hence, Māori differences, perceived by those in control of asserting dominant world views as norms, were required to be fixed to fit asserted dominant world views or replaced with asserted dominant world views. Thus, dominant world views were reaffirmed and unequal power relationships and control were maintained. This perception resulted in an education system that was assimilatory in policy and practice. For Māori, loss of language, tikanga and knowledge occurred.

The shift from negative views of difference towards a more positive perception of difference is an acknowledgement that the notion of difference has a significant influence upon the perception of group identity, and that the outcomes that ensue are a result of those perceptions. Teacher education programmes, that prepare teacher

education students for the reality of a contemporary classroom, should be providing opportunities to learn more about differences, how these differences can impact upon teaching and learning, and the way in which reality is viewed. In the present study participants' concern about their ability to cope with the increasing differences present in a contemporary classroom supports Te Puni Kōkiri's (2001) recommendation that teacher education programmes extend their current curricula pertaining to Māori to include more practical content that will prepare trainees for the reality of the contemporary New Zealand classroom. Even though participants expressed positive comments about how their teacher education encouraged them to view reality through the lens of others and break stereotypes, participants were still concerned that a greater focus on difference and differences was warranted because existing opportunities seem to be limited and limiting. Participants' concern about their ability to cope with differences is valid. The reproduction of dominant views and inequality are to be avoided. Papers within a teacher education programme that include a focus on themes like diversity and diversities, inclusion, biculturalism, multiculturalism, and difference encourage beginning teachers to be reflective, critical thinkers that have knowledge of recognising and addressing differences in their classroom. Teacher education programmes such as the recently developed Massey Bachelor of Teaching (4 year degree) include papers with a strong focus on biculturalism, inclusion and ICT. This new degree is an example of a teacher education programme that appears to be addressing participants' concern for a greater focus on difference and differences. However, to avoid the continuation of concerns, raised by participants about timing and amount of space not presently given to Māori education, any rewrites must ensure that themes like biculturalism, inclusion and diversity are woven through each paper over the four years to provide ongoing, consistent, practical opportunities for teacher trainees to teach Māori children. This recommendation has implications for all teacher education programmes throughout the country.

According to Te Puni Kōkiri (2001), encouraging teacher educators to undertake professional development focusing on improving their Māori language skills and their understanding of Māori world views is clearly warranted. Te Puni Kōkiri's audit claimed that "lecturing staff are reportedly inadequate at 'modelling' appropriate behaviour and being a good role model for working with Māori students. For example, they do not appear to be good at integrating Māori content, pronouncing Māori correctly

or using appropriate reo and tikanga" (p. 8). This claim is supported by participants in this study who raised concerns about their own lack of Māori language skills and understanding of Māori world views, and their inability to integrate Māori content. Lecturers who were not good role models of working with Māori students become part of the mechanism that reproduces inequality for Māori children and also reproduces beginning teachers that mirror the inadequacies of their lecturers. Professional development for teacher educators that consistently focuses on teaching Māori students, te reo and tikanga, would address teacher educators inadequacies in teaching Māori children. Professional development that also focuses on developing teacher educators' knowledge, understanding and skill to address diversity and difference would reduce claims that teacher educators were not good role models of working with Māori students.

Te Puni Kōkiri's (2001) suggestion that a set of prescribed competencies be established to equip graduates to teach students who are Māori, would be ideal for beginning teachers. But how successful will a set of competencies be to equip graduates to teach students who are Māori? To help answer this question we need to examine the success of currently prescribed sets of competencies. Chapter 5 highlighted prescribed sets of competencies and standards that teachers are measured against throughout their training and career (see Table 2). A graduate of an approved teacher education programme must have demonstrated they had achieved a set of competencies as outlined in a graduate profile and which is aligned with the Graduating Standards set by the New Zealand Teachers Council (Appendix 2). Participants in this study were all graduates from an approved teacher education programme and therefore had presumably demonstrated competency in practicum situations. But, as the findings of this study show, participants had concerns about their preparedness to teach Māori children and about how effective they were in their practice. This finding challenges whether any set of prescribed competencies will fully ensure effective teaching of Māori children. However, the alternative of no prescribed competencies would return teacher education to a time when schools and teacher education providers developed at a provincial level, in an ad hoc fashion, with increasingly widening disparities between provincial regions.

The mentoring system that Te Puni Kōkiri (2001) suggests, that is, providing feedback on teacher education content in regards to teaching Māori students is a sound

recommendation. Participants in this study expressed concern about their effectiveness to teach Māori children. Support from more experience colleagues was seen to be invaluable. The establishment of a mentoring system that provides suggestions and feedback for teacher educators about the content of their programmes in regards to teaching Māori children would provide invaluable insight on how successful or not teacher education programmes are and how they might be changed to best serve teacher trainees and Māori children.

Professional Development

After graduating, and successfully taking up a teaching position, beginning teachers continue their teacher education via an induction and advice programme. While this government funded induction and advice programme is not part of the initial teacher education programme, this study had included it as an extension of the preparation stage for beginning teachers, even though beginning teachers may already be teaching Māori children. The induction and advice programme requirement for beginning teachers continues the preparation of beginning teachers while they are engaged in teaching. Effective professional development, particularly in the induction phase, shapes teachers' commitment to developing their practice, their work with colleagues, young learners and families, and their attitudes to the importance of lifelong learning (Cameron et al., 2007). In this study beginning teachers were concerned about professional development. Limited professional development focusing on Māori children appears to mirror inadequate preparation for the teaching of Māori children during their teacher education years. Their teacher education had not prepared them adequately. This pattern of inadequacy continues into the induction phase of their beginning teacher stage. Participants shared concerns about the lack of professional development that was available to support them in teaching Māori children. Clearly this pattern of inadequacy to teach Māori children is eventually reflected in beginning teachers' ability to teach Māori children and children's consequent achievement and ability to learn. If this pattern of inadequacy is to be halted, steps need to be taken to ensure teacher education providers and professional development providers are fully versed and skilled in teaching Māori children. Teacher education providers and professional development providers will also be required to model and transfer this knowledge to teacher trainees and beginning teachers.

Cameron et al.'s (2007) study of induction programmes of provisionally registered teachers noted that in comparison to secondary and early childhood education teachers, primary teachers appeared to have had induction programmes they perceived to have assisted them to develop confidence and skill in teaching. Yet, Cameron et al.'s report also pointed out that the low levels of guidance given to new teachers for supporting Māori learners is of concern across all sectors. *Ka Hikitia* (Ministry of Education, 2008), the current government initiative to ensure Māori are enjoying education success as Māori, is timely. This strategic plan recognises that teaching practices can be improved by increasing professional learning and capability of teachers. Clearly professional development for beginning teachers focusing on supporting their teaching of Māori learners is imperative.

The findings of this study did show that participants were concerned about the professional development that focused on the teaching of Māori children. Specifically, participants claimed that support for the teaching of Māori children tended to be embedded within a more generic focus of teaching and learning where all children were treated the same. Attention to diversity was acknowledged but not strongly emphasised. Participants wanted professional development that was more focused on teaching Māori children. Specifically mentioned was professional development for managing the behaviour of Māori children, teaching Māori children, te reo and tikanga and one participant even saw a need for professional development that immersed beginning teachers in things Māori. According to participants, specifically targeted professional development that focuses on teaching Māori children was limited or rare. This is problematic for those participants wanting and needing to extend their knowledge, skill and understanding of teaching Māori children. Despite the Government's recent strategy to improve educational outcomes for Māori, it appears that the demand for more and specifically focused professional development for the teaching of Māori children is not being meet by induction programmes for beginning teachers.

This study supports Te Puni Kōkiri's (2001) recommendation to encourage teacher educators to undertake professional development focused on improving their Māori language skills and their understanding of Māori world views. Te Puni Kōkiri also challenges induction programmes to widen the range of focus from language and

understanding of Māori world views to include skills and knowledge to equip beginning teachers to effectively teach Māori children.

From Knowledge to Practice

The next section of this study summarises how participants used the knowledge, understanding and skills they acquired during their preparation stage when teaching Māori children. Many of the practices for teaching Māori children, mentioned by participants, supported 'good teaching practice' advocated by other researchers (Darling-Hammond & Bransford, 2005). A reluctance to include a summary here of how participants implemented their knowledge into practice is based on the apprehension of how such a list will be treated. The moment a 'recipe' or a list of how to teach Māori children is put forward the tendency is to assume that the recipe is universal and applicable to all Māori children and for all teachers. This is not a critical way to approach a recipe or list. The following list includes examples taken from participants which reflect how they responded to the preparation they received to teach Māori children.

- Be genuinely interested in who they are and what they are doing;
- Provide opportunities for children to choose to work cooperatively or independently;
- "Make a conscious effort to try and find material that backgrounds and accepts their ethnicity without pushing it";
- Consider the types of resources given to the children;
- Learn to actively listen to the child and gain a sense of what the child is really saying. Children can communicate in many different ways;
- Develop own skills and knowledge of te reo Māori and tikanga;
- Be supportive and respectful of Māori tikanga e.g. no bums on tables;
- Give them the opportunity to express themselves the way they want to;
- Recognise and accept differences between people;
- Be there for children as soon as they arrive at school. Take the time to greet them and ask how well they are and what they have been up to since the last meeting;

- Say childrens' names correctly;
- Set out to do the best for children;
- Target learning to each child's requirements;
- Use te reo Māori in the classroom as often as possible;
- Present new information as a group, allowing children to shine or withdraw, to lead or be led, then present again in smaller groups till finally presenting to individuals;
- Avoid the situation where individuals become 'tall poppies';
- Avoid stepping on children's mana;
- Remember that children are unique and brings with them a wealth of knowledge to draw upon and utilise;
- Provide a variety of hands on experiences and activities;
- Provide an environment enriched with things Māori e.g. books, pictures. music and artefacts, an environment in which they own;
- Provide opportunities to involve people from the community to share their experiences or work with the children e.g. Kaumatua Day;
- Design programmes where things Māori are included;
- Ensure that not having the appropriate gear e.g pens, pencils, does not hinder childrens' ability to learn;
- Create a warm welcoming environment where children respect themselves and feel safe;
- Treat children as people and not vessels to be filled;
- When setting goals have 'all the faith in all those kids to actually reach the top step of that poutama";
- See the class as a whānau, say they are a whānau and work as a whānau;
- Establish a sense of belonging and togetherness;
- Inform parents of what is going on in the class, invite them to come along whenever they want;
- Recognise its okay to laugh and have fun;
- Recognise teachers can make mistakes;
- Recognise and accept that children will reach different levels of understanding;

- Attempt to make contact with parents who are rarely seen at school and be willing to meet with parents whenever and wherever;
- Treat children all the same but differently;
- Make sure first contact of the day is positive;
- Recognise that children may "be Māori but they are all different";
- Create classrooms that "make them feel proud of who they are and where they come from. I think if the kids in your class feel proud of themselves they are going to have confidence, they are going to learn. But if it is a foreign classroom they are not";
- Be sensitive and alert to what children are saying as well as not saying;
- Avoid eye balling students;
- Use Māori icons or images when teaching;
- Avoid putting a child down or they may never raise their hand again;
- Recognise that whānau is important to children's learning so get them on board and work together in partnership;
- Set up a mailbox system in the class for children and teacher to write down positive comments about others in the class;
- "Give them the thumbs up when they are doing a good job or a wink. Joke with them. All that is just establishing a relationship with them";
- Value their culture;
- Make sure to join in when the Māori language teacher comes in to teach Māori language to the classroom;
- When a child is doing the best s/he can, no matter what, acknowledge his/her effort;
- Develop an environment for collaborative learning to occur;
- Try to keep everything down to earth;
- View building a relationship as more than just finding out more about the child or children's background but also sharing their own background and family experiences with the children. Show children that you are willing to know about their background and that you may have or have similar experiences;
- Take time to use that information gained from talking with children to contextualise learning and activities for them;

- Be willing to ‘bend the rules’ and realise that sometimes a child may need to be hugged by a teacher;
- Spend time just talking with them;
- Treat parents like family;
- Let children know you care about them;
- Allow Māori children to work in a way that is ‘good for Māori children’. Allow them to work together, be more relaxed and open;
- Be aware that sometimes if Māori parents are not always hanging around they are happy with what you are doing;
- Remember that parents are busy people too so do not get stressed out if you do not see them often;
- Remember parents know their children too so work alongside them;
- Show parents you really do care for their children;
- Talk with, not to, or down to, parents;
- Be straight up, but not negatively critical, when giving feedback to parents about their children;
- Make the contact real for children;
- Avoid stressing over the little things like have they got the right colour pencil, focus on learning;
- Have positive Māori role models, people who come from their background and have succeeded;
- Embrace things Māori, culture and language;
- Empathise and learn how to read the subtlety of Māori children’s behaviours and emotions;
- When dealing with a conflict situation find out the real cause. Do not look only at surface features;
- Be organised, children know when you are not and things tend to go better if you are;
- Encourage children to accept differences and allow them to express those differences;
- Have boundaries and let children know those boundaries;
- Be empathetic and understanding;

- Communicate with parents to find out more about their children's interests;
- Be committed and determined to support inclusion of Māori children's needs despite resistance from colleagues, policy and others;
- Use a variety of teaching strategies;
- Plan for their needs whatever they might be and be prepared;
- Recognise that Māori needs are individual needs;
- Be aware of home differences;
- Be sure that you are informed when teaching and practising Māori things;
- Accept children for whom they are as a person before viewing them as Māori or Pākehā, rich or poor;
- Reflect, plan and teach then repeat the cycle over again, be actively engaged in teaching;
- Be sure to seek assistance and clarification from senior and/or more experienced teachers;
- Expect you can do more to cater for Māori childrens' needs;
- Be aware that everybody has different strengths and draw upon them; and
- Be enthusiastic, it is catching. Enthusiasm is "a big thing for Māori children."

An attempt to remove comments that were very similar was undertaken, however subtle differences between comments did warrant their inclusion in this list. For example, the comments 'be empathetic and understanding' and 'empathise and learn how to read the subtlety of Māori children's behaviours and emotions' both discuss empathy and understanding yet the latter comment adds more by suggesting how this understanding might occur. There are consistent beginning teachers' practices in the application of knowledge and skills. Not all of these practices can be attributed solely to the preparation they received during their training. In fact, there were clear examples and comments that attributed their skill, knowledge and understanding to experiences prior to training:

> Probably my background, the fact that I grew up in a rural community anyway. Growing up in Waipawa I mean Central Hawkes Bay. I grew up

> with Māori children, I played sport with them, we went to the beach, we worked together in the shearing shed, whatever. It was just part of how I grew up. I think to a degree I always had an awareness that the guys I played sport with were Māori. I think in having a bit in common with a lot of the parents has played a big part. (Participant 16)

Three other participants also commented that either being Māori themselves or having a background that involved working and playing with Māori and living in a Māori community gave them an edge they could not clearly articulate beyond saying what they did was natural. Being Māori and/or being brought up in Māori communities most of their lives was advantageous to their teaching of Māori children. They reported bringing this knowledge with them when they enrolled in their teacher education programme. Participant 10, for example, believed she could empathise with Māori children and was able to read the subtlety of their body language:

> I think I can empathise with the children; I can pick up when something isn't quite right, just in terms of the Māori children, if there is a tangi, I pick up what is going on and understand better than other teachers. These teachers have been teaching at this school for years and they have seen it all, probably second generation that they have taught, so they can read the signs and they do know. But in terms of me being Māori, there's a really subtle difference in knowing what the children are going through, especially because there is more chance of me going through it myself and being able to deal with it. (Participant 10)

In addition to this prior knowledge and experience, participants also reported experience in early childhood centres, participation in a Tu Tangata programme, or having children of their own as contributing factors to their preparedness. Based upon the evidence of this research, experiences and background prior to enrolling for a teacher education programme, must be a serious selection factor for teacher educators. Beginning teachers are not emerging fully prepared to teach Māori children, and the preparation they did have may not necessarily originate from their training.

There is definitely consistency between what participants perceive as counting as preparedness and what they actually did in their practice. When teaching Māori children the establishment of a culturally responsive environment included:

- building positive relationships with children and their parents;
- getting to know as much as you can about them, their family, their interests;
- using that knowledge to plan, prepare and teach appropriately targeted and contextualised learning;
- using pedagogically appropriate approaches when teaching;
- creating an environment in which things Māori are supported, reflected, included and encouraged;
- being informed and confident about Māori knowledge; and
- being skilled and competent in using te reo Māori and tikanga in the classroom and activities.

These criteria were of the utmost importance and consequently showed in their practice. Sadly, despite the efforts of teacher educators and the content of their programmes, beginning teachers are concerned that this preparation is not sufficient either during their training or through professional development after their training.

This present study set out to answer the following three questions:

- What is preparedness and what do participants know about teaching Māori children?
- What are beginning teachers' perceptions of their preparedness to teach Māori children?
- How might this knowledge be reflected in their' behaviour in the classroom?

Participants were able to articulate what preparedness to teach Māori children looked like[57], how they perceived their preparedness to teach Māori children[58] and finally what

[57] See Chapter 7 – a model required to teach Māori children.

they did with this knowledge in practice[59]. This makes for informative reading for teacher educators, New Zealand Teachers Council, Ministries of Education and Māori Development (Te Puni Kōkiri) – in fact all who are concerned to ensure that teacher education programmes are producing beginning teachers fully prepared to teach Māori children. Not only do these findings support the limited information that exists in regards to preparedness of beginning teachers to teach Māori children, it fills the gap left by previous research by identifying more specifically what beginning teachers perceive as preparedness to teach Māori children; how they implemented the knowledge, understanding and skills gained from their teacher education programme; and most importantly, what more has to be done by teacher educators to improve beginning teachers' preparedness.

[58] See Chapter 7 – categories of concerns and satisfaction with preparedness.
[59] See Chapter 8 – from knowledge to practice.

Chapter 9

Conclusion

This research has been informed by disparities between Māori and non-Māori in: educational achievement; crimes committed; employment; income and housing. It is also informed by a need to cater for a changing population demographics and the need for all to access quality teachers and teaching. For Māori children to be engaged and successful in education their need for a culturally responsive context and curriculum must be met. This requires beginning teachers to be effectively prepared to teach Māori children.

The development of teacher education in New Zealand has been and continues to be a site of struggle. From a 'learning on the job' education to a very formalised, institutionalised education programme, teacher education has seen many changes including a shift in ideology that underpins education, its structure and provision; the issue of what counts as teacher knowledge; the changing perception of knowledge itself; and recently the debate around standardisation. In 2010 National Standards were launched in New Zealand. These standards set clear expectations that students need to meet in reading, writing, and mathematics in the first eight years of their schooling. The impact of these National Standards upon teacher education and schools has yet to be critiqued. Yet concerns already exist about any form of standardisation and its impact upon diversity and differences between groups and individuals (Gibbs & Aitken, 1996; Johnston, 1998; Lieberman & Miller, 1990; Woodward, 1997; Young, 1990). It can be expected that further concerns about the National Standards will be raised and challenged particularly along the lines of equality and social justice. Egalitarianism has been a feature of the development of New Zealand's education system since the nineteenth century when 'standards' were first introduced. National Standards policy is underpinned by notions of egalitarianism, that is, the same outcomes for all, that equality exist in terms of access, resources, ability, and development. However, the outcome of egalitarianism has been disparities in educational achievement leading to disparities in work, income, housing, and crime, particularly for Māori. At the time of

writing this conclusion, responses to the National Standards have been mixed. The story of how the National Standards will impact upon the teaching of Māori students and beginning teachers is still to unfold. However, past history provides a warning that National Standards are likely to add to the concerns about teacher preparedness identified in this present study.

Beginning teachers' perceptions of what teachers require to effectively teach Māori children included knowledge of: teachers and teaching; children; difference; learning; creating a positive environment; organisation; Māori culture and language; parents and the home; and professional support. Participants in this study did not strongly emphasise knowledge about subject matter and curriculum as preparatory knowledge despite traditional views of what teachers should know and do. Their perception of what beginning teachers required gave participants a platform to make judgements about their own preparedness to teach Māori children. A number of concerns were raised about their preparedness, but they also acknowledged some satisfaction with the result of their teacher education preparation.

So what does all this mean? Certainly the results are significant for the prime stakeholders in education, children and in particular Māori children. The following recommendations have been made to address concerns expressed by participants. They are targeted at key agents within the education system:

Recommendations

To advance the preparedness of beginning teachers to be more effective to teach Māori children, <u>teacher educators</u> need to:

- review their selection process to close the cultural and experiential gap that may exist between potential teachers and the Māori children whom they will teach;
- engage in professional development to develop their own knowledge, skill and understanding of mātauranga Māori, te reo and tikanga;

- ensure that they model culturally responsive, inclusive and appropriate environments, pedagogy and curriculum in their practice;
- strongly emphasise in all existing papers the place of knowledge about subject matter and curriculum as it applies to teaching Māori children;
- stipulate that all new programmes and papers include culturally appropriate content, pedagogy and assessment that would ensure that students are effectively prepared to teach Māori children;
- stipulate that all paper evaluations and paper reviews investigate how well students are being prepared to teach Māori children;
- stipulate that for each year students are enrolled in a programme they are expected to take at least one paper in te reo and tikanga;
- provide practicum opportunities in schools that have a high representation of Māori children, and include tasks related to the teaching of Māori children; and
- extend their obligation to their students by monitoring graduating students in their beginning years to assess teacher educators' effectiveness to prepare students to teach Māori children.

To advance the preparedness of beginning teachers to be more effective when teaching Māori children, the <u>Ministry of Education</u> needs to:

- provide support, maintenance and extend existing professional development programmes such as Te Kotahitanga to include all levels of schooling and teachers;
- provide for new professional development which has a strong focus on curriculum and teaching Māori children; building and maintaining relationships with parents and the wider whānau of Māori children; and
- increase the number of Resource Teachers of Māori and Resource Teachers Learning and Behaviour (RTLB) for Māori children for all levels of schooling.

To advance the preparedness of beginning teachers to be more effective to teach Māori children, the <u>New Zealand Teachers Council</u> needs to:

- rigorously review the approval, monitoring and moderation process of teacher education programmes to ensure graduating students are prepared to effectively teach Māori children;
- include a statement in *the Draft Guidelines for Induction and Mentoring Programmes and for Mentor Teacher Development in Aotearoa New Zealand* (that is presently being piloted) that Tutor/Mentor Teachers' responsibility includes ensuring beginning teachers are taking steps to work effectively with Māori children and their parents and whānau; and
- include a statement in *the Draft Guidelines for Induction and Mentoring Programmes and for Mentor Teacher Development in Aotearoa New Zealand* (that is presently being piloted) that mentor effectiveness will be formally monitored and evaluated by the principal and beginning teacher.

To advance the preparedness of beginning teachers to be more effective to teach Māori children, <u>schools</u> need to:

- provide opportunities for students on teaching practicum to observe teachers modelling culturally relevant curriculum content, teaching strategies and resources when teaching Māori children;
- plan a school based professional development workshop focusing on teaching, assessment and reporting relating to Māori children;
- mandate attendance at Provisionally Registered Teacher workshops that focus on the teaching of Māori children in the beginning teacher's induction programme; and
- provide opportunities for beginning teachers to observe and consult with colleagues about the teaching of Māori children in a variety of contexts.

To advance the preparedness of beginning teachers to be more effective to teach Māori children, <u>students</u> need to:

- take a more active role in Māori activities and the Māori community; and
- insist that teacher educators' model and include culturally appropriate content, pedagogy and assessment procedures in preparation for teaching Māori children in all papers and programmes.

A Framework for Teaching Māori Children

This study not only examined beginning teachers' perception of their preparedness, but it also asked what they did as a result of their preparedness. From this examination, it was clear that beginning teachers were, in fact, applying existing preparatory knowledge they received during their teacher education in an attempt to teach Māori children. At the end of Chapter 8 a list was included of what beginning teachers did in this respect. While the list is not meant to be used as a recipe for teaching Māori children, the author cannot help but feel that for those beginning teachers who are struggling with teaching Māori children such a list will be helpful in focusing their practice.

Another approach, which goes beyond an application of specifics, is to look at a framework upon which to base the teaching of Māori children. Such a framework is provided below (Figure 8); however a warning must be sounded. This framework is limited to the specific knowledge that participants perceived as relevant and applicable to their teaching of Māori children. It can be argued that this framework may sit as a subset entirely within or intersecting with, or even separate from a broader framework of knowledge about teaching all children. Future research investigating whether knowledge about teaching can be ethnic bound would be relevant for the preparedness of beginning teachers to teach Māori children.

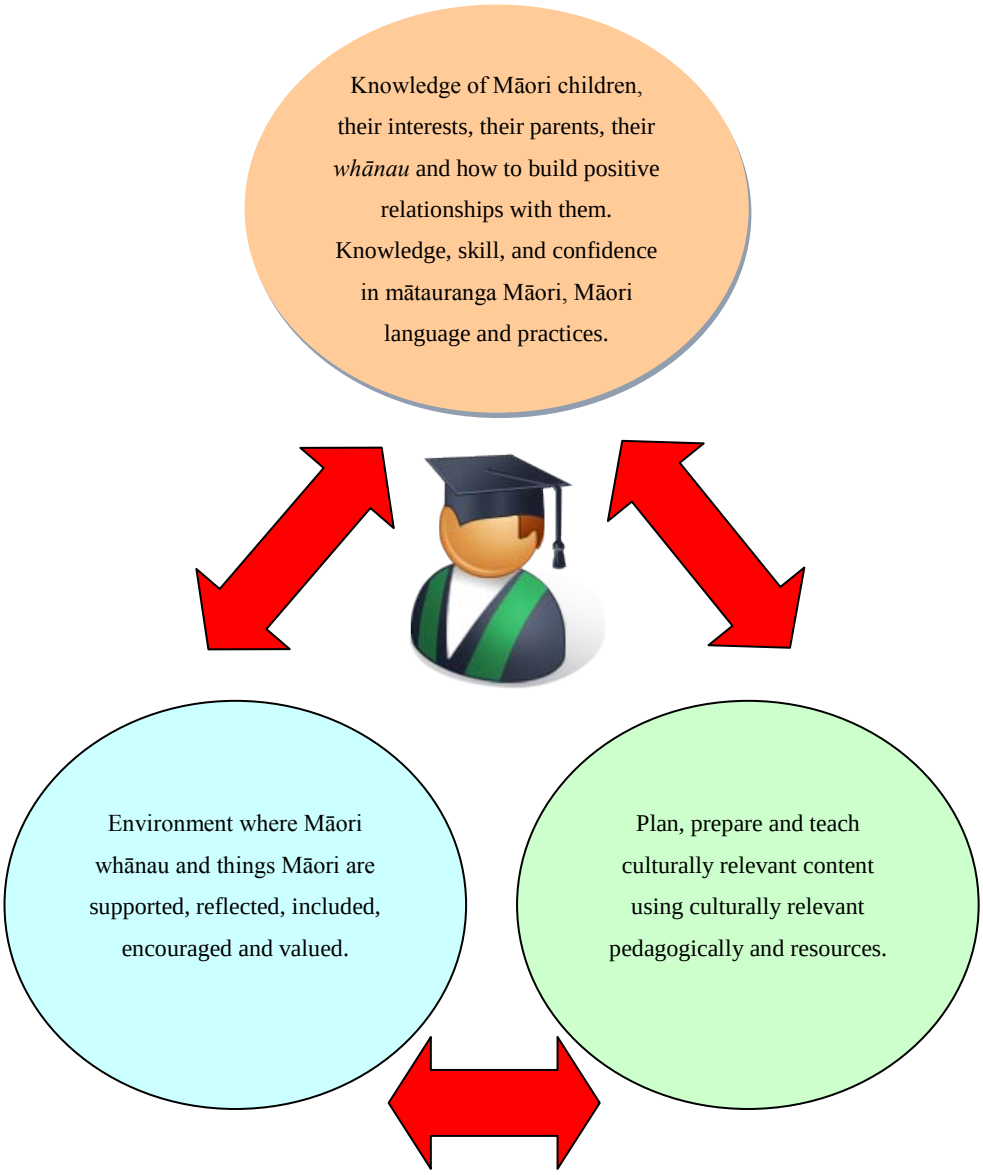

Figure 8: A framework for teaching Māori children.

Strengths of this Research

Several key strengths stand out in this research. First and foremost, aside from confirming previous research findings that beginning teachers' preparedness is limited, this research goes further by specifically identifying areas where beginning teachers perceived themselves as being unprepared to teach Māori children. This was an area that was generally omitted from previous research (Gray & Renwick, 1998; Lang, 1996; Renwick & Vize, 1993). Identifying specific areas in which beginning teachers are

prepared or not prepared provides a base from which key educational agents can work to advance the preparation of beginning teachers and, consequently, the educational achievement of Māori children.

Secondly, this research includes a framework for teaching Māori children, albeit with a warning sounded. This framework, unlike other models (Darling-Hammond & Bransford, 2005), focuses specifically on Māori children rather than focusing on the collective of children generally. Too often specific knowledge about teaching Māori children has been subsumed within egalitarian notions of teaching and learning including the notion of 'one size fits all.' Such an approach ignores differences between and within the larger group of children.

Weaknesses of this Research

A number of key weaknesses have emerged from this research in terms of scope and depth of the research. As mentioned in Chapter 6, the selection of participants was limited to graduates from one cohort within one mainstream programme offered by one teacher education provider. It was acknowledged that the findings of this study are not representative of all beginning teachers. The perceptions of beginning teachers, who were teaching in Māori medium settings, early childhood contexts, and secondary have been excluded from this research. Limiting the scope of the research to one cohort within one programme and one provider does not allow for a more comprehensive and more accurate outcome that a wider scope would offer.

Not only was the scope limited to one cohort but also only 29.4% of potential participants participated in this research because some cohort members' addresses were unknown to the researcher and some invited members chose not to participate. In both cases, that is, the exclusion of other programmes and providers and also potential participants who chose not to participate, the chance to offer similar or more importantly differing perceptions about their preparedness to teach Māori children could not be included and may or may not have significantly changed the research findings.

Subjectivity is a concern when dealing with human agency, particularly when dealing with participants who are new or inexperienced, like beginning teachers in their chosen

profession. While the participants may have worked alongside or observed more experienced colleagues and associate teachers there is no guarantee that their perception or judgment of their own effectiveness is reliable or valid. But, like other indicators of effectiveness such as: ability to build positive relationship with children, parents, colleagues and the community; effective behaviour management programmes; a culturally responsive environment; motivated happy children engaged in learning; being knowledgeable about subject matter, curriculum, learning, teaching, and children; judgment of effectiveness is subjective and relative to who is making the decision about effectiveness. This research set out to investigate the perceptions of beginning teachers by interviewing beginning teachers and 'hearing' their voices. However, as Berg (2004) pointed out, each method of gathering data reveals slightly different facets of the same symbolic reality and different lines of sight directed towards the same point. With this in mind, this study may have benefitted from taking a multiple lines of sight approach to data collection to provide a better, substantive picture of beginning teachers' perceptions of their preparedness. A multiple line of sight approach is frequently called triangulation (Berg, 2004). According to Leedy (2001) multiple gathering techniques like that characteristic of triangulation provides mutual confirmation of measures and validation of findings so as to counteract the threats to validity identified in single gathering techniques. Data collected from multiple sources could include teacher educators, mentor teachers, colleagues, principals, parents and Māori children. The techniques or strategies used could move beyond interviews to include documentary analysis of beginning teacher records and planning, children's test results and reports, and mentor teachers appraisal reports of a beginning teacher's progress. Applying multiple gathering techniques will provide hard empirical data to either support or not beginning teachers' perceptions of their preparedness to teach Māori children.

Further Research

Ideally, future research of beginning teacher preparedness to teach Māori children should extend beyond beginning teachers who graduated from one provider to include as many beginning teachers as possible from multiple providers and programme offerings. Extending the selection of beginning teachers would decrease the likelihood of participants being a biased sample. In addition to extending the selection of beginning

teachers, the use of a triangulation approach, as discussed above, for data gathering and analysis to investigate the same phenomenon would be advisable.

A comparative study between a test group of beginning teachers who implement the suggestions from the framework for teaching Māori children against a control group that are not aware of the framework suggested here and continue to teach in accordance with the preparation they received during their teacher education, would put the findings of this research to the test and hopefully verify and extend them. Comparing whether the framework suggestions have an impact upon the outcomes for Māori children with that of the control group outcomes for Māori children could provide an evaluation of the effectiveness of the framework to advance the learning of Māori children.

There are a number of concerns emerging from the findings of this research. Some initiatives are currently being implemented to address these concerns. For example, the concern for building relationships with parents and children is being addressed by Te Kotahitanga at secondary level and Te Mana initiatives (Ministry of Education, 2010b). As part of *Ka Hikitia* (Ministry of Education, 2008), the government recognises that by increasing professional learning and capability of teachers, successful outcomes for Māori will improve. Participants in this study were eager for professional development that focused on curriculum subjects and Māori children, behaviour management and Māori children, immersion in things Māori and further development in te reo and tikanga. Cameron et al.'s (2007) research on support for beginning teachers reported "that there is inadequate information on the induction in Māori medium settings" in their study. Kenrick's (2008) research on support for beginning teachers does focus on Māori medium settings but was limited to a small, select sample from one provider. Therefore further research, in all settings, into identifying specific areas where support for beginning teachers is required should be undertaken in order to inform future decisions about the provision of provisionally registered teacher workshops offered to beginning teachers.

A Final Word

To ensure that positive outcomes for Māori across all sectors are realised, that disparities between Māori and non-Māori disappear, that Māori are not subsumed within an ever

increasing multicultural society, and that access to quality teaching and teachers occurs, it is imperative that beginning teachers are effectively prepared to teach Māori children. The responsibility for beginning teachers' preparedness does not lie with one agency but with many. In the words of Tāwhiao, the second Māori king (Morehu, Lolesio, Piper, & Pomare, 2009),

> Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango, me te miro whero
> There is only one eye to the needle through which the white, red, and black threads must pass

In this research the three strands have been interpreted as representative of key agents working for the one goal, that is, successful outcomes for Māori, The needle represents beginning teachers preparedness as a tool towards advancing Māori outcomes. The findings of this research provide a message to teacher educators, the Ministry of Education, the New Zealand Teachers Council and schools of their responsibility and obligation to effectively prepare beginning teachers. Cooperation between these key agents is of utmost importance to ensure that the strands are not split but woven together to pass smoothly through the eye of the needle and emerge as positive outcomes for Māori.

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Glossary

Hapū	*Small family based unit within a larger whānau based/family based unit linked by common genealogical descent*
Iwi	*People*
Kaikōrero	*Speaker, hapū/iwi representative who tend to perform the rituals of tikanga*
Kaikaranga	*Caller, a woman who call manuhiri onto and off the marae*
Karakia	*Prayer*
Kapa Haka	*A Māori dance group*
Kaumatua	*Elders, grandparents*
Kawa	*Protocol*
Manaakitanga	*Care for, hospitality*
Marae	*Traditionally the meeting ground in front of the meeting house but in more recent times refers the whole complex, buildings and surrounding land*
Mātauranga	*Knowledge*
Noho marae	*More recent times this phrase has been used to describe a 'sleep over' at the marae*
Pāngarau	*Mathematics*
Pākehā	*European*
Powhiri	*Formal welcome*
Rōpu	*Group*
Taha Māori	*Things Māori*
Tangi	*Cry, weep, mourn*
Taonga	*Property, treasure*
Te reo	*The language*
Te reo Māori	*The Māori language*
Tikanga	*Custom, rule*
Tino Rangatiratanga	*Absolute chieftainship*
Tititorea	*Stick game*
Waiata	*Song, sing*
Waka	*Vehicle, canoe*
Wānanga	*Learning session, house of learning*

Whakapapa	*Geneological table, cultural identity*
Whānau	*Born, family*
Whanaungatanga	*Birth, family orientated, relationship*
Wharenui	*Meeting house within a marae complex*

Appendix 1

Satisfactory Teacher Dimensions

What are the satisfactory teacher requirements?

The Council in this policy lists the 'dimensions' of teaching. Satisfactory performance in each of these dimensions (a minimum level of acceptability) is all that the Council requires for its purposes under the Education Act. However learning centres may use these dimensions in a variety of ways to help them reflect the special character of their centre and the standards they desire from teachers.

- professional knowledge
- professional practice
- professional relationships
- professional leadership

Introductory Statement

Any teacher must show that acceptable learning occurs for all learners under their responsibility, within an environment that affirms the bicultural and multicultural nature of New Zealand. This is most likely to happen if the teacher:

- demonstrates knowledge of teaching and learning (including Māori and tauiwi values), based on teacher education programmes and ongoing study, research, reflection and practice; and
- promotes learning through good practice; and
- works by maintaining relationships of trust, co-operation and respect for learners, whanau, parents and colleagues; and
- demonstrates educational leadership relevant to the level of experience or responsibility being carried as a teacher or professional leader.

The dimensions derived from this are generic so they can be applied to teachers in a variety of teaching settings ranging from kura kaupapa schools and immersion classes to private church schools and community learning centres, and at levels in the general education system ranging from early childhood centres to universities and wananga. It is the responsibility of individual learning centres, to specify skills, understandings, behaviours and curriculum knowledge, relevant to the particular teaching position.

Interwoven with the dimensions of teaching in New Zealand is a fundamental requirement for the profession to respond to the increasing drive for quality Māori education. This involves affirmation of te reo me ona tikanga Māori within a holistic learning environment; empowering Māori to participate in the education of their whanau; and providing all Māori with access to quality learning.

The Dimensions of Being a Teacher in New Zealand

Note: Normally a teacher must demonstrate satisfactory achievement of the dimensions through the medium of an official language of New Zealand (Māori or English). There will be some multicultural or language teaching situations where some of the dimensions will be demonstrated in other languages.

Professional Knowledge

This is evident in the planning and preparation that goes into the teaching/learning programme and the willingness and commitment of the teacher to extend knowledge of content and theory throughout his or her career to provide quality activities and programmes.

A satisfactory teacher demonstrates knowledge of:

a. Current curricula the subjects being taught and current learning theory.
b. The Treaty of Waitangi, te reo and tikanga Māori.
c. The characteristics and progress of their students.
d. Appropriate teaching objectives.
e. Appropriate technology and resources.
f. Appropriate learning activities, programmes and assessment.

(* In state schools this will be the N.Z. Curriculum requirements; in early childhood centres – Te Whariki and Desirable Objectives and Practices)

Professional Practice

This is demonstrated by the environment for learning established and maintained by the teacher and the actual teaching processes used every day.

The Learning Environment

A satisfactory teacher in practice:

a. Creates an environment of respect and understanding.
b. Establishes high expectations which value and promote learning,
c. Manages student learning processes.
d. Manages student behaviour positively.
e. Establishes a safe physical and emotional environment.

Teaching

A satisfactory teacher in practice:

a. Communicates clearly and accurately in either or both of the official languages of N.Z.
b. Uses a range of teaching approaches.
c. Engages students in learning.
d. Provides feedback to students and assesses learning.
e. Demonstrates flexibility and responsiveness.

Professional Relationships

These are demonstrated by the positive way in which the teacher sees his or her co-operative role in the learning centre, shares information with colleagues, families, whanau and caregivers, and respects the position of trust and confidentiality he or she has.

A satisfactory teacher in developing relationships:

a. Reflects on teaching with a view to improvement.
b. Maintains accurate records.
c. Communicates with families, whanau and caregivers.
d. Contributes to the life of the learning centre.
e. Develops professionally.
f. Maintains confidentiality, trust and respect.

Professional Leadership

All teachers display leadership in some aspects of their work. The context in which leadership is displayed will vary according to the position. A teacher with senior responsibilities will have developed all the dimensions of being a teacher to high levels and will be respected for his or her educational expertise and innovation.

A satisfactory teacher in showing leadership:

a. Demonstrates flexibility and adaptability.
b. Focuses on teaching and learning.
c. Leads and supports other teachers.
d. Displays ethical behaviour and responsibility.
e. Recognises and supports diversity among groups and individuals.
f. Encourages others and participates in professional development.
g. Manages resources safely and effectively.

(* Ethical behaviour may be determined by a specific code covering teachers in the learning centre)

Individual learning centres will establish their own specific standards to determine whether a teacher meets the above dimensions.

(http://www.teacherscouncil.govt.nz/registration/renew/dimensions.stm)

Appendix 2

Graduating Teacher Standards:

Aotearoa New Zealand

These standards recognise that the Treaty of Waitangi extends equal status and rights to Māori and Pākehā alike.

Graduates entering the profession will understand the critical role teachers play in enabling the educational achievement of all learners.

Professional Knowledge

Standard One: Graduating Teachers know what to teach

a. have content knowledge appropriate to the learners and learning areas of their programme.
b. have pedagogical content knowledge appropriate to the learners and learning areas of their programme.
c. have knowledge of the relevant curriculum documents of Aotearoa New Zealand.
d. have content and pedagogical content knowledge for supporting English as an Additional Language (EAL) learners to succeed in the curriculum.

Standard Two: Graduating Teachers know about learners and how they learn

a. have knowledge of a range of relevant theories and research about pedagogy, human development and learning.
b. have knowledge of a range of relevant theories, principles and purposes of assessment and evaluation.
c. know how to develop metacognitive strategies of diverse learners.
d. know how to select curriculum content appropriate to the learners and the learning context.

Standard Three: Graduating Teachers understand how contextual factors influence teaching and learning

- have an understanding of the complex influences that personal, social, and cultural factors may have on teachers and learners.
- have knowledge of tikanga and te reo Māori to work effectively within the bicultural contexts of Aotearoa New Zealand.
- have an understanding of education within the bicultural, multicultural, social, political, economic and historical contexts of Aotearoa New Zealand.

Professional Practice

Standard Four: Graduating Teachers use professional knowledge to plan for a safe, high quality teaching and learning environment

- draw upon content knowledge and pedagogical content knowledge when planning, teaching and evaluating.
- use and sequence a range of learning experiences to influence and promote learner achievement.
- demonstrate high expectations of all learners, focus on learning and recognise and value diversity.
- demonstrate proficiency in oral and written language (Māori and/or English), in numeracy and in ICT relevant to their professional role.
- use te reo Māori me ngā tikanga-a-iwi appropriately in their practice.
- demonstrate commitment to and strategies for promoting and nurturing the physical and emotional safety of learners.

Standard Five: Graduating Teachers use evidence to promote learning

- systematically and critically engage with evidence to reflect on and refine their practice.
- gather, analyse and use assessment information to improve learning and inform planning.
- know how to communicate assessment information appropriately to learners, their parents/caregivers and staff.

Professional Values & Relationships

Standard Six: Graduating Teachers develop positive relationships with learners and the members of learning communities

- recognise how differing values and beliefs may impact on learners and their learning.
- have the knowledge and dispositions to work effectively with colleagues, parents/caregivers, families/whānau and communities.
- build effective relationships with their learners.
- promote a learning culture which engages diverse learners effectively.
- demonstrate respect for te reo Māori me ngā tikanga-a-iwi in their practice.

Standard Seven: Graduating Teachers are committed members of the profession

- uphold the New Zealand Teachers Council Code of Ethics/Ngā Tikanga Matatika.
- have knowledge and understanding of the ethical, professional and legal responsibilities of teachers.
- work co-operatively with those who share responsibility for the learning and wellbeing of learners.
- are able to articulate and justify an emerging personal, professional philosophy of teaching and learning.

Appendix 3

Interim Professional Standards for Beginning Teachers

Interim Primary School Teachers' Professional Standards

Dimension	Beginning Teacher	Fully Registered Teacher	Experienced Teacher
	Beginning teachers meet the Teacher Registration Board criteria for provisional registration as a teacher. Beginning Teachers work under the guidance of others. They undertake "advice and guidance" programmes to assist in the development of the competencies required for full registration.	Fully Registered Teachers have taught for at least two years and have met the Teacher Registration Board criteria for full registration. Fully Registered Teachers are competent in the performance of their day-to-day teaching responsibilities.	Experienced Teachers are highly skilled practitioners and classroom managers. Their teaching methods are well developed and they employ an advanced range of strategies for motivating students and engaging them in learning. In environments where it is possible, they support and provide assistance to colleagues.
		As well as demonstrating the standards for Beginning Teachers, Fully Registered Teachers:	*As well as demonstrating the standards for Fully Registered Teachers, Experienced Teachers:*
Professional Knowledge ▪ curriculum ▪ Treaty of Waitangi ▪ learning and assessment theory	▪ have a sound knowledge of curriculum learning and assessment theory ▪ understand the implications of the Treaty of Waitangi and te reo me ōna tikanga	▪ are competent in the content of relevant curriculum ▪ keep informed of developments in curriculum and learning theory ▪ demonstrate knowledge of the Treaty of Waitangi and te reo me ōna tikanga	▪ demonstrate a high level of knowledge of relevant curriculum, and of current learning and assessment theory ▪ demonstrate a commitment to their own ongoing learning

Teaching techniques ▪ planning and preparation ▪ teaching and learning strategies ▪ assessment/reporting ▪ use of resources and technology	▪ plan programmes and develop learning and assessment strategies that are consistent with sound teaching and learning practice	▪ use appropriate teaching objectives, programmes, learning activities, and assessment ▪ demonstrate a range of effective teaching techniques ▪ demonstrate flexibility and responsiveness ▪ impart subject content effectively ▪ use appropriate technology and resources ▪ reflect on teaching with a view to improvement	▪ demonstrate a broad range of highly effective teaching techniques ▪ continually evaluate and reflect on their teaching and act on areas where it can be improved.
Motivation of students ▪ student engagement in learning ▪ expectations that value and promote learning	▪ demonstrate effective techniques for motivating students ▪ demonstrate expectations that value and promote learning	▪ recognise and support diversity amongst individuals and groups ▪ engage students in learning ▪ establish high expectations that value and promote learning	▪ demonstrate a wide range of techniques that provide strong motivation for a diversity of students
Classroom management ▪ student behaviour ▪ physical environment ▪ respect and understanding	▪ apply understanding of positive behaviour management ▪ create and maintain a safe environment that is conducive to learning ▪ model interactions in ways that are known to be associated with developing respect and understanding	▪ manage student behaviour positively ▪ establish good relationships with students and respect their individual needs and cultural backgrounds ▪ organise a safe physical environment ▪ create an environment of respect and understanding ▪ provide and maintain a purposeful working atmosphere	▪ demonstrate a high level of commitment to student welfare and learning ▪ effectively manage challenging learning environments

Communication • students • colleagues • Families/whanau	• demonstrate skills of effective communication	• communicate clearly and accurately in either, or both, of the official languages of New Zealand • provide feedback to students • communicate with families, whanau and caregivers • share information with colleagues	• demonstrate highly effective communication skills when interacting with students, colleagues and families/whanau
Support for and co-operation with colleagues	• co-operate with and seek support from colleagues	• establish and maintain effective working relationships with colleagues • encourage others and participate in professional development	• support and provide effective assistance to colleagues in improving teaching and learning
Contribution to wider school activities	• participate in the life of the school	• contribute to the life of the school	• successfully organise aspects of programmes within the school to promote teaching and learning

Appendix 4

Sample of a Transcript

Guidelines for Expert Panel for Stage One

At this stage I'm just looking to reduce what has been said to succinct paraphrased statements. It is not about selecting or categorising at this stage, selecting and categorising will be the next stage.

Each panel member will be given the same examples of transcripts to work at independently.

- Break comments into working sentences
- Paraphrase working sentences

Transcript #4 **What do you know or understand about children and how they learn?** Well one, all children learn differently umm, however some children take longer to learn certain aspects. Some children learn umm, have better abilities say for example whether it be math's but may not be so, may not be strong in say reading. Or in math's alone they may be have strength in certain areas in that was in math's but not in other areas. Some children are more gifted with art sense that they are very creative umm, great drawers good rhythm, movement, eye – hand co-ordination umm and some children learn better through different styles whether it be visually, kinaesthetic or through just audio. **Do these differences make a difference?** Yes it does. Umm, how they make a difference one for you as a teacher, personally as a teacher I should say, for planning because if I'm going to cater to all their needs I need to be aware of what their learning styles are umm, then try to plan my lessons around so that I am catering to all their needs. Not always does that happen but you try and you do the best that you can and so being aware of what their learning styles are or the way that they learn it makes your planning easier and hopefully makes the success or the achievement rate better.	

Appendix 5

Coding and Categorisation Process

Eight hundred and twenty three content units were categorised into 24 categories:

	Knowledge about professional support	**1**
P6	colleagues are a wealth of knowledge	**3**
	Knowledge about a positive environment for Māori	5
P16	a positive environment for Māori would have a bicultural bilingual focus	
P8	an effective environment for Māori would be enriched with things Māori	
P8	an effective environment will have Māori art on walls	
P5	Māori permeates everything	
P4	Māori would feature in all aspects of my environment	
	Knowledge about culture	5
P10	children's culture affects my decision or behaviour for children	
P13	culture affects learning	
P10	cultural experiences affect my teaching and treatment of children	
P2	research says that certain ethnicities are disadvantaged	
P8	some children are enriched with their culture	
	Knowledge about parents and the home	**12**
P5	a place for parents in the classroom	
P9	absence doesn't mean parents don't care	
P13	culture includes family	
P3	home and school are linked	
P14	home environment affects children's behaviour	3
P14	home environment influences kids	4
P9	if parents know you care about their children they're more open	
P9	parents are cool	
P9	parents know their kids and don't need to be lectured about their child	
P3	parental expectations and priorities	
P8	partnership with whanau makes a difference	
P11	whanau becomes involved when you know children	
	Knowledge about Māori children	8
P6	every Māori child is different	2
P8	Māori children are not different from anyone else	
P8	Māori can be in the top or bottom group	
P8	Māori needs not individual needs	
P16	Māori children are respectful and are a lot of fun	
P5	Te Reo is important for Māori children	
P15	what it means to be Māori is diverse	
P2	boys sense of belongedness drives them to try to fit	3
	Knowledge about organisation	**10**
P11	being organised affected the way children responded	
P8	being organised contributes to effectiveness	
P12	being organised contributes to effectiveness	

P3	being organised is an influential factor	
P2	deal with problems in chunks	2
P16	expectations made me prepare me for first year of teaching	2
P4	for all children I work from a whole group then towards one to one	2
P11	planning collegially	
P2	planning practices can change when there is a Principal change	
P5	planning useless if behaviour management is poor	
	Knowledge about a positive environment	24
P6	an effective environment is where children feel welcome and wanted	2
P2	an effective environment is a flexible environment	
P8	an effective environment will be rich in literature	
P8	an effective environment will have support for those who struggle	
P16	an effective environment would be enriched with things Māori	
P9	appropriate furniture contributes to a positive environment	
P16	catering for difference in a positive environment	
P5	challenging but rewarding environment	
P11	developing a supportive environment to take risks	
P7	effective environment is rich in things Māori	
P7	effective environment is where children are safe and secure	
P16	effective environment will have a focus on pronunciation	
P7	effective environment would be one in which they are valued	2
P7	effective environment would be inclusive and child focused and connecting to home	
P16	effective environment would include education about the treaty	
P7	effective learning environment caters for all children	
P7	environment and relationships affect children's learning	
P7	environments need to be consistent have boundaries child ownership for children to learn	
P3	environment will be appropriate for teaching	
P9	manipulative creative material accessible in an environment	
P4	rich environment	
P8	safe environment allows children to take risks	
P4	the environment where children can share ideas	
P8	to be effective an environment will be set up for cooperative work	
	Knowledge about learning	**28**
P8	actively involved in learning is an indicator of succeeding (constructed)	
P10	learning is not stable	
P5	barriers to learning	2
P8	despite trying their best sometimes it just don't work	
P2	no prior knowledge affects learning	3
P2	relievers can upset things	
P10	some experiences will only be experienced at school	
P6	Policy can limit attention given to Te Reo	
P11	Poor school communication can place teachers in an awkward situation	
P9	learning should be natural	
P3	learning should be fun and authentic to be meaningful	
P3	learning should be purposeful for it to occur	
P3	link learning to prior knowledge (developmental)	
P8	if children are motivated they learn	
P9	inform children of why they do things helps learning (purposeful)	
P9	make learning fun and authentic	
P8	when learning is fun children learn and are motivated	
P10	learning can occur any particular moment in time (flexible)	
P9	learning doesn't have to be sit up straight and listen rather be more relaxed	
P3	building on children's interests (developmental)	
P11	knowing a child helps me plan for him (targeted)	
P4	knowing preferred learning styles helps me plan (targeted)	2

P8	when immerse in the tasks that's an indicator that the children are succeeding(immerse in learning)	
P5	drawing on strengths learning happens (targeted)	
P3	lot of teachers get into set ways of doing things and add spice (fun and flexible)	
P13	responses to individual needs is motivating	
P9	learning is the focus not the tools or presentation	
P6	things may seem inappropriate but can be a good learning situation	
	Knowledge about teachers who teach Māori children and teaching of Māori children	**26**
P12	belonging and working like a group helps to teach Māori children	
P12	culturally appropriate resources helps to teach Māori children	
P13	effective teaching of Māori would mean catering for their needs	
P12	empathy and understanding helps to teach Māori children	
P14	environment rich in things Māori would be effective to teach Māori children	
P14	following tikanga and using Te Reo seen as effectively teaching Māori children	
P16	Māori approaches have influenced my teaching	
P13	tended to treat Māori children like all others	2
P4	to effectively teach Māori children do not send them to work independently	
P4	to effectively teach Māori children you look at you approach	
P14	valuing Māori tikanga and knowledge had a positive effect on Māori children	
P16	what worked for Māori also worked for all children	2
P9	I approach teaching in a fun way which works for Māori	2
P10	teachers who embrace things Māori are effective for Māori children	
P3	trial and error approach to teaching Māori children effectively	
P16	knowing some of the issues Māori face breaks down walls	
P12	knowing your kids helps to teach Māori children	
P14	liking children is a positive to effectively teach Māori children	
P2	valuing them and their contributions is effective	
P7	working alongside Māori students contributes to effectiveness	
P2	an effective teacher for Māori would know children's backgrounds	
P4	an effective teacher for Māori would know children's backgrounds	2
P5	an effective teacher for Māori would know children's backgrounds	
P16	consultation with Māori community	
P15	what it means to be Māori is diverse	
P7	how I like to be treated affects my teaching of Māori children	
	Knowledge about difference	**40**
P6	difference counts	
P11	difference counts	
P14	difference counts	3
P16	difference counts	
P4	differences make a difference	
P6	differences make a difference	
P6	differences make a difference when planning	
P4	differences make a difference when planning	
P11	differences marked individuals leading to expectations	
P6	differences impact on teaching	
P6	differences count sometimes and sometimes differences don't	
P14	differences make people individuals	
P6	difference makes learning more fun	
P2	differences indicate I have to adapt	
P11	despite differences in background acknowledging respect is possible	
P7	children's ethnicity affects my teaching	
P6	treating all children the same but in a different way	
P3	different expectation but high for different kids	
P15	individual differences make teaching complex	

P2	ethnicity, culture, gender strengths should be used to bridge gaps	
P15	differences exist	
P14	difference within cultures	
P8	difference between schools to how children learn	
P16	differing background	
P10	differing teaching styles	
P12	differences in assertion of Māori identity	
P11	we are all different and have different experiences	
P14	within a group there are differences	
P3	differences are not right or wrong	2
P3	Māori and European are different	2
P6	making the point that what is normal differs	2
P4	a child's ethnicity does not make me treat Māori children differently	
P2	treating all children the same	
P3	treating all children the same	
P6	treating all children the same	
P16	ethnicity does not make a difference	
P4	I do not look at a child's ethnicity	
P11	sometimes differences don't count like softball	
P8	differences between schools has a lot to do with parental support	
P14	differences come from home	
	Knowledge about children	**119**
P4	a successful student is confident to question	
P4	a successful student knows who they are	
P4	a successful student sees learning as valuable	
P9	accepting children as they are	3
P4	accepting children for who they are and not what they are	
P3	all children are different	
P5	all children are different	
P14	all children are people they are who they are	
P3	all children are the same	2
P5	all children have something to offer	
P8	belief that not everyone is an academic genius	
P9	best to remove children if you can't connect with them it hinders learning	
P9	boys are easier to teach	
P9	child performs well when teacher connects with child	
P9	children appear to have selective hearing	
P8	children as teachers is effective	
P2	children can help you teach	
P9	children can talk for ages about a topic	
P10	children changing views about expectations	2
P3	children feel a sense of joy if they can greet in Māori	
P5	children feel secure in a whanau based environment	2
P2	children grouped for a number of reasons	
P2	children have different learning styles	
P3	children have different learning styles	3
P4	children have different learning styles	3
P5	children have different learning styles	
P2	children have different strengths and weaknesses	
P4	children have different strengths and weaknesses	3
P5	children have different strengths and weaknesses	2
P16	children have different strengths and weaknesses	3
P8	children have potential not to do well an effective teacher can change that	
P15	children interpret meaning through their experiences	
P4	children learn at different pace	
P5	children learn individually at lesser means	
P3	children learn by discovering and exploring	2

P2	children learn by engaging in the social context	
P2	children learn by scaffolding	
P3	children learn by scaffolding	2
P2	children learn by socialization	
P2	children learn by talking	
P2	children learn from their experiences	
P2	children learn in different ways because of their background	2
P3	children learn in different ways because of their background	
P6	children learn in different ways because of their background	
P13	children learn in many different ways	3
P16	children learn in many different ways	2
P5	children learn through cooperative learning	2
P14	children learn through cooperative learning	
P5	children learn through hands on experiences	
P3	children learn when its fun	
P14	children learn when its fun	
P16	children learn when its fun	
P8	children learn when teachers teach with children rather than at children	
P8	children learn when they have ownership of their learning	
P9	children like to know expectations of learning	
P16	children like to know purpose of learning	2
P11	children look to you for guidance	
P6	children may be Māori but they're all different	
P8	children must get frustrated despite trying everyday	
P9	children need fun when learning	
P3	children need to be active in learning	
P8	children need to be challenged to grow	
P16	children need to develop self esteem	
P5	children need to feel good about themselves to learn	
P5	children need to respect themselves and others first to feel confident	
P10	children observe teacher being respectful and valuing their culture	2
P16	children recognising others strengths and weaknesses	
P9	children remember things you share about family	
P8	children step up when their culture is valued	
P7	children switch off if I'm not doing my job	
P4	children will feel the environment is their space	
P12	children will test you and need to know your expectations are consistent	
P16	children will test you and need to know your expectations are consistent	
P8	children work well amongst themselves	
P8	children wrapped up don't learn	
P2	dynamics of boys and girls similar	
P8	every child has talents	
P8	expectations about themselves influences their efforts	
P3	expectations based on ethnicity	2
P4	expectations can change	2
P6	gifted and not so gifted can share the same interests	
P2	girls are different	
P8	high self esteem can lead to trying new things	
P10	if children respect you then they will be protective	
P7	inclusion gives them confidence to learn	
P7	inclusion is important for children	
P8	increased production when children part of the learning process	
P6	it's ok if children don't get it	
P6	it's ok not to like all children	2
P8	just because children can't do fractions doesn't mean he isn't a success	
P5	kids bring something to the learning	
P9	kids can work the system too	
P16	kids need to be aware of other different cultures	

P7	kids responses are not up for ridicule	
P5	kids want to know more of their language	2
P10	limited experiences of children	
P10	many experiences out of children's future	
P16	need to belong to feel they can achieve	
P14	negative home environment makes children misbehave	
P15	not all children will get the same meaning from an experience	
P9	not good to fit children into boxes	
P9	one child can disrupt class	
P16	other students thrived on Māori concepts	2
P2	perceptions may differ	
P3	perceptions may differ	
P16	respected values make them feel worthwhile	
P10	responses from children are often unexpected and realistic	
P2	some children learn by seeing what's going on	
P11	sometimes work at school doesn't reflect what's happening at home	
P14	students bring their experiences to the learning context	
P6	where children come from affects learning	
P10	hands on activities for children	
P10	hands on experiences is good for all children	
P10	hands on experiences isn't necessarily the best way to learn for some children	
P8	building self esteem helps children learn	
P8	when children try their hardest they're succeeding	
P14	won't achieve if they don't belong	2
P8	with whanau support children learn	
P8	wider factors contribute to children's learning	
	Knowledge about teachers and teaching	
P2	an effective beginning teacher can teach all children	
P10	being an effective role model	3
P3	effective BT's use and teach Te Reo as much as they can	2
P4	effective BT's use and teach Te Reo as much as they can	
P16	exposure to different things is important	
P9	humor and cooperation contributes to effectiveness	2
P6	hard work reaps rewards	
P7	knowledge about what helps children learn affects my teaching	
P3	need to examine ways to ensure children don't fail rather than merely identifying failure	
P2	teachers have to adapt delivery	
P3	teachers have to adapt delivery	2
P2	teachers need to aim at prior knowledge	
P2	teachers need to be skilled to redirect learning	
P13	teachers need to cater for diversity in class	
P2	teachers need to find good role models in groups	
P2	teachers need to have better general knowledge	
P8	using different strategies for all	
P9	using explicit teaching is a good tool	
P9	what works for one teacher may differ from another	
P11	creating a Māori enriched environment is important	
P10	having an understanding of Māori is important to be effective	
P7	hands on is an effective strategy	
P7	hands on environment means less behaviour management problems	
P4	need for hands on activities	
P2	engage in active observation	
P7	integrating Māori things indicates effectiveness	
P7	interaction indicates effectiveness	
P15	model respect and expect respect of things Māori	
P2	teacher modeling a good thing	

P6	trying to include more that would reflect their background	
P6	trying new things	2
P9	treating with respect and kindness	2
P8	teacher directed teaching is it a good thing	
P9	teacher and children aware of where they are and where they are going to	
P2	structure is also important alongside flexibility	2
P10	stability is important	
P13	sense of effectiveness when children are engaged	
P4	needs to be flexible	
P7	may not teach Pākeha children the way I would teach Māori children	
P9	going the extra distance	
P8	can't move forward without experience	
P2	I'd like children to work in a cooperative environment	
P16	had a Marae visit	
P8	I support any things Māori	
P9	I take a relaxed approach to teaching	
P4	I use a lot of Te Reo	2
P5	I use a lot of Te Reo	
P14	taking positive visible action to support Māori tikanga	
P5	not treating them as a whole class	
P8	I don't allow children to be disrespectful during Māori sessions	
P2	I did things I had never done before	
P9	a less flexible teacher approach will work for Pākeha	
P16	adapting teaching style to cater for all children	2
P12	being flexible is to be effective	2
P4	being open breed openness	
P10	enjoy flexibility in teaching	
P9	relax and open style of teaching	
P16	cooperative courses work well for Māori students	
P8	child directed learning is an aim	
P6	Effectiveness comes down to learning from colleagues	
P6	Effectiveness in making children secure	
P12	Keeping things real is effective	
P11	Passion for things Māori is effective	
P6	Effectiveness is children feel as if they belong	
P16	other students thrived on Māori concepts	2
P8	children work well amongst themselves	
P8	children need to be challenged to grow	
P9	children need fun when learning	
P9	children like to know expectations of learning	
P16	children like to know purpose of learning	2
P3	children learn when its fun	
P14	children learn when its fun	
P16	children learn when its fun	
P5	children learn through cooperative learning	2
P14	children learn through cooperative learning	
P2	children learn by scaffolding	
P3	children learn by scaffolding	2
P9	children appear to have selective hearing	
P2	children grouped for a number of reasons	
P8	children learn when they have ownership of their learning	
P10	hands on activities for children	
P10	hands on experiences is good for all children	
P10	hands on experiences isn't necessarily the best way to learn for some children	
P15	knowing what are the right decisions and when to make them	
P2	an effective BT keeps their eye on the prize	
P3	an effective BT keeps their eye on the prize	3
P2	an effective BT would source and use appropriate resources	

P4	an effective BT would source and use appropriate resources	2
P3	finding a balance	
P9	I alter how I treat children sometimes the same sometimes not	
P9	having no money is just the way it is get on with it	
P8	using available resources to help my practice	
P9	wide range of diversity affects ability to be on top all the time	
P9	wrong combination is not going to work	
P8	not reinventing the wheel contributes to effectiveness	
P2	matching children to resources	
P12	effective knowing children has meant little need for behaviour management	
P5	good behaviour management makes a difference	
P2	an effective BT would be able to plan around children's ambitions	
P5	an effective BT would be able to plan around children's ambitions	
P12	effective because I plan for my children's needs and interests	
P3	effective BT's provide opportunities for children to express themselves	3
P3	effective BT's provide opportunities to learn about others and themselves	
P4	effective BT's provide opportunities to learn about others and themselves	
P14	effective BT's provide opportunities to learn about others and themselves	
P13	teachers need to plan and prepare for diversity	
P5	catering for children's differences is important	
P11	catering for children's interest	
P8	catering for individual needs important	
P2	there are set planning practices to follow	
P2	things didn't always go according to plan	
P3	focus should be on ensuring failure does not occur rather than identifying failure	
P4	I did reinvent the wheel sometimes to make it novel	
P4	I try to cater for children's learning needs	
P15	included Māori knowledge out of respect but not planned for	
P7	including Māori within a Pākeha system is inclusion	
P7	a conscious effort to treat children differently	
P8	an effective teacher has the ability to change a child's life	
P3	effective BT's get to know their children	
P4	effective BT's get to know their children	
P5	effective BT's get to know their children	3
P3	effective BT's know children's expectations	
P3	expectations of me as a teacher	
P2	experience with people important	
P2	get to know your children	
P6	get to know the individual	
P11	getting to know your children is effective	
P5	good people skills affect my teaching	
P8	knowledge of children can bring about change for teacher and child	
P11	knowledge of children can bring about change for teacher and child	2
P4	important to involve and use community	
P3	need to look for the switch to turn children on and not shuffle learning around in the hope they learn	
P14	need to get to know children	
P15	need to know child's whanau and background	
P8	need to know your children	
P9	learn to read children	
P8	liking children contributes to effectiveness	
P9	teachers can say things without criticizing parents	2
P15	teachers have to consider others and do not have overall say	
P2	teachers must not cause tall poppy syndrome	
P8	teachers need to recognize children's talents	
P9	teachers who make parents feel stupid don't get a response	2
P8	valuing children's culture	
P8	want children to love learning	2

P11	teachers need to be aware of children's backgrounds	
P13	awareness of background necessary	
P10	built up self confidence	
P16	building children's confidence	
P8	to motivate you need to know what turns children on	
P5	treat children as individuals	2
P8	nothing bigger than changing a child's life	
P16	encouraging self esteem and self belief	
P4	I don't discourage personal closeness	
P14	I greet each child everyday on a regular basis	
P8	I let children know I care and respect them	
P14	I like communicating with children	
P7	I treat all children the same	
P3	I treat all kids the same	
P5	I treat children as people not vessels to be filled	
P5	I treat Māori children as individuals	
P8	I treat Māori children the same as anyone else	
P5	I treat them as individuals rather than as all the same	
P14	I possess skills and knowledge to get on with children	
P9	if children hug me I don't reject them	
P6	I try to make sure children don't feel different	
P11	initially I treated all children the same	
P11	I began to encourage and support differences	
P5	confidence leads to being able to learn	
P6	some teachers with the same background as children find it easy to work with hard children	
P6	knowing teacher is consistent helps	
P9	learn about home background	
P11	knowing my children and that they have improved is effective	
P3	knowing differences are neither right or wrong makes me effective	
P9	communication and honesty needs to be pushed	
P8	experience allows for more reflection	
P9	having to adapt because expectations unrealistic	
P7	knowledge of the effect cold teachers had on my learning affects my teaching	
P2	need to think how cultural strengths and differences can be used to meet standards	
P2	own perceptions affect treatment and value	
P3	own perceptions affect treatment and value	
P6	realizing that all children won't get it	
P6	recognizing difference and finding out what I have to do because of differences	
P8	reflecting on practice contributes to effectiveness	
P10	teacher awareness of limited experiences	
P15	teachers bring their values to the class	
P10	teachers don't need to be Māori as long as they have knowledge and show respect	
P9	teachers influence success	
P9	don't flog a dead horse	
P9	don't sweat the little things get on with it	2
P9	don't sweat the small stuff	
P9	reflections is important	
P6	Some strategies may not work for non Māori but work for Māori	
P9	when things go wrong stop and reflect and try something else	
P8	things happen faster when you have experience	
P6	teacher expectations change	
P12	starting out being a friend is not effective	
P12	not taking on too much is effective	
P10	reflecting on practice	
P6	keeping an open mind	
P6	I don't know what I don't know and therefore question my actions	
P6	Effectiveness comes down to attitude and putting in the effort	

P15	Effectiveness is not so much about what I think but rather the school and community	
P5	being Māori is who I am and what I do	
P8	ethnicity doesn't affect my treatment of children	
P11	passion for things Māori came from background experiences	
P7	things I do contributes to effective teaching of Māori	
P2	an effective teacher for Māori would know children's backgrounds	
P4	an effective teacher for Māori would know children's backgrounds	2
P5	an effective teacher for Māori would know children's backgrounds	
P16	consultation with Māori community	
P6	seeing the potential of a child	
P10	using evaluation for future teaching	
P8	assessment is an indicator of effective teaching	2
P10	Success measured by social skills	
P6	Effectiveness is when a child succeeds at something and feels proud about it	
P6	Effectiveness will vary from child to child	2
P14	Multiple criteria for effectiveness shown	4
P7	how I like to be treated affects my teaching of Māori children	
P9	I approach teaching in a fun way which works for Māori	2
P10	teachers who embrace thins Māori are effective for Māori children	
P3	trial and error approach to teaching Māori children effectively	
	Concerns about training	33
P10	as a Māori my training should have included more school with high Māori population	
P10	in training should include more experience with schools that have high Māori population	
P16	I may not have been prepared to teach in a higher Māori populated school	
P2	teaching practice needs to cover wider range of differences	
P10	training didn't include low decile school very much	
P10`	higher decile school experience were good but not likely to be where BT would end up	
P2	teaching practice needs to be more realistic to avoid dropout after graduation	2
P11	experience of the first day would be helpful during training	
P2	TE support can make transition to BT difficult	
P8	training did not prepare me enough	
P6	training needed to focus on differences	
P8	training needs to include more practical knowledge	
P2	Massey papers tokenistic	
P13	diversity paper coverage wide but covered nothing	
P2	nobody tells you just how much responsibility and organizing that needs to happen	
P2	nobody tells you that children can forget things	
P2	nobody tells you that your planned expectations and plans can fall apart	
P2	nobody warns you about the paper work	
P5	unsure how to improve training programme	
P13	training was limited but don't know what it was that was limiting	
P10	training poorly prepared to teach Māori children	2
P13	teaching training didn't prepare me for teaching Māori children	2
P5	limited opportunities in Māori education	3
P6	limited opportunities in Māori education	
P10	too much to include in training can't expect to only focus on Māori	
P14	one paper in the first year not enough of Te Reo	
P3	shouldn't have bothered with the Te Reo Paper but I still remember stuff	
P13	Te Reo classes too early in the training quick to forget	
P13	Te Reo paper needed to be followed up	
P16	the language papers made me nervous	
P14	would like to have Te Reo every year of training	
P2	need for a stronger background in Te Reo	
P9	difficulty implementing Te Reo	
	Concerns about relationship	10

P6	difficulty with children from different backgrounds than me	
P6	felt good when difficult child left	
P6	felt justified that it was not her fault	
P11	living a sheltered life compared to some children's lives	
P6	sometimes it's easier to let the hard kids go	
P5	need for more interaction with parents	
P15	on reflection I probably could have done more to empower	
P6	sometimes difficult to find out more about children	
P9	unaware of what children are thinking	
P15	unsure as to how to empower students	
	Concern about PD for supporting teaching of Māori children	19
P11	limited PD to support teaching of Māori children	
P13	limited PD to support teaching of Māori children	
P4	more PD about teaching Māori would make me more prepared	3
P5	more PD about teaching Māori would make me more prepared	
P8	need for PD in Te Reo	
P7	need for PD on behaviour management and Māori children	
P7	need for PD on curriculum subjects and Māori children	
P3	no PD focusing on Māori children	
P4	no PD focusing on Māori children	
P7	no PD specifically focused on Māori children mainly incidental	
P8	PD didn't address teaching Māori children effectively	
P9	PD generic not specifically targeting Māori children	
P14	PD had no real focus on teaching Māori children	
P2	PD has been fairly focused on mainstream or generic	
P14	PD has been fairly focused on mainstream or generic	
P16	PD not specifically focused on Māori	
P8	PD that immersed you in things Māori is needed	
P14	would like development in Te Reo and knowledge of tikanga	
	Concerns about workload expectations	18
P7	BT were not nurtured despite beliefs	
P15	conflict between expectation support and expectation of independence	
P2	constrained by expectations	2
P7	expectations about treatment of BT's was not fulfilled	
P15	expected to be encouraged step by step	
P6	teacher expectations challenged	
P6	teacher expectations too high or unrealistic	
P9	unexpected attachment to children	
P9	unexpected outcomes	2
P11	unexpected outcomes	2
P7	BT's were someone to pass the buck to	
P8	wondering how to do all that is expected of a teacher	
P14	transfer from bilingual unit needed heaps more work to get up to standard	
P8	too few teachers too much to do	
P9	too few teachers too much to do	
P2	too many things to do in point two release time	
P4	paper work amazing	
P2	paper work is horrendous	
	Concerns about effectiveness	32
P6	difficult to predict what might happen	
P7	I rate my effectiveness at 6 with a lot to learn still	
P3	not sure about effectiveness	3
P4	not sure about effectiveness	
P8	feeling unprepared	
P3	feeling ineffective	4

P2	feeling ineffective	
P11	first day had me wondering about what I was doing	
P6	find things hard to understand	
P10	full of self doubt	
P15	ineffective empowerment	
P13	inexperience shows	
P15	initially couldn't pull it together	
P15	knowing about learning and teaching but difficulty in putting it into practice	
P15	lacked confidence and relied on personality	
P15	don't know everything	
P3	don't know if viewing children as just kids is effective	
P8	don't know what to do sometimes to switch a child on	
P9	don't know what I know	2
P9	doubt about ability to change teacher character	
P3	not fully understanding differences can make me ineffective	
P11	nothing can prepare you for first day jitters and doubts	
P10	room for improvement	
P10	some days I wonder what I have done	
P2	unsure of long term effectiveness	2
P11	unsure of what I was doing	
P3	not able to go far enough	
P3	wanting to make change but not sure how	
P10	reliance on tutor teacher	
P8	BT teachers unsure of progress without feed back	
P15	more questions than answers	
P6	not able to see things the way others see things	
	Concerns about being a beginning teacher	30
P4	being a beginning teacher was confusing	
P2	being a beginning teacher was hell on wheels	
P13	being a BT had a good learning curve	
P6	being a BT has been full of emotions	
P7	being a BT has its ups and downs	
P6	being a BT is frustrating	
P11	being a BT was challenging	
P4	being a BT was initially scary wondering if I was doing the right thing	
P8	being a BT was initially scary wondering if I was doing the right thing	2
P10	being a BT was initially scary wondering if I was doing the right thing	
P9	being a BT was scary because you were just finding your way	
P16	being a BT was scary because you were just finding your way	
P4	being a BT was scary because you were just finding your way	
P3	being a BT was unbelievable	
P3	believed I didn't know anything	
P2	BT doubts they are getting anywhere	2
P15	confusing when things are not black and white	
P11	first months were terrifying	
P2	I was starry eyed about being a beginning teacher	
P4	the meetings horrendous	
P14	tragedy made my first days difficulty	
P2	Heavy toll on BT	
P4	being in charge of resources and reporting back is scary	
P16	first year egocentric approach worrying about yourself	
P16	first year surviving mode	
P9	reality shock	
P15	thrown in the deep end and expected to sort it out	
P9	pedantic because of fears	
P2	School climate the reason for heavy toll on BT	
P2	School culture and isolation hard on confidence	

	Concern about teachers of Māori children and teaching Māori children	14
P3	not comfortable teaching Māori children	
P6	making things interesting for all is challenging	
P10	would like to see more integration of things Māori	
P6	inability to reinforce things Māori	
P6	tokenistic opportunities provided	
P4	did not have experience teaching Māori children	
P13	get it done attitude overlooked being Māori	2
P8	not targeting Māori children right now	
P2	basic Māori I used was tokenism	
P8	couldn't get head around learning Māori structure different	
P10	like to include more Māori and tikanga	2
P8	not an effective teacher of Te Reo	
P2	basic Māori I used was tokenism	
P7	need for more knowledge of behaviour management of Māori children	
	Concern about teachers and teaching	24
P16	challenging to set up own programmes and class	
P6	getting children interested in learning is hard	
P3	not too sure whether their teaching is responsible for the learning	
P9	over-estimated children's prior knowledge	
P13	taxing to cater for differences	2
P9	teacher confidence and competence are limiting factor	
P7	a lot more to learn in a number of areas	
P7	a lot to learn so that children feel comfortable	
P5	need for hands on activities	
P6	I know there is no golden rule but I want one	
P6	what do we do when children don't care about things we are teaching when we are told to respect other children's culture and knowledge	
P8	need to be organized better so reflection can happen	
P15	needed structure to build on but was not forthcoming	
P15	needing to know what is expected and what marks to hit	
P4	not prepared for administration stuff	
P15	difficulty resolving differing theories about learning and teaching	
P6	hard to understand differences in views about the value of education	2
P14	home differences are not always catered for	2
P11	how do you cope with so many differences	
P10	behaviour management a concern	
P6	behaviour is hard to manage	
P6	despite attempts found it hard to control child	
P6	managing behaviour hard	
P2	BT's worry about behaviour	
	Concern about self	5
P6	brought up in a context that blamed Māori	
P4	I'm not sure whether my ethnicity affects the way I teach	
P6	battling with stereotypes I have	
P9	need to overcome fears	
P13	awareness culture affects my behaviour	
	Concern about Māori children	11
P4	I know some things about Māori students but not a lot	
P13	need for more about the Māori child	
P5	wanting to know about Māori	2
P6	Māori children means tougher class	
P6	wanting to know more about how Māori see themselves	
P13	haven't really recognized being Māori as a need	

P13	catering for needs does not mean I've thought of them as Māori	
P8	with more experience view about Māori being the same as everyone else may change	
P15	confusing catering for a Māori individual and a member of a collective	
P14	harder to form positive relationship with Māori children	
P14	hard to pinpoint why Māori children take longer to get to know	
	Concerns about Professional Development Programme	7
P13	more PD required	
P7	need for PD reinforcing information from training	
P11	not much PD offered except on rare occasions	
P10	no formal PD aside from collegial support	
P7	PD needs to be consistent	
P2	need to improve my knowledge and skills	
P5	need to improve my knowledge and skills	
	Satisfaction with effectiveness	
P9	academic results tell me I'm effective in teaching children to learn	
P14	although I see myself as effective there is still room for improvement	
P4	assessment shows I'm doing fine	
P8	clear cases of effectiveness	
P2	effectively academically	
P3	feeling effective	
P9	I'm about an 8 for effectiveness with room for improvement	
P14	positive appraisals demonstrates effectiveness	
P8	children involvement is an indicator that a child is succeeding	
P2	formal assessment told me children were improving	
P9	I'm effective when children take risks	
P5	only staff who has a strong Māori input	2
P5	colleagues give me positive feedback	3
P15	could do it but needed support	
P8	Feedback from children parents and colleagues informs me that they are aware I care and value children	
P2	good feeling when others pat you on the back for job well done	
P13	I've been told I'm effective	
P2	other teachers give positive feedback	
P10	tutor teacher gave constructive criticism	
P3	becoming more confident	2
P12	enjoying job makes me effective	
P16	having own class has been neat	
P13	I probably did feel I could teach when I graduated	2
P11	I think my beginning year is what I expected	
P2	teaching still a good thing despite bad stuff	
P3	wanting to turn ineffectiveness to effectiveness is effective	
P8	I have been an effective teacher of Māori children	
P9	I teach in a way that is good for Māori children and all others	
P8	I've been just as effective with Māori children and any other child	
	Satisfaction with preparedness	
P16	advanced Māori papers helped me critique and understand	
P10	Māori Ed raised my awareness of relationship and expectations	
P11	Māori papers contributed to my ability to teach Māori	
P4	Massey paper made me understand others and their realities	
P2	Massey papers did the best it could to prepare me	
P6	Massey papers help break stereotypes	
P4	Massey papers helped me be more aware of where to begin with Māori children	
P6	Massey papers help me understand why things are like they are	
P4	Massey papers introduced us to how Māori students learn	2
P4	Massey papers made me question and reflect upon my own values	

P4	Massey papers made us think about our own beliefs	
P2	Massey papers opened eyes	
P3	Massey papers opened eyes	
P4	Massey papers opened eyes	2
P2	Massey papers radicalized me	
P5	Massey Te Reo paper was a great base	
P8	one Massey paper opened my eyes to understanding Māori views	
P16	one paper made me think outside the box which you didn't think about before	
P6	papers help me understand other points of view	
P2	papers helped to develop sympathy	
P15	papers made me take a more critical view of teaching and my practice	2
P15	papers made think about my behaviour and learning and teaching	
P10	PIP paper gave me tools to make decisions	
P16	the papers made me aware of some of the issues I didn't know before	
P14	some training papers made me think about children	
P10	TEL made me aware of groups and other cultures	
P10	three paper contributed to preparation to teach Māori children	
P16	to a degree all papers prepared me to teach Māori children	
P3	I learned something from my training course	
P11	knowledge from training was beneficial	
P14	training along with prior knowledge help prepare me to teach Māori children	
P15	training and prior schooling and beliefs have prepared me to teach Māori children	2
P7	training course gave a pool of knowledge to draw upon	
P7	training gave us enough to get in the door	
P7	training prepared me well for the school I ended up in Training made me confident	
P16	training prepared me well for the school I ended up in	
7/15	Background contributes to my effectiveness	
P16	background supports effectiveness to teach Māori children	
P16	growing up with Māori contributed to my effectiveness	
P11	my background and experiences with Māori gives me insight	
P9	my background experiences contributes to my effectiveness	2
P10	my background more than my training contributed to my effectiveness	
P8	my dealings with Māori growing up and working alongside has contributed to my teaching practice	2
P3	my growing up affects my teaching of Māori children	2
P5	my growing up affects my teaching of Māori children	
P5	my passion for Māori reflected in class environment	
P9	my upbringing has contributed to my approach to teaching	
P11	passion for things Māori came from background experiences	
P14	prior background in play centre contributed to my effectiveness	
P10	being Māori gives me an edge other teachers don't quite seem to manage	
P10	more experience teachers are effective with Māori children too but being Māori gives me an edge.	
P10	valuing things Māori has made me more aware of my Māoriness	
	Satisfaction with progress	
P6	beginning to think about how I group children	2
P9	better than expected	
P10	change from being rigid in teaching and personal life	
P10	changing teaching style	
P10	children have influenced me	
P14	coming to terms with all you learn at college	
P11	confidence improved over the first year	
P11	confidence improved term by term	
P16	coping with workload	
P16	enjoyed first year no concerns about whether I was in the right place	
P13	I think I've survived by first real long term job	
P16	I'm always learning from everything I do	

P8	I'm becoming a better teacher but still needing to learn more	
P16	I'm still developing in my success to teach Māori children	
P15	I'm thinking more about my practice and not just guessing or hoping that learning will happen	
P11	learning from this year experience for next year	
P16	no longer a caretaker but a teacher	
P15	proving one's self as a teacher	
P6	rate myself a seven for preparedness but learning all the time	
P13	relieving made me aware of differences between schools	
P16	second year things seem to fall in place	2
P10	self doubt understood	
P5	six for preparedness	
P15	still growing into an effective teacher	
P9	still learning about how children learn	
P16	still on my journey of discovery and understanding	
P3	teaching becoming more automatic	
P11	things got better over the year	
P10	time to grow in confidence	
P9	tracking shows we are making gains	
P16	with added diversity got on top of things by 4th term	2
P11	recognising children's differences helped me grow	
	Satisfaction with professional development	
P13	colleagues offer shortcuts	
P5	collegial support received	
P11	collegial support received	3
P13	collegial support received	
P8	day to day relieving prepared me better for my own class	
P11	learned more teaching in three weeks than 3 years of training	2
P15	more experience gave me more insight	
P3	more exposure led to less fear	
P10	nature of the school PD is ongoing between colleagues	
P11	practical experiences was best way of learning for me	
P10	tutor teacher was always my backup support	
P8	willing to take and use advice from colleagues	
P4	support forthcoming didn't reinvent the wheel	
P4	support made teaching enjoyable	
P16	supportive Principal	2
P7	there are supportive and not so supportive colleagues	
P5	PD courses supported teaching	
P8	PD did highlight individual needs	
P2	engaging in PD to better assess children	

Appendix 6

Interview Questions

Are Beginning Teachers prepared to teach Māori students?

RESEARCH QUESTIONS

PRIMARY LEAD-IN STATEMENTS	SECONDARY QUESTIONS/ LEAD-IN STATEMENTS	PURPOSE
Paint me a picture of what it is like to be a beginning teacher.		*A settling in question to put the participant at ease. Also with no definitive purpose this question could also serve to compliment other questions.*
Tell me what you know, understand or believe about children and how they learn.	What claim do you hold to: differences count or differences don't count? Why do you hold to this view? So does ethnicity or culture make a difference to how children learn and are taught?	*To find out participant perceptions and beliefs about children and how they learn.*
Tell me about how effective you have been as a beginning teacher.	What has contributed to your effectiveness? Tell me about any areas that you have been more effective at than other areas? How would you explain the differences of effectiveness?	*To get the participant to reflect on their practice but without directly focusing on success in teaching Māori children. To get them to focus on effectiveness.*
Tell me about how effective you have been with teaching *Māori* children.	How do you know you're being effective? How do you know that what you do ensures effective learning for Māori children?	*To get the participant to focus specifically on success or lack of success with teaching Māori children. To reflect on what they do to secure success for Māori children. Also to evaluate their own success, how*

	When teaching Māori children could you tell me about any areas that you are more effective at? How would you explain the differences of effectiveness? What does it mean to effectively teach Māori children?	*they measure success and where they are successful.*
What has contributed to your effectiveness to teach Māori children?	What knowledge, skills and understanding do you possess that supports effective teaching of Māori children? What have you done or are doing to ensure that you are effective in teaching Māori children? Tell me what contribution did your teacher education programme have on your success or lack of success in teaching Māori children? Tell me what contribution your professional development has had on ensuring your success in teaching Māori children? Are there other factors that may have contributed to your effectiveness?	*To reflect and identify those things from your teacher education programme that may have contributed specifically to their success. Also, what from their professional development since becoming a beginning teacher has contributed specifically to their success?*
Describe for me an experience teacher who is successful at teaching Māori children.		*To find out whether participant perceives her/himself as successful beginning teacher.*
On a scale of 1 to 10, 1 being totally unsuccessful and ineffective and 10 being totally successful and effective, how successful and effective you have been in teaching Māori children?		
On a scale of 1 to 10, 1 being not well prepared and 10 being very well prepared, how prepared were you to teach Māori students?		
Finally, in your own words, what would you do to create an environment in which Māori children are effectively learning?		*To find out participants perceptions of what Māori children need to succeed.*
Is there any other comment you would like to make about your preparation/readiness to teach Māori children?		

Appendix 7

Covering Letter to the Principal and Board of Trustees

[redacted],[60]
Hastings

1 December, 2005

Dear …… ,

My name is Peti Kenrick and I am currently employed by [redacted]. I am also enrolled in the Education Doctoral Programme with a thesis focus on *beginning teachers' preparation to teach Māori students*.

I am eager to invite [redacted] graduate beginning teachers to participate in my research with the knowledge of their principal and/or Board of Trustees. I have included an information sheet about the purpose and conditions of my research for your information. I have also included a sealed envelop with similar information sheet and consent forms for the beginning teacher.

Please find enclosed the following:

- Information sheet for Principal / Board of Trustees
- Sealed envelope to be passed onto named [redacted] graduate beginning teacher

Could you please pass the sealed envelop onto the named [redacted] graduate beginning teacher who is presently employed in your school.

Kind regards,

Peti Kenrick

[60] Any means of identifying which provider or programme the participants were enrolled in have been blacked out in accordance with the ethics policy. Details of researcher's private information have also been blacked out.

Appendix 8

Information Sheet for Principal and Board of Trustees

ARE BEGINNING TEACHERS' PREPARED TO TEACH MĀORI STUDENTS?

Tēnā koe,

My name is Peti Kenrick. I am currently employed by [redacted] and located at the [redacted]. I am at present enrolled in the Educational Doctoral Programme with a focus on beginning teachers' perceptions about their preparedness to teach Māori students.

I have elected to develop my passion for Māori Education further by examining *the perceptions and practice of beginning teachers' in regards to their preparedness, or not, to teach Māori students*. I have chosen to elicit the assistance of beginning teachers (first and second year teachers) who trained at and graduated from Ruawharo Centre and are currently employed in a New Zealand school. The narrow selection criteria that I have chosen is an attempt to minimise training variables that could impact upon the responses elicited from participants. Part of selecting participants from a particular programme and year group is that it is more than likely that participants will be familiar with each other and therefore not be intimidated to contribute to group discussions should they be invited to do so. At present your school employs a [redacted] graduate/s of the 2003/2004 cohort whom I wish to invite to participate in my research. I have included details of my research that I have also provided for all potential participants. It is ethically and morally correct that as your beginning teacher's employer you are fully informed of the purpose and conditions of this research should your beginning teacher consent to participate in my research.

The data collected will be used primarily to fulfill the requirements of a doctoral thesis and also any academic writing that may eventuate from this research. At all times access to raw data will be confined to me and my supervisor/s. All data gathered will be coded to ensure the confidentiality of participants, their employer and school. Audio tapings of interviews will at all times be secured, along with consent forms. Transcripts of group and individual interviews will be offered back to participants for correction, confirmation and consent. These transcripts will also be stored in a secure location with limited access. At all times the confidentiality of participants, employer and school will be a primary concern for the researcher. At the completion of the doctoral thesis participants will be able to access a summary of the research findings upon request.

Semi-structured paired and individual interviews will be offered as options. Should the beginning teacher consent to participate in this research they will be asked where they

would like the interview to take place, time and date. Once this information has been gathered participants will be informed of the location, time and date. Ideally, I would like to keep group numbers to 2/3 or individual interviews. Group interviews will only exceed 2 hours duration with participants permission.

Presentation of transcripts of each participant's response to interview questions will involve more participant time to consider whether their individual responses are correct or need to be edited further. Presentation of transcripts will be an informal basis determined by participants.

Participants are under no obligation to accept this invitation. If they decide to participate, they have the right to:

1. decline to answer any particular question;
2. withdraw from the study prior to signing the "Release of Tape Transcripts";
3. ask any questions about the study at any time during participation;
4. provide information on the understanding that their name will not be used;
5. be given access to a summary of the project findings when it is concluded.
6. they also understand that they have the right to ask for the audio tape to be turned off at any time during the interview.

If you would like to contact me and/or supervisor(s) in regards to any questions about this research you may do so by contacting:

Miss Peti Kenrick,
[redacted]
Ph, (06) 8355202 (work)
Ph, [redacted] (home)
Email: P.Kenrick@massey.ac.nz

Mr Richard Harker,
[redacted]
Ph. (06) 3569099
Email: R.Harker@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Application 04/189. If you have any concerns about the conduct of this research, please contact Professor Sylvia V Rumball, Chair, Massey University Campus Human Ethics Committee: Palmerston North, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 9

Information Sheet for the Participant

ARE BEGINNING TEACHERS' PREPARED TO TEACH MĀORI STUDENTS?

Tēnā koe _____,

My name is Peti Kenrick. I am currently employed by [redacted] and located at [redacted]. I am at present enrolled in the Educational Doctoral Programme with a focus on beginning teachers' perceptions about their preparedness to teach Māori students.

As you may recall from your time at [redacted] I have a passion for Māori Education. I have elected to develop this passion further by examining *the perceptions and practice of beginning teachers' in regard to their preparedness, or not, to teach Māori students.* I have chosen to elicit the assistance of beginning teachers (first and second year teachers) who trained at and graduated from [redacted] and are currently employed in a New Zealand school. The narrow selection criteria that I have chosen is an attempt to minimise training variables that could impact upon the responses elicited from participants. Part of selecting participants from a particular programme and year group is that it is more than likely that participants will be familiar with each other and therefore not be intimidated to contribute to group discussions should they be asked. ***As a [redacted] graduate of the 2003/2004 cohort I would like to extend an invitation to participate in one of a number of paired or individual interviews to discuss beginning teachers' preparedness, or not, to teach Māori students***.

The data collected will be used primarily to fulfil the requirements of a doctoral thesis and also any academic writing that may eventuate from this research. At all times access to raw data will be confined to me and my supervisor/s. All data gathered will be coded to ensure the confidentiality of participants. Audio tapings of interviews will at all times be secured, along with consent forms. Transcripts of group and individual interviews will be offered back to participants for correction, confirmation and consent. These transcripts will also be stored in a secure location with limited access. At all times the confidentiality of participants will be a primary concern for the researcher. At the completion of the doctoral thesis participants will be sent a summary of the research findings.

Should you consent to participate you will be asked where you would like the interview to take place, time and date. Ideally I would like to keep group numbers to 2/3 if you choose to participate in a group interview; the other option is to participate in an individual interview. Participants will be informed of the time, venue and date of the interview. Interviews will only exceed 2 hours duration with participant's permission.

Obviously the presentation of the transcript of each individual's responses within the interview/s will involve more participant time to read, edit and return transcripts and consent for Release of Tape Transcript form.

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

1. decline to answer any particular question;
2. withdraw from the study prior to signing the "Release of Tape Transcripts";
3. ask any questions about the study at any time during participation;
4. provide information on the understanding that your name will not be used;
5. be given access to a summary of the project findings when it is concluded.

I also understand that I have the right to ask for the audio tape to be turned off at any time during the interview.

If you would like to contact me and/or supervisor(s) in regards to any questions about this research you may do so by contacting:

Miss Peti Kenrick,
[redacted]
Ph, (06) 8355202 (work)
Ph, ([redacted] (home)
Email: P.Kenrick@massey.ac.nz

Mr Richard Harker,
[redacted]
Ph. (06) 3569099
Email: R.Harker@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Application *04/189*. If you have any concerns about the conduct of this research, please contact Professor Sylvia V Rumball, Chair, Massey University Campus Human Ethics Committee: Palmerston North, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 10

Participant Consent Form

ARE BEGINNING TEACHERS PREPARED
TO TEACH MĀORI STUDENTS?

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.

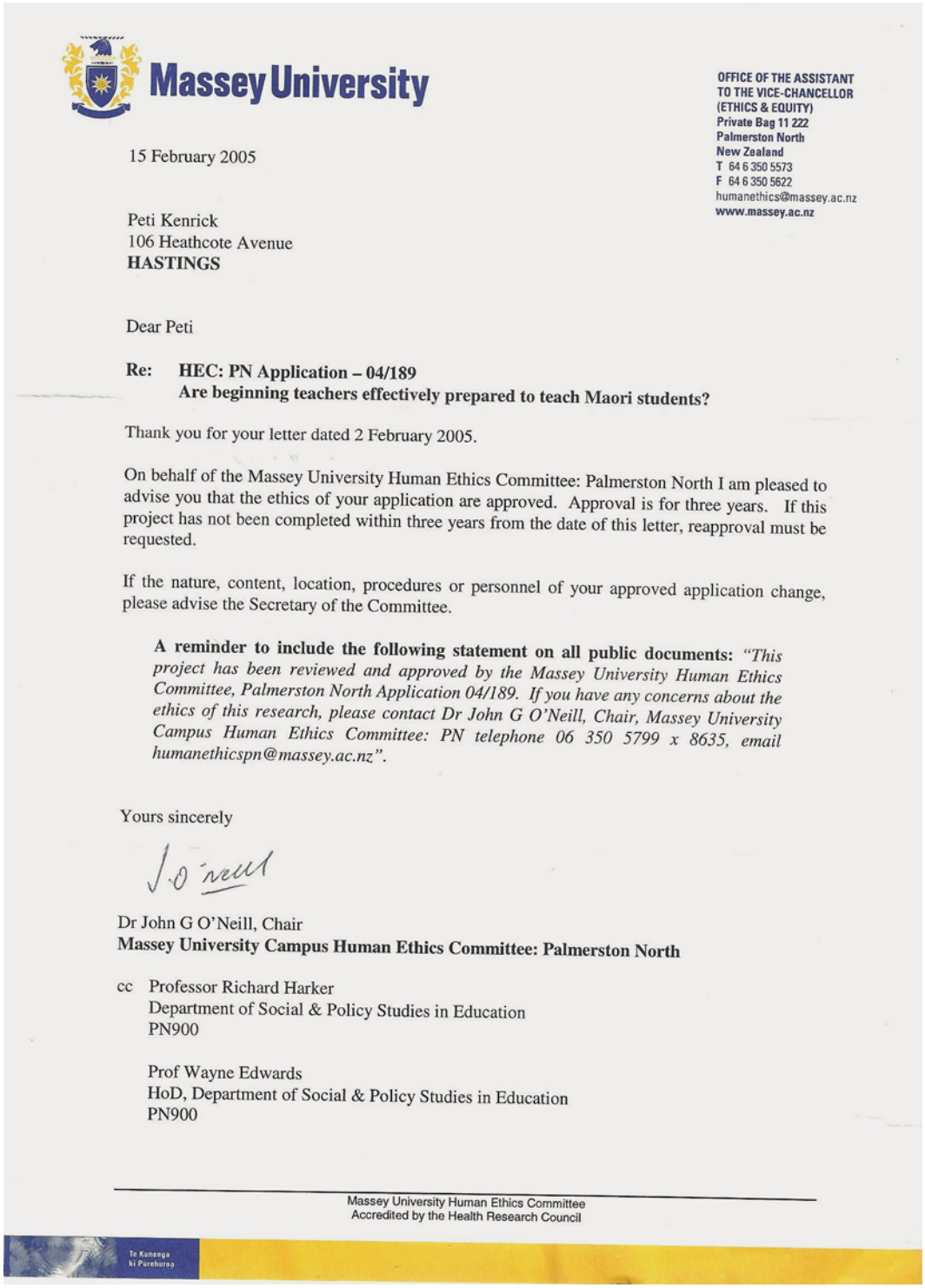
I agree not to disclose anything discussed in the group interviews.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: Date:

Appendix 11

Ethics Approval



Massey University

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15 February 2005

Peti Kenrick
106 Heathcote Avenue
HASTINGS

Dear Peti

Re: HEC: PN Application – 04/189
Are beginning teachers effectively prepared to teach Maori students?

Thank you for your letter dated 2 February 2005.

On behalf of the Massey University Human Ethics Committee: Palmerston North I am pleased to advise you that the ethics of your application are approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

A reminder to include the following statement on all public documents: *"This project has been reviewed and approved by the Massey University Human Ethics Committee, Palmerston North Application 04/189. If you have any concerns about the ethics of this research, please contact Dr John G O'Neill, Chair, Massey University Campus Human Ethics Committee: PN telephone 06 350 5799 x 8635, email humanethicspn@massey.ac.nz".*

Yours sincerely

J.O'Neill

Dr John G O'Neill, Chair
Massey University Campus Human Ethics Committee: Palmerston North

cc Professor Richard Harker
Department of Social & Policy Studies in Education
PN900

Prof Wayne Edwards
HoD, Department of Social & Policy Studies in Education
PN900