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He Huarahi Ako: Pathways to Learning

The academic and cultural self-efficacy of Māori student teachers

A thesis presented in partial fulfilment of the requirements

for the degree of

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by

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## Me Tu Au

Me tu au ki te mihi  
 ki ngā iwi o te motu  
 ki ngā waka kua eke mai  
 ki runga i te taonga e tū nei  
 Te Kupenga o te Mātauranga  
 nōna hoki te reo karanga haere mai

Tuatahi me mihi  
 me tangi ki ngā mate  
 o te wiki  
 te marama  
 te tau  
 Haere hoki koutou  
 ki te iwi nui i te po ...e... i

Tuarua me mihi  
 ki te marae  
 te whenua  
 ki ngā maunga  
 ngā takahanga o ngā mātua tipuna  
 me ō rātou awa tapu  
 e rere nei ...e... i

Kei te hoki whakamuri  
 aku whakaaro e hoa mā  
 ki te reo wairua tangata  
 nāna te kōrero  
 E hoa Witiwira  
 anei te kākano  
 whakatipua mai e koe  
 mei kore tipu hei whakamana mai  
 hei whakatiketike  
 i taku mana Māori motuhake ...e... i

Ka nui taku hari e ngā iwi  
 kua rite hoki  
 taku wawata me taku moemoeā  
 i taku rākau nui  
 rākau kaha  
 rākau aroha  
 ki ngā iwi o te motu  
 mō ake tonu atu...e... i

Nā te kuia nei, nā Huia i tito tēnei waiata mō te whakatūwheratanga o Te Kupenga o te  
 Mātauranga 1980

---

The pattern used on the cover of this thesis is called He Taura Tangata; it is the first heke in Te Wharenui: Te Kupenga o te Mātauranga. It was painted collectively by the first groups of Māori Studies student teachers.

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## HE MIHI

I runga i te ngākau aroha, he mihi tēnei ki a tātou katoa, ki ngā morehu o rātou mā kua takahi atu rā i te ara wairua. Kei te mihi ake rā ki a rātou kua huri kē atu ki tua o te ārai, kua mene ki te pō. Nā rātou i waiho a rātou tāonga hei miharotanga mā tātou, hei kawenga mā tātou ki roto i nga tau 2000 neke atu. Tēnei te mihi. Ki a koutou aku tūpuna, e te kuia, e te whāea, kei te tangi tonu te ngākau mō koutou. Ki ngā rangatira nā rātou i poipoi ngā kaupapa i Te Kupenga o te Mātauranga, e Te Kārauna Whakamoe, kōrua ko tō hoa ko Aunty Huia, kei te mihi tonu mātou, kore rawa e wareware i a matou. Ki taku rangatira ki a John Tapiata, kua puāwaitia oū whakaaro. Nāu tēnei mahi i timata, ko to wairua kei te mau tonu. E hika, kei te tangi tonu.

Ko te Hokowhitu a Tū te papa e tākoto ake nei tēnā koe. Ko te whare a Te Kupenga o te Mātauranga, tēnā koe, e tu e te whare, kōrua ko tō piringa a Te Haonui. Ki ngā kaitiaki o te kainga nei tēnā koutou, tēnā koutou, tēnā koutou katoa. Ki a Kui Rangī Tamehana, kōrua ko Koro Bob Tamehana, he mihi tēnei ki a kōrua o tātou kaumatua, nā kōrua mātou i arahi i ngā tikanga ā o tātou tūpuna. Ki ngā Pou o Te Kupenga o te Mātauranga ki a Kahu Sterling kōrua ko Mereheni tēnā kōrua, tae atu hoki ki a Peti Nohotima me Henare Green. Nā o koutou whakaaronui ki te marae o Te Kupenga o te Mātauranga kei te ora tonu, ā kei te kaha tonu tōna kaupapa ataahua. Nā reira kei te mihi tēnei iti nei.

He mihi hoki tēnei ki aku kaitautoko, kaitirotiro i tēnei rangahau, tēnā kōrua. Ki a koe Ian Christensen mō to āwhina, me to kaha ki te tautoko i ahau i roto i tēnei mahi, e hoa ka nui te mihi. Ki a koe Colin Gibbs mō tē taha ki te mātauranga o te ao whānui, kei te mihi, mō tō kōrua kaha ki te kawē i ngā tikanga o tēnei momo tuhinga, kōrua tahi i āwhina i ahau ki te whakatutuki i tēnei kaupapa.

E te rangatira, e Meihana, e mihi ana ki a koutou katoa o Te Pūtahi-a-Toi, nā koutou i tautoko mai te kaupapa rangahau nei. Tēnā hoki koe Esther me tōu rourou āwhina i te taha ki te rorohiko. Tēnā koutou tēnā koutou katoa.

E te komiti whakahaere pūtea mō te rangahau ki Te Kupenga o te Mātauranga e mihi ana ki a koutou, nā koutou i tautoko mai tēnei mahi, na reira aku hoa mahi tēnā koutou.

Ko te kōrero whakamutunga ka hoatu ki ngā tauira i whakaae mai ki taku tono, nā ratou i tautoko tēnei rangahau, tēnā koutou katoa. Kei te mihi ki a koutou i hōmai a koutou kōrero ki ahau hei hāpai i tēnei mahi. Ka nui te mihi e kare mā. Ko te tūmanako kei te tika tonu taku kawē i a koutou kōrero.

Kāore kau he kōrero tua atu i taku whānau, taku whānau tuatahi i pakeke mai ahau, taku hoa rangatira me aku tamariki. Nā tō koutou tautoko i oti i ahau te kaupapa nei. Ki taku hoa rangatira ki a Eljon ka nui te mihi e hoa, tō kaha hoki ki te tautoko i ahau, ki te tiaki i ngā tamariki i ahau e mahi ana, tēnā koe. E hika, kua oti tēnei moemoeā. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Nāku noa iti nei  
nā Frances.

## BACKGROUND INFORMATION ABOUT THE RESEARCHER

It is important that I share with the reader my background, and some of the life experiences which have led me to this topic. I am of Ngāpuhi and Ngāti Hine descent, my father from Ngāpuhi and my mother from Ngāti Hine. Both my parents were born and lived their early years in the far North of New Zealand.

My father had an upbringing typical of post-war families, and was one of eleven children, raised on family land which was partly bush clad, close to Kaeo. His father was of English stock, and his mother was of Māori and Scottish ancestry. Both were hard-workers but died before their grandchildren were born. Their farm was a fair distance from their mother's marae which meant they did not go there often. When my father was old enough, he left the farm and found work as a freezing worker in Hawkes Bay, where he settled.

My mother's parents were both of Ngāti Hine descent, and she was the oldest of eleven children. She was born in Awarua and was fortunate to spend her early years being brought up by her grandparents. Her first language was Māori. Later, her family moved to Hastings in search of work. This move, coupled with being members of the Mormon Church, meant a time of challenge and contradiction as my mother's family sought ways to survive in a city far from their tūrangawaewae (place). My parents met in Hastings and it was there they also decided to settle.

My brothers, sisters and I were all born and bred in Hastings amidst high employment, which consisted mainly of seasonal and unskilled labour. It was also during the time of Māori migration from rural areas to the cities. Most of those who were not from Ngāti Kahungunu (the local tribal group) were able to recite their tribal histories and, as Dad recalled, there remained a fiercely staunch tribal pride. However, as time progressed, the strength and links with their tribes became less evident as city life took over.

Ranginui Walker in his book *Ka whawhai tonu matou* describes the context in which I grew up:

Ethnicity, cultural difference and the experience of being colonised impelled the Māori to dwell in the dual world of biculturalism or surrender to the Pākehā imperative of assimilation. While some Māori chose assimilation,

the vast majority rejected it. That meant commitment to cultural continuity...In the early stages of urbanisation, migrants maintained contact with their cultural roots by occasional visits to their kainga and marae for holidays, weddings, tangi and unveilings of headstones. But gradually, as the migrants became more sure of themselves, they put down roots and planted their culture in new ground (Walker, 1990, p.198).

My brothers, sisters and I were the first urban generation, born and bred hundreds of miles from cultural roots and in the midst of aggressive assimilatory and integration policies which were to make us more Pākehā and less Māori. Our schooling during the 1960s was similar to that of every other school child across New Zealand living in a city. There was little recognition of us being Māori, except for the school Māori club of which I was a very proud member. Initially I never felt any real connection or sense of belonging to school; until I reached secondary school, where in the fourth form Mum and Dad sent me to Saint Joseph's Māori Girls College in Greenmeadows. There I was able to thrive and began the Māori education journey of which I am now a part.

After Saint Joseph's, I trained as a teacher at Palmerston North Teachers' College. For me it was a transfer from the St Joseph's whānau to the Palmerston North Māori Studies' whānau, and under the tutelage of John Tapiata I was able to flourish. In hindsight, as a young Māori woman growing up I feel privileged to have been part of the many rich and rewarding experiences gained in both these institutions and in the type of constant and consistent support I received from my whānau.

After some years teaching, I returned to the College of Education as a lecturer teaching Professional Studies and working with mainly Māori student teachers in a self-selected whānau group. The impetus for this thesis, then, has come from not only my own personal background and experiences but also from the Māori student teachers whom I have worked with. My experience both as a Māori student teacher, teacher, and teacher educator, therefore, has shaped my contribution to this study.

Nā reira e te iwi

Tēnā koutou, tēnā koutou katoa.

## ABSTRACT

The present study sought to investigate the factors that affect Māori student teachers academic and cultural self-efficacy in a teacher education programme. Identifying these factors is considered important for developing appropriate teacher education programmes to better provide for this increasing population of student teachers. The target sample group are Māori student teachers who are enrolled in the general teacher education programme at Te Kupenga o te Mātauranga. Underpinning the development of these student teachers lies an expectation that they will provide Māori input in general education schools and programmes, based mainly on the fact that they are Māori. Ensuring that these student teachers are therefore culturally competent to do so is important if success is to be achieved for themselves personally, for Māori and for New Zealand society. A framework has been developed to assist in examining important Māori concepts in relation to teacher education. The development in Kura Kaupapa Māori teacher education programmes has meant that the pool of more culturally competent Māori student teachers has been absorbed into those programmes. There remains, however, a commitment to Māori student teachers in general teacher education to continue achievement in both Te Ao Māori (the Māori world) and Te Ao Whānau (the wider world).

This study analysed two kinds of data; a survey (of 24 student teachers) and formal interviews (of four of the survey participants). Quantitative analysis were integrated with qualitative data from the interviews.

In identifying factors that affect the academic and cultural self-efficacy of these student teachers it became clear that their sense of collective efficacy was highly influential in both contexts. In the academic context however, it was given lesser emphasis than in the cultural context, as work in the academic context in the main required them to work independently. These student teachers were more inclined to work in groups, to support each others learning and to discuss tasks amongst themselves. These factors tended to develop in them a stronger sense of collective efficacy. Student teachers who had come straight from school with formal qualifications (Bursary) generally displayed higher levels of academic self-efficacy. However, many had entered college with other qualifications such as work experience or suitability for teaching and tended to have lower levels of self-efficacy in the academic context. While the majority of these student teachers claimed to be capable learners, most also claimed the need to develop skills and strategies that could help them in both the academic and cultural contexts.

Achievement in Te Ao Māori (the Māori world) was for all of these student teachers a key issue. Yet, most expressed quite low levels of self-efficacy in this context. In particular, these low levels of self-efficacy were related to their competency in Te Reo Māori and Tikanga. Having high self-efficacy is said to provide higher levels of effort and perseverance in activities (Bandura, 1986). Despite having generally lower levels of self-efficacy for Te Reo Māori and Tikanga, these student teachers showed persistence and motivation in learning about their own culture. Te Reo Māori, Tikanga and Whānau proved to be key sources in the development of these student teachers' cultural self-efficacy.

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