HOW PREPARED ARE PĀKEHĀ TERTIARY TEACHERS TO TEACH MĀORI STUDENTS?

Teachers' own Perceptions of their Preparedness

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To the wonderful teachers I interviewed for this study, thank you so much for your honesty. I hope the reflective process of the interviews was beneficial for you also.

I also thank my students. After a decade and a half of tertiary teaching they keep my teaching fresh and I have learnt so much from them. It is their enthusiasm for learning and their honest feedback that make me a better teacher.

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He aha te mea nui o te ao he tāngata he tāngata he tāngata.

What is the most important thing in the world?

It is people, it is people, it is people.

ABSTRACT

In the past three decades New Zealand has seen an increasing government commitment to realising the promises of both equality and tino rangatiratanga embedded in the principles of the Treaty of Waitangi. There is acknowledgement that the impacts of colonisation and past acts of government have negatively affected Māori economically, socially, politically and educationally.

To strengthen New Zealand's ability to compete economically and academically on an international level, the Ministry of Education 2014 – 2019 Tertiary Education Strategy set an aim for 55% of all 25-34 year olds, regardless of ethnicity, to have a qualification at Level 4 or above on the NZQA Framework, by 2017. Additionally *Ka Hikitia*: the Māori Education Strategy (2009, 2013) particularly aims for Māori to be achieving these educational successes as Māori, where being Māori is a strength in their learning and where learning environments acknowledge and support Te Ao Māori.

Although enrolments of students at Wānanga (tertiary institutes based on Māori principles and values) are steadily increasing, the majority of Māori tertiary students currently study at mainstream (English medium) institutes and are taught in the majority by Pākehā teachers. Regardless of which institute Māori study at, the Tertiary Education Strategy (Ministry of Education, 2014) acknowledges that culturally responsive education better engages Māori. This acknowledgement carries with it an expectation that Pākehā tertiary teachers *are* prepared to teach in culturally responsive ways and are confident in using culturally responsive pedagogies.

This thesis examines how prepared Pākehā tertiary teachers perceive themselves to meet the tertiary education strategy's expectation. It includes examining the existing literature about how tertiary teachers are prepared in New Zealand and the expectations of culturally responsive tertiary education. Pākehā tertiary teachers were then interviewed for their perspectives of their preparedness for teaching Māori students. Teachers identified themselves variably in their perceived levels of preparedness.   What emerges from the study is that tertiary teacher preparation in a cultural context should take priority in developing new teachers' cultural capacity to meet the expectation of the tertiary education strategies for Māori to be succeeding in tertiary education, as Māori.

This research is significant because it looks at the complexity of what is required for preparing culturally responsive Pākehā tertiary teachers and aligns this with teachers' own perceptions of how prepared they are. Studying the perception of preparedness from the teachers' point of view is a new direction to take as the evaluation of tertiary teacher performance is usually done by means external to the teachers' own personal evaluations; that is, teacher capability and performance is usually measured by student evaluations and student achievement outcomes.

Whilst this study is New Zealand focussed and refers to many New Zealand originating resources, literature from international studies also serve to reinforce the notion that being a culturally responsive teacher is a multifaceted journey of both personal and professional growth for teachers.

CHAPTER ONE: INTRODUCTION CHAPTER

1.1 Introduction to the study

In 2006, in a PhD study of tertiary teacher development in New Zealand, Alison Viscovic (2010) found that "while there had been many studies of teaching and learning, mainly in higher education, few had focused on how people developed as tertiary teachers, or across a range of institutional contexts" (p. 323). Alongside this concern, a report based on international studies identified that "there is little research on university educators perceptions of their students diversity, and how this awareness is manifest in their teaching approaches" (Gordon, Reid, & Petocz, 2010). Whilst the last statement refers to university educators, it could easily translate across all mainstream tertiary institutes. This study addresses these implications in relation to New Zealand Pākehā tertiary teachers' preparedness to teach Māori students.

This research specifically focusses on the largest cultural group of tertiary teachers, Pākehā. It asks: how much of what Pākehā teachers are exposed to, through professional teacher development and also through their own education and experiences, is obvious to them in their teaching? What preparation is experienced by Pākehā tertiary teachers that truly aligns with our nation's commitment to the Treaty of Waitangi? What *is* the preparation Pākehā tertiary teachers undertake that makes them better prepared to teach the increasing numbers of Māori students in their institution? And tied closely to the preparation, how prepared do Pākehā tertiary teachers themselves feel to teach their Māori students? Aspects of each of these questions are examined in this review and form the focus of this study.

The focus of the study determined the methodology and the methods used. The topic of interest for the study stems from the increasing political commitment to Māori success at tertiary level. A look at New Zealand's tertiary education strategies from the 1990s through to the 2014 -2019 strategy shows that the commitment has been a key focus of government tertiary planning for at least two decades. Performance indicators for Māori tertiary education success are based on achievement and retention statistics and teacher performance is measured against student retention and achievement results for the programmes that they teach on. These statistical indicators are void of individual student and teacher feedback. Teachers' own evaluations of their preparedness, their strengths and weaknesses or areas for improvement, are not part of reporting the success of a programme.

A focus on improving education success for Māori students has led to several studies at mainstream secondary schools in New Zealand looking into teacher performance and meeting the needs of Māori students. Studies such as *Te Kotahitanga* (Bishop & Berryman, 2010) included korero (dialogue) with teachers to find out their views of what it means to teach Māori teens. The teachers' comments about how prepared they believe they are to teach their Māori students were recorded as part of the greater research and contributed to the professional development programme that eventuated.

Such a study has not yet been applied in a tertiary context and whilst a replicated study into tertiary level education is of interest, the scale of the study was far too big for this thesis and one researcher. However, this study is influenced by the findings and recommendations of *Te Kotahitanga* and by the ways those findings may transpose across to the tertiary teaching sector.

The research undertaken in this thesis focusses on how prepared Pākehā tertiary teachers are to teach Māori students, predominantly from the teachers' viewpoint. It asks the teachers to reflect on how prepared they perceive themselves to be to teach Māori students, how confident and comfortable they are in their abilities to teach Māori students and any areas where they identify a need for further teacher development.

In appreciation of the principles of kaupapa Māori research it is acknowledged that this study is both about Pākehā teachers and their Māori students, and therefore any outcomes of the research should benefit both groups.

For the purposes of this study, the literature reviewed identifies tertiary level education as any post-secondary level of education, ranging from the Community Education Sector, to Private Training Enterprises (PTE), Institutes of Technology and Polytechnics (ITP) and Universities. It follows the assumption that most mainstream tertiary providers are English-medium institutions predominantly structured on Pākehā worldviews and based pedagogies. Wānanga have not been included as a mainstream provider in the context of this study, because even though their courses are open to all learners, not just Māori, Wānanga aim to structure their learning and delivery approaches on Te Ao Māori and Māori based pedagogy. The scope of the research part of this thesis focusses on Pākehā tertiary teachers in the most common mainstream tertiary institutions - universities and polytechnics.

One final key point of this introduction is that there are two intertwined key areas of responsibility that as a teacher I am passionate about and both underpin this study. One is our national commitment to equity promised in the principles of the

Treaty of Waitangi, which is politically and sociologically an integral factor in all institutional policies in New Zealand, and the other is tertiary education's responsibility to demonstrate this commitment, inclusive of teacher practice, in mainstream tertiary institutions. Personal, professional and institutional commitment and responsibility are interwoven as a theme throughout all chapters in this study.

1.2 My personal positioning in this study.

I became interested in conducting this study due to overhearing casual conversations between Pākehā peers about teaching Māori students. Most of the conversations were related to a frustration with Māori students' attendance and achievement. These conversations were overheard during my time as a post-graduate student at University and as an academic staff member. Similar conversations were heard amongst peers from other New Zealand tertiary institutes whilst attending education conferences and other academic meetings.

However my interest was probably initially piqued in the mid-1980s at the age of 20years when I found myself a new graduate of a Social Science Degree and by chance a literacy and numeracy teacher and programme teacher for women returning to the workforce. Even after completing 3 years at an increasingly multicultural University of Waikato, where I had completed papers in feminist perspectives and Māori land and communities, I had not really bothered to think about the variety of education experiences that existed between cultures. The new 'teaching' position was my first conscious awareness of the diversity of cultures of adult learners and how culture is positioned in learning experiences. Thankfully the class was made up of a small group of women, about 12 from memory, mostly

older than me, and I was able to get their trust and work with them to attain their employment goals. Four or five of the women were Māori and shared with me their stories of their family lives, their less than encouraging education experiences in mainstream secondary schools and their dreams of a better education and life for their children. Whilst most of the details have faded from memory, my awareness of how Māori had experienced education in comparison to what I later recognised as my 'privileged white student' experience of the education system, was sparked. I took a break from adult education in 1991 and became a police officer for 9 years, returning to tertiary teaching in 2001 with a conscious awareness of creating a culturally safe and empowering environment for my students.

I have also been very fortunate to work with some excellent Māori staff who have shared their education experiences and encouraged me in my attempts to provide a culturally inclusive learning environment where being Māori is recognised as a strength of the student, not an issue of the teacher. And finally, more recently I completed my Post Graduate Diploma in Education where two particular papers, Te Kotahitanga and Post-colonial perspectives in education, directed me into my research topic. For all of these reasons mentioned I am engrained in the topic of this research and am not a neutral researcher. My researcher positioning is further discussed in the ethics section of the Research Design chapter.

1.3 Overview of the thesis

The thesis is set out across 6 chapters including this introductory chapter.

Chapter 1 is the introduction to the purposes and research approaches of the study.

Chapter 2 is the literature review chapter. This review chapter explores the current literature surrounding New Zealand tertiary teacher preparation, particularly how teachers perceive their preparation, capability and confidence for teaching Māori students. It begins by positioning the study both historically and currently in a socio-political context and gives an in-depth explanation of the term 'preparation'. With this contextual understanding set, the review then explores the multifaceted understanding of how a teacher becomes prepared to teach a diverse range of students. It then goes on to explore culturally responsive pedagogy and teacher efficacy, referring to theories of learning such as constructivism.

Chapter 3 is the research design chapter. This chapter discusses the ontological underpinnings of the selected methodology, and the Qualitative-Interpretive methodology that lead to the selection of the methods used to conduct the study.

Chapter 4 is the findings chapter. The data obtained from the semi-structured in-depth interviews with four participants is presented. The data is grouped under common arising themes within which the differences between participants' perceptions are also shown. A discussion of these findings occurs in the following chapter.

Chapter 5 is the discussion chapter. In this chapter the findings are discussed alongside the literature from chapter 2 as well as new literature obtained after the interviews were conducted, which helps explain and interpret the themes arising from the findings.

Chapter 6 is the conclusion chapter. An overview of the issues arising from the study is given and the limitations of the study are identified. Possible avenues for

future research into the topic of Pākehā tertiary teacher preparation for teaching Māori students are also suggested.

Before launching into the literature review, it is imperative that we address the term 'Pākehā'.

1.4 Definition of Pākehā in the context of this study

This study aims to look only at Pākehā tertiary teachers' preparedness to teach Māori students. At the stage of selecting a participant pool I had to make a decision about what I meant by the term Pākehā teachers. In defining Pākehā and Māori, it is recognised that there is no true homogeneity for the descriptor Māori, nor is there is homogeneity to the descriptor Pākehā. However, as both Pākehā and Māori are widely used in discussion of cultural identification, these are the terms which are used in this thesis.

For some, the use of the term 'Pākeha' is separate to the use of the term 'tauiwi' (which literally describes anybody who does not originate from an iwi). This study settles on using the descriptor Pākehā for the grouping of tertiary teachers studied.

Whilst it is difficult to find a consensus for just one definition of the term Pākeha, the Te Ara government website defines 'Pākeha' as a Māori term for the white inhabitants of New Zealand. It adds that the term is in no sense derogatory (Pākeha, 2012). It states that "its original meaning and origin are obscure, but the following are possible origins, the first being the most probable: which is from pakepakeha: imaginary beings resembling men" (Pākehā, 2012, p. 2).

Pākehā is a term used to group the 'white' migrants who come to Aotearoa. Middleton (2007) explains that the term Pākehā was coined in the early contact period between iwi and British and European travellers. Before that period people's national origins were more specifically defined by the country they had come from and for Māori, by their iwi and hapu. Pākehā and Māori were terms introduced during colonialism to separate by identification native people of New Zealand and the influx of new settlers. The terms became common place as both opposing and homogenising labels for two groups of peoples known as Māori and Pākehā (Middleton, 2007).

Specifically, Pākehā is a national word. It is particular to New Zealand only. Middleton (2007) also suggests that a broader use of the term Pākehā allows for "cultural and geographical specificity as a signifier for a locally based sense of personal identity" (p. 3).

For the purposes of this study the descriptor Pākehā is used to mean – A non-Māori, non-Pacific Island, non-Asian, New Zealand permanent resident or citizen.

A discussion of the literature pertaining to the preparation of Pākehā tertiary teachers and their preparedness for teaching Māori students follows in the literature review chapter.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This study explores the preparedness of Pākehā teachers to teach Māori students in mainstream tertiary settings. The Participation in Tertiary Education Social Report states that in 2009, 17.1% of all Māori were engaged in tertiary education, and the largest proportion of those learners, at 66% of the total, were the 18 – 19years and 20-24years age groups combined (Ministry of Social Development, 2010). Even with the presence of Wānanga, it remains a fact that by far the majority of Māori tertiary students are educated in mainstream institutions, by Pākehā teachers.

There is a significant range of literature available pertaining to the preparation and professional development of teachers, although the majority of it focusses on primary and secondary school teacher development. In relation to teaching Māori students, there is a wide range of literature about the relevance of cultural diversity in classrooms, the importance of culturally responsive pedagogies and the place of the Treaty of Waitangi in education. There are also several government funded resources available for building cultural competency in teachers. This review examines each of these aspects of teacher preparation.

In addition to investigating the successes and challenges of formal provisions of tertiary teacher professional and cultural development, the review also looks at some of the less formalised ways teachers gain professional development, such as through of communities of practice.

The review begins with an in-depth look at the history and impacts of Māori being educated in a colonial education system, and the centrality of the Treaty of Waitangi in education policies. It then examines a range of issues relating to building teacher cultural capacity in order to meet the strategic aims of the Tertiary Education Strategy.

2.2 Positioning the study in a socio-political setting – The Treaty of Waitangi

Whilst many New Zealanders believe that New Zealand has treated its indigenous people well, there continues to be sensitivity amongst Pākehā over claims of treatment and mistreatment made by Māori. This sensitivity suggests that there is still guilt over such 'treatment' (Orange, 1987). Guilt suggests that on reflection, New Zealanders, particularly the political, social and education policy makers of today, recognise that government policies have not aligned with the principle intentions of the Treaty of Waitangi. Increasingly, modern government policy acknowledges that New Zealand's past policies have not treated Māori fairly, and had a negative effect on the current educational and socio-economic and educational positioning of Māori in New Zealand.

The Treaty of Waitangi, signed in 1840 between Māori and the Crown, was to be an agreement of a new type of colonial partnership. It was to be a respectful partnership; an agreement between the indigenous people of New Zealand and the colonising country, for living in Aotearoa. The agreement was implemented to be relevant for planning where New Zealand was going to in the future, just as much as it was implemented for the period in which it was signed. On 6th February 1840, Governor Hobson shook hands with each signing chief and stated "He iwi tahi tatou", "we are one people" (Orange, 1987, p.22). Unfortunately, 'one people'

became interpreted through government assimilation policies as requiring Māori to become more like Pākehā and live by Pākehā ideologies in all aspects of life. Māori self-determination, assured by the treaty, was pushed aside (Tuhiwai Smith, 1999; Glynn, 1998; Royal, 2012).

In Article Two of both the English and Māori texts of the Treaty of Waitangi, there lies a promise that Māori would retain their taonga (inclusive of Te Reo, customs and knowledge) and control over their lands, laws and people (Te tino Rangatiratanga). This promise was made to 1840s Māori and their respective families – which includes our current generations. Dispute still occurs politically over how much power of control was given to the Queen in the word 'sovereignty' in the English text and the more limited control of kawanatanga (governance) in the Māori text. In any case, Article Three states that upon signing the Treaty Māori would be treated equally with British subjects. Treated equally means equal opportunities, and equal opportunity must mean equity in choice of those opportunities. Historically but also currently, New Zealand's educational statistics identify that Māori have not been treated equally in education.

Damaging policies that placed Māori educational expectations below that of Pākehā have had far reaching consequences. Between 1840 and 1867, the mission period of education was focussed on assimilating Māori as quickly as possible into European ways of life to benefit a smooth transition of British settlement in New Zealand.

Whilst much of formal education for Māori in the earlier years of this period was delivered in te reo Māori, the dominant spoken language at that time in New Zealand, the subjects taught were solely and intentionally English focussed. The

Native Schools Acts of 1858 and 1867 provided continual financial support for Māori education at Mission schools that were teaching only in English. From this time forward, for more than a century, education policies for Māori had a different focus than for Pākehā. Māori were seen to be inferior academically and less interested in, and less capable of, higher level thinking and therefore the aim of education for Māori was to build them a proficiency in manual roles, not in higher status roles such as management and innovation (Waitangi, 2011). A report by schools inspector Henry Taylor in 1862 highlights the perceived placement of Māori in education and social standing:

> I do not advocate for the natives under present circumstances a refined education or high mental culture: it would be inconsistent if we take in to account the position they are likely to hold for many years to come in the social scale, and inappropriate if we remember that they are better calculated by nature to get their living by manual than mental labour (Waitangi Tribunal, 2011, section 2.4).

Dr Judith Simon (as cited in Waitangi Tribunal report, 2011) reported that during the reading of the Māori Schools Bill in 1867, some politicians had expressed genuine concern to protect and promote Māori interests. However, further educational policies promoted a particular set of Pākehā knowledge codes and supported the pathologising of Māori people and the subordination of Māori cultural aspirations, preferences and practices (Shields, Bishop and Mazawi, 2005).

Curriculum content and resources at government funded schools into the 20th century reinforced English lifestyle and doctrines. Opportunity for education

encompassing 'Māori being Māori' was further marginalised. Books, the only textual resource for teaching, always came from England and taught only English history, songs and stories. All resources aimed to enhance assimilation. For example the Pacific Readers series from 1911 aimed to assist the fostering and advancement of national and patriotic sentiments, by maintaining traditional British-only experiences in all texts (Wevers, 1997). After 1920, the New Zealand Department of Education produced its own textbooks, such as *Our Nation's Story.* This book, such as others of the time, even though created in New Zealand featured only three chapters about the story of Māori (spelt Moari), and "depicted them as being savages desperately in need of civilisation" (Shields et al., 2005, p.67). Education demoting Māori to subordinate expected levels of success reinforced the prevalent cultural views of the time that Māori chose to live in out-dated and inadequate cultural conditions, and so chose their own limitations and destinies.

The mid-20th Century saw government funded research into the socio-economic and health status of Māori. The 1960 Hunn report provided statistical evidence of Māori impoverishment and marginalisation. Those statistics, which highlighted the inequality between Pākehā and Māori well-being, actually served to reinforce the popular, reproductive, deficit theory that Māori had caused their own poverty and disadvantage, by living a backward life in primitive conditions (Shields et al., 2011). The discourse linked culture to poverty and further enhanced beliefs that Māori students did not seek high academic achievement because of the working class habitus of their whānau. Further research in the 1960s whilst moving away from strongly held ideas of the 1930s, that inherent intellectual inability was why Māori couldn't succeed in education, instead focussed on the supposed deprived

nature of Māori homes and the lack of educational resources therein (Shields et al, 2005). Low expectations of Māori academic drive or ability meant that even if Māori went on to higher level study, such study was intended to bring them up to British standards through regurgitation of British knowledge.

New Zealand's tertiary education system, originally only recognising university as tertiary study, is deeply rooted in our colonial structure. As Tuhiwai Smith (1997) explains, universities were an essential part of the colonising process. She states that "Schooling, and this included university education, was a primary institute for taming and civilising the natives and forging a nation which was connected at a concrete level with the historical and moral processes of Britain" (p.187).

The modern university movement, following the philosophical and political shake-up of the two World Wars, strived to address broader international citizenship and social goals rather than to be an institution purely devoted to knowledge. However, modern universities remained grounded in colonialist foundations. As Delanty (2001) explains, the modern university remained in the mould of the nineteenth century, embedded within it "the cultural models of male, bourgeois, Christian, classical European culture" (p59).

The colonist domination of higher level 'knowledge' remains intact today, with mainstream education based on colonial worldviews and knowledge structures. The inclusiveness of mātauranga Māori (Māori systems and forms of knowledge) for example, is usually implied as an added extra to dominant views of knowledge, if addressed at all. That is, to learn more about Māori worldviews, or Māori contribution to our history, non-Māori students would need to undertake an identified Māori course of study. Most of the more populated and traditional

disciplines in higher level study are grounded in cultural worldviews "which are either antagonistic to other belief systems or have no methodology for dealing with other knowledge systems" (Tuhiwai Smith, 1997, p.191)

Positive steps have been made since the 1980s to improve Māori positioning in education and society by stepping back to realign government policy with the equality and tino rangatiratanga promised in the Treaty. The newer approach of the Education Act of 1989 acknowledged the principles of the Treaty of Waitangi, bringing about changes to addressing cultural partnership in schools and all State funded educational institutions. This included a requirement for institutions to consult with their local communities (including Māori) to include charters with mandatory goals and to address equity issues, including the positioning of Māori within the education system (Orange, 1992).

Today however, Māori secondary school students continue to achieve at lower educational levels than their non-Māori counterparts and Māori tertiary education participation is heavily weighted towards certificate and sub-degree programmes. In the past decade Māori achieving NCEA Level 2 or above has increased from 30% in 2003 to 53% in 2012 (Education Counts, 2013). This is of course a recognisable positive improvement; however, it needs to be viewed alongside non-Māori achievement of NCEA level 2 or higher which also moved from 58% in 2002 to 78% in 2012.

By looking at how many Māori successfully move onto study at tertiary level, similar trends are identified. Even though the past three decades of government tertiary education strategies identify raising Māori success in attaining tertiary qualifications as a key focus, Māori enrolments at tertiary level study have not

increased to the same academic levels as non-Māori. In 2004, 25% of Māori school leavers went into tertiary study at NZQA Level 4 or above. This rose slightly to 27% in 2006 and was on target for 30% in 2012. In the same period however, 42% of non-Māori school leavers studied at Level 4 or above, and this increased to 43% in 2006 (Ministry of Social Development, 2010).

The 2014 – 2019 Tertiary Education Strategy aims for 55% of all 25-34 year olds, regardless of ethnicity, to have a qualification at Level 4 or above on the NZQA framework, by 2017 (Ministry of Business, Innovation and Employment, 2014). Based on current population figures for Māori, this roughly translates to 43000 (55% of 78000) Māori aged 25-35 years, having a qualification at level 4 or above by 2017 (Statistics New Zealand, 2013). To assess the progress in meeting these aims Māori student success and retention are reported and analysed separately to non-Māori statistics.

In order to achieve the intended outcomes as stated in the Tertiary Education Strategy, recent decades have seen institutes identifying clear strategic commitment to raising Māori educational success. Such institutional commitment means tertiary teachers are highly cognisant of the emphasis on ensuring successful outcomes for their Māori students. However, longstanding discourse and deficit theories continue to reinforce the beliefs of many Pākehā that it is not the 'system' that has resulted in where Māori are currently placed in society, but it is the Māori families themselves and their culture that has kept them there (Bishop et al., 2007).

Stemming from this discourse is a remaining belief held by some teachers and associated education administrators that it is the students and their families' lack

of ambition and effort to aim for recognised education qualifications that prevents them achieving in higher level education (Bishop, Berryman, Cavanagh & Teddy, 2007; Rubie-Davies, 2010; Bishop and Berryman, 2006; Harrison, 2007). If the belief is that history repeats itself then furthermore Bishop et. al (2007) explain that the negative impact education had on some parents, grandparents and great-grandparents of current Māori students continues to equate with a distrust some whānau have that the current education system will do the best for Māori children. Teachers then need to understand that the experiences of one generation are also a part of the experiences of a current generation and that change must be trusted by all involved before it is viewed to be a change for the better.

As referred to previously, Māori leadership in policy making, including education policy, is a step in the right direction. Durie (2005) explains that in recent times important and positive changes have been evident in the primary and secondary curriculum, in teacher training programmes, in school cultures, and in education policies. This positive move extends to a broader range of Māori-focussed qualifications now located within the NZQA Framework.

However, policy and promise is not going to effect change, people must commit to the policies. Dr Ranginui Walker, a respected New Zealand activist and academic for the past 50 years and member of the Waitangi Tribunal since 2003, cautions that any policy or process for decreasing the gap between Māori and non-Māori in education must have commitment of the educators (Walker, 2004). Durie (2005) cautions that progress towards equity is continuous and does not end. He warns that there are still many challenges facing New Zealand before bi-cultural equality is truly achieved. Like Macfarlane (2004, 2012), Alton-Lee (2003) and

others, Durie (2005) recognises that a continued multitudinal approach to rebuilding Māori success in education is essential. He states:

> …. leaving aside concerns about the challenges yet to be faced and focusing for the time being on explaining the substantial gains already made, it is possible to identify three broad areas that have contributed to change: political recognition of indigeneity; reforms within the education sector; and institutional reforms. (p.5)

It is true that education remains a powerful influence shaping society, and educational research today is being used to drive further positive change in equity for Māori as promised in the Treaty of Waitangi. Our education system *can* bring about broader positive repercussions within New Zealand society as a whole. If wider government and education policies of the past have led to low Māori educational success, with a correlation to low-socio economic status, then a commitment by all stake-holders to the new education policies should equate with improved Māori socio-economic status.

For equity enhancement, educational changes also must be inclusive of recognition of indigeneity (in this context, the being of 'Māori' as part of the whole student) and be imbedded across the whole institution. Several studies over the past 10 years highlight how an educational environment can foster recognition of being Māori as a strength for Māori students, not a disadvantage. In 2010, a pilot study investigating what improves Māori student success concluded that optimum opportunities for educational success included a combination of the following, strong links with Te Ao Māori, positive role models and quality relationships within the education community, a supportive environment,

discipline and self-motivation. They also found that education has a dual responsibility to Māori students "to prepare students for full participation in wider society, and to prepare students for full participation in Te Ao Māori" (McRae et al., 2010, p.25). This responsibility therefore requires of teachers a capability to implement a pedagogy that recognises indigeneity into their programmes, classrooms and delivery.

2.3 The expectation of tertiary teacher capability in today's context

Across all levels of education, teachers are encouraged to be reflective practitioners: to reflect on their day to day teaching and to reflect on how well they are engaging their students. Teacher professional development programmes aim to cover student engagement in a variety of ways: pedagogy is discussed, best practice is suggested and teachers may be assessed in an observation of their classroom performance. Teachers are therefore constantly aware of ensuring that they are providing the best teaching space and delivery methods to suit their diverse range of students.

How can we know if the theory of 'best practice' is being absorbed into teachers' day to day teaching practice? One current way for assessing teacher capability at tertiary level is through the statistical reporting of student success and retention in the programmes they teach on. These statistical reports are usually broken down to separately report Māori, Pasifika and non-Māori success. If statistics identify a concern about the programme meeting its expected outcomes, in order to improve programme results the institute may put in place processes, including further teacher training, to 'help' the teachers improve their capability and performance.

Therefore a lot of the responsibility for the success of Māori students rests at the feet of teachers.

Currently the Tertiary Education Commission has a focus on ensuring that inclusive methods of teaching are equally suited to Māori and Pacifica students as they are to Pākeha students. Specifically the Tertiary Education Commission Statement of Intent for 2012/2013 - 2014/2015 highlights that for New Zealand:

> …a high performing tertiary system is one that includes overall levels of student participation and achievement that are above the OECD average, and Māori and Pasifika learners achieve on a par with everyone else in a system that takes account of culture, language and identity; and Māori enjoying education success as Māori; and Māori learners, their whānau, hapū and iwi are engaged on clear pathways in high quality education. (p.9)

Whether our tertiary institutes are currently meeting those performance aims in the true sense, and providing environments that truly take into account culture, language and identity of students, is uncertain. Henley (2009) states that:

> The belief that tertiary institutions are now more suited to meet the learning needs of all students is still a shaky waka to paddle. The reality is that many indigenous students still enter tertiary with well-founded trepidation and many become dispirited along the way. (p.1)

These expectations mean that there is a definite need for our mainstream tertiary teachers to be culturally responsive in their teaching; in their attitudes, values and practice. However, the dominant pedagogy in use in many courses and classes in

our tertiary system is still in need of change in order to achieve these expectations (Henley, 2009; Alton-Lee, 2003; Macfarlane 2013). Macfarlane (2013), in his conference presentation Diversity and the Academy, stressed a concern that if we are strong on rhetoric and low on commitment in our organisations and resourcing, then do we know exactly what we are achieving in regards to culturally responsive education? To reliably meet government and community expectations of the tertiary sector, we must move from the rhetoric into practice and real changes need to occur within the context of the broader tertiary environment. At this time, changes must occur inclusively and perhaps specifically; at the level of the educator and the student.

Students from many nationalities and cultures move from mainstream secondary schools into tertiary study at mainly mainstream universities and polytechnics. These mainstream tertiary institutes, like the mainstream secondary schools they attended, are dominated by Pākeha pedagogies and practices. For Māori students their tertiary teachers, like the majority of their secondary schooling teachers, are Pākehā (Smith, 2000; Glynn, 1998). Smith (2000) also makes us aware that even if the teachers are of another culture, they have been taught to be teachers through a Pākehā worldview and have been instructed to use a dominant English pedagogy. Dominant colonial pedagogies and classroom practices have been identified as having a strong influence on lower levels of student engagement and success. Pākehā pedagogies do not pay attention to the wealth of the position of culture in Māori success (Bishop & Berryman, 2006).

The expectations of today's tertiary education system therefore require tertiary teachers to be well prepared to reach across a range of pedagogies.

2.4 The complexity of preparation

The interpretation of terms; such as preparation, without contextual explanation can result in various understandings of that term or concept. The concept of *preparation* itself is not a simple one. In this study the term is not intended to suggest that preparation is only relevant if identified as specific professional development. Constructivist theorists such as Bruner (1996) explain that our own understandings of what is real in meaning (including the understanding we place on the meaning of words and concepts) are weighted with our experiences, cultural upbringing, class and gender. Teachers therefore will define their perceived level of preparation based on their own interpretation and experiences of what being prepared means. It is therefore important, before exploring how tertiary teachers are prepared, to examine the multitude of definitions of what it means to be 'prepared' as a teacher and also what underlies the term 'preparation'.

2.4.1 Defining preparation and being prepared

It can be said that in order to be prepared we must have undergone some form of preparation. What is complex however, is defining a parameter around what is preparation. Synonyms for being prepared include: willing; minded; able; ready; inclined; disposed; in the mood; predisposed; of a mind; set; all set; fit; primed; in order; arranged; in readiness; all systems go (Prepared [1], 2014). These synonyms suggest that a person's own willingness, inclination and disposition are important factors of being prepared.

Being prepared also means being flexible to adapt to ever changing situations. Mukhopadhyay, Molosiwa and Moswela (2009), in discussing the meaning of preparation of teachers, state that being prepared includes "teachers need[ing] to

be flexible and willing to adapt classroom instruction…" (p. 52). The mood of the class, student absences and resource issues men that teachers must be prepared to adjust their delivery of even the superior lesson plan.

The Collins Online Dictionary adds to the definition of prepared a condition of *willingness*, as in: if you are prepared for something that you think is going to happen, you are ready for it; and if you are prepared to do something, you are willing to do it if necessary. You can also describe something as 'prepared' when it has been done or made beforehand, so that it is ready when it is needed (Prepared[2], 2014). Willingness is described as a favourable disposition or inclination to do something; readiness to do something (Willingness, 2014).

Being prepared as a teacher in the context of this study, therefore relates to three broad aspects of preparation; being willing, or mentally and emotionally prepared (feeling prepared and having a personal view of the need to be prepared); being skilled; (having experienced skill building and on-going support in the area); and having at hand the knowledge and constructed resources to be resourcefully prepared.

The antithesis of being prepared therefore is to 'not be prepared'. If you say that you are not prepared to do something, you mean you are unable or unwilling to do it.

2.5 Tertiary teacher preparation

In stark contrast to the compulsory qualifications required of pre-school, primary school and secondary school teachers there is no compulsory national teacher training framework for New Zealand tertiary teachers.

Whilst professional development resources such as *Te Kotahitanga* and *Hei Tauira* specifically have a professional development focus on expanding teacher pedagogical knowledge, there appears to be a lack of research into the successfulness of the tertiary teacher professional development courses that do exist. Particularly there appears to be a gap in assessing how well teachers put their 'new-found' knowledge into their actual teaching practices. In 2006 Alison Viscovic conducted an extensive study into tertiary teacher development. She found that New Zealand tertiary teacher development tends to be the responsibility of formalised Education Development Units (EDU) at tertiary institutions. These education development units also tend to centrally located in each institution rather than spread out amongst schools, and focus on generic teaching topics. She also found that some teachers respond positively to some EDU programmes, but not all. She found that several studies noted that many academics lack formal understanding of learning and teaching and other studies emphasised an "importance of making teachers' tacit theory and practice more explicit" (Viscovic, 2006. p. 324).

Several issues of tertiary teacher preparedness were highlighted in Viscovic's study. She identified a concern that whilst there are in-depth teacher development programmes on offer for tertiary teachers, compulsory participation has not yet be seen to been justified. Another concern is that shorter skill-based courses are unlikely to lead to significant change. Teachers may come away from workshops and short courses with ideas that often do not eventuate into their teaching practice at all. She also found that there is a need for a greater emphasis on developing communities of practice where teachers can reflect on their teaching and share successful teaching practice (Viscovic, 2006).

Viscovic's study suggests that tertiary teacher preparation needs to be continual, not sporadic, thereby providing teachers' opportunity to reflect on changes they are making. Preparation also needs to involve both formal and informal development opportunities that encourage teachers to see value in the professional development they are being directed to attend.

Internationally there is substantial research outlining best pedagogical practices for engaging and empowering students. The past two decades have seen an increase in New Zealand educational research into the best ways to provide for Māori students (see for example; Alton-Lee, 2010.; Bishop et. al, 2009, Macfarlane, 2009). At a secondary school level, the *Te Kotahitanga* programme (Bishop et al., 2007) implements capability building and development of culturally competent teacher qualities. The comprehensive professional development programme outlines core teacher competencies and recommendations, transferable to tertiary teachers, for effective teaching of Māori students. The programme is not a short-term fix; it is complex and continuous. It requires the buy-in of the whole school and is heavily directed and supported by school management. Teachers from the Phase 3 and 4 schools working with *Te Kotahitanga* reported key changes that they had made in their teaching which they acknowledged had improved their engagement of their Māori students (Bishop, Berryman, Wearmouth, Peter, & Clapham, 2011).

They reported that:

> …the most useful things they had done to ensure that the gains made in Māori students learning and achievement were maintained were, ensuring a positive relationship with all students, recognising students'

individuality, incorporating new pedagogies, creating a respectful

environment and a culture of achievement; and continuing professional

learning for all staff in the school. (p.17)

The findings from that study showed improved results for all students, and

reinforce the idea that what works for Māori students is not detrimental to other

students, and will actually work for all students.

Successful student engagement happens when the approach of the teacher,

alongside the institution, is one of respect for Māori being inclusive of Māori

methods of learning and matauranga Māori in the curriculum and delivery.

Studies such as *Te Kotahitanga* suggest that teachers can be better prepared

through purposeful and directed teacher professional development. How tertiary

teachers are prepared for their role as educators is now further examined.

2.5.1 Formal professional development of tertiary teachers

Being prepared as a teacher is multifaceted. Teachers may enter a tertiary teaching

role with any combination of the following types of previous preparation: - having

formal teacher qualifications; undertaking teacher development courses whilst

they are in their role; gaining valuable teacher skills from communities of practice

both within and outside of their institution; and a variety of skills learnt through

their own upbringing and cultural and social interactions.

Beaty (1998) explains that for the most part, tertiary teachers are usually

appointed for their subject knowledge, associated qualifications and experience in

their subject areas; however, they lack pre-service teacher education. This

suggests that whilst mainstream pre-school, primary and secondary teachers are

trained to be teachers before they practice their profession, tertiary teachers are hired for their experience in their subject firstly and are 'developed' as teachers thereafter. This is not to say that all tertiary teachers are without formal teaching qualifications. Some may have formal primary or secondary teacher qualifications prior to their appointment at tertiary level; however, most tertiary teachers learn their teaching skills once they are already teaching students.

Teacher training provision varies widely in the tertiary sector. The scope of what is covered in any professional development programme and qualification is usually dependent on the foreseen needs of the institution offering the training. The variety of teacher development courses on offer for tertiary teachers in New Zealand, ranges from short workshop programmes through to post-graduate studies. In 2010 Ako Aotearoa, the National Centre for Tertiary Teaching Excellence in New Zealand conducted an in-depth study into tertiary practitioner education and support. The study, titled *Taking Stock,* initially identified over 100 qualifications available for tertiary educators in New Zealand (Projects International, 2010, p.1). As at 2010 there were 62 qualifications available in New Zealand for training tertiary teachers. Specifically they identified that between 2004 and 2008, 8000 people gained a tertiary teacher qualification. "Thirty-eight of the 62 qualifications available focussed on generic teacher training with the remainder 22 having a specific focus on either – literacy and numeracy (4), e-learning (4), curriculum design (3), clinical teaching (3), English language teaching (1) or teaching Māori learners (9)" (p.21).

They also found that forty percent of Private Training Enterprises (PTE) require a teaching qualification as a requirement before appointment for a fulltime tertiary

teaching position; however, no New Zealand University or ITP has this requirement.

> Fifty percent of PTEs and 80% of ITPs responding to the project survey require a teaching qualification to be gained within 2 or 3 years of a fulltime position. No University has an organisational requirement for a teaching qualification to be gained by a new tertiary teacher after appointment. (Projects International, p.8)

Recently there has been an increasing awareness of the possible impacts of these variations in tertiary teacher development. In relation to the importance of how well our tertiary teachers are prepared as teachers, Dr Peter Coolbear, Chair of Ako Aotearoa, stated that "a key driver of high quality tertiary education is the capability of staff in the sector and the way they are supported to develop their practice as educators". He was concerned by the issues that an adhoc approach to tertiary teacher training may bring. He stated that "the way in which this is achieved in New Zealand is singularly complex (which may or may not be problematic) and – to say the least – somewhat confused" (Projects International, 2010, foreword).

In adhering to the Tertiary Education Commission's 2012/2013 – 2014/2015 Statement of Intent regarding commitment to raising Māori student success, professional development of tertiary teachers also needs to include in some form developing teaching strategies that reflect the institutions' partnership in the Treaty of Waitangi. This includes recognising tino rangatiratanga (Māori self-determination through being Māori and living as Māori). The extent and ways in

which this commitment is developed in teachers is not explicit in any of the qualifications on offer.

Preparation of tertiary teachers to teach Māori learners cannot be limited to preparation through generalised teacher preparation programmes. Neither does tertiary teacher preparation end, or necessarily begin, with formal teacher education qualifications. Studies by Bishop and Glynn (1999), Bishop and Berryman (2006), and Macfarlane (2010), show that successful teacher development, especially for effectiveness in teaching Māori students, involves a combination of several factors; the individual teacher's willingness to continue learning; their prior teaching and learning experiences; their willingness to seek out opportunities to improve capability and their ability to access supportive resources (people and materials).

In the *Te Kotahitanga* project, Bishop et al. (2003) identified the impact of teacher attitudes towards their Māori students. They used student narratives to explain that the biggest hindrance to Māori students' educational enjoyment and success is the way that the teacher treats them as Māori, and the attitudes teachers have about Māori learners. They found that teachers need to acknowledge that for Māori students being Māori is who they are and is completely imbedded in who they are as a student.

From narratives gathered from students, teachers, and whānau during their initial research project in 2003, Bishop et al. (2003) developed a teacher professional development resource for secondary school teachers known as the *Te Kotahitanga* Professional Development Programme which is based on the Effective Teaching

Profile (Bishop, Powell & Teddy, 2003). The Effective Teaching Profile consists of six main elements:

Manaakitanga – teachers care for their students as culturally located human beings above all else.

Mana motuhake – teachers care for the performance of their students.

Nga whakapiringatanga – teachers are able to create a secure, well-managed learning environment.

Wānanga – teachers are able to engage in effective teaching interactions with Māori students as Māori.

Ako – teachers can use strategies that promote effective teaching interactions and relationships with their learners.

Kotahitanga – teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students. (Ministry of Education, 2013, p.1)

Aspects of the *Te Kotahitanga* Effective Teaching Profile have also been used in the tertiary educators' publication *Hei Tauira*: Teaching and Learning for Success for Māori in Tertiary Settings (Greenwood & Te Aika, 2010). *Hei Tauira* inspired a series of nation-wide workshops that encourage tertiary teachers to look at the values and beliefs they take into their courses and the way they deliver their classes. In the workshops teachers are encouraged, via group discussion and activities, to 'look outside the square' of the traditional pedagogies they use in their delivery, and to be mindful of cultural diversity in their student cohorts. *Hei*

Tauira also encourages teachers to study their own willingness to teach Māori students in ways which value those students being Māori. Using *Hei Tauira* as part of professional development is an optional choice for tertiary institutions.

2.5.2 Informal teacher development and communities of practice

Because many of our teachers begin teaching without any formal teaching qualifications, and many are seen to be highly effective teachers, it is accepted that becoming a skilled teacher is not solely attainable, nor solely attributable, to formal forms of professional development and training. Teachers' attitudes, preferences and skill banks, are developed from their time as youngsters and throughout all of their social and professional interactions (Bruner, 1996). Teachers therefore inevitably take much of themselves, their beliefs and values, into the way they teach.

Kottler and Kottler (2013) explain how a teacher's vocation is more than a career or a profession. They explain that it is an endless search and a continuous journey to develop greater competency and proficiency. It is a journey incorporating what teachers see, hear and encounter each day that helps them develop a broader range of strategies to reach a broader range of students. As is the case for students, teachers' learning is not confined to structured learning environments.

Teachers' knowledge and skills are also effectively developed and shared amongst their peers and their associates, often through professional learning communities (see for example Khalid, Joyes, Ellison & Karim, 2013; Hodges & Cady, 2013). Communities of practice were first discussed by Lave and Wenger (1991) and they suggest that members of a community benefit from being part of a social context of real practice. In a community of practice of tertiary teachers, both

newcomers and more experienced teachers are able to continually learn from each other in the context of their own environment. Viskovic (2010) also identified the strength of professional learning communities. She found that "practices in a community and the development of individuals entities, evolve as shared histories of learning" (p. 326). Positive outcomes from shared experience through communities of practice are recognised as non-formal avenues of professional development. Some studies on communities of practice, however, also report concerns around the possible inaccuracy of the knowledge being shared, and the negative effects of the power play of knowledge sharing and of the exclusive membership hierarchy that can exist between the long-term members of a group and the newcomers (Viscovic, 2010).

2.6 A preference for Culturally Responsive Pedagogies

With an increased focus on raising the educational success for Māori and Pacifica, teaching in ways that are optimal for the diverse cultures in our institutes is a growing focus in New Zealand education. The Tertiary Education Strategy 2010 – 2015 had in its vision a tertiary education system that "enables Māori to enjoy education success as Māori" (Ministry of Education, 2009, p.6).

Priority 3 of the Tertiary Education Strategy 2014 – 2019 identifies an expectation that tertiary education will not only improve Māori educational success but culturally responsive approaches to teaching will also support the revitalisation of Māori culture. It states that "Culturally responsive provision better engages Māori…and also supports the wider development of Māori language and tikanga Māori" (Ministry of Education, 2014, p. 12). In relation to these strategic directions, research conducted by the University of Auckland, *Improving Māori*

Student Success (Taipapaki Curtis et al., 2006)*,* identified that for the vision to happen, "institutional changes need to occur within the context of the broader tertiary environment, at the level of the educator and the student" (p. 6). The research identified that desired changes specifically include institutions using "culturally appropriate practices, content and staff" (p.8). They explain that what is necessary in programmes is a whole learning environment that also facilitates positive non-Māori attitudes towards Māori. To achieve this aim, teachers need to create an environment that is culturally safe, incorporates Māori cultural values as a norm and enables Māori to be Māori within the programme. This suggests that teachers need to be both *prepared* and *willing* to consciously act in ways that enhance the values of Te Ao Māori in the programmes they teach on. This requires of teachers a conscious move away from the norm of western pedagogy to a norm of culturally responsive pedagogy.

Before delving into culturally responsive pedagogy it is important to explain the current usage of the term pedagogy. Pedagogy in its original definition relates to the art or science of teaching children. In a move to separate the learning approaches of children and adults, Knowles (1968) then introduced the term androgogy (also known as andragogy) to refer to a model of assumptions about how adult learners are taught. Throughout most mainstream educational publications in New Zealand, and in this study, the term pedagogy is still the term of choice, and is used in the broadest sense to explain the methods and processes through which teachers at all levels teach students of any age.

As with all levels of education in New Zealand, the dominant pedagogy in our mainstream tertiary institutions is western and Pākehā. An alternative 'Māori

pedagogy' suggests a process of learning that originates within the foundations of a Māori world view. Smith (1987) explains 'the pedagogical' approach of Māori education as Ākonga Māori:

> *Ākonga Māori* is the preferred *Māori* way of teaching and learning. It is not necessarily the traditional way although *Ākonga Māori* is derived from traditional concepts and values. *Ākonga Māori* emphasises the inter-relationship of teaching and learning, in that they are not understood as separate concepts. In *Māori* world view, "teaching" and "learning are one in the same idea; thus the *Māori* term for "learn" is *Ako*, the *Māori* term for "teach" is Ako. This perception differs significantly from the *Pākeha* notion which perceives "teaching" and "learning" as distinctly separate items. (p.1)

In a Māori pedagogy, there is a symbiotic relationship to learning, where the learner is as valued a participant as the teacher. Bishop et al. (2003) describe this focus on the teacher-student relationship as being a key element in a pedagogy of relations. A pedagogy of relations is where the teacher respects and values the students' cultural experience and understandings as an integral part of their pedagogy.

In discussing the wider effects a dominant Pākehā pedagogy has on a minority group, Tuhiwai Smith (n.d), as quoted in Batiste, Bell and Findlay (2002) explains that pedagogy is a complex accumulation of power that a teacher has; she states that "*Pedagogy* is: A power relation between those who teach and those who are taught, the knowledge, the curriculum path, the selection of texts and resources, and power is embodied in those who teach" (p.169).

A culturally responsive pedagogy is also transformative in that it addresses the power play in interactions between students and their teachers, and it additionally addresses broader social justice issues. Culturally responsive pedagogy also requires teachers to become aware of how they bring their own cultural views, beliefs and understandings of what is normal into the way they teach their classes (Bishop, Berryman, Cavanagh & Teddy, 2007).

As explained by Smith (1987) cultural pedagogies are interwoven with both cultural history and modern day practices. Culturally responsive teachers therefore need to understand how to meld the two, history and modern practice, together in the classroom. Macfarlane (2010) explains that culturally responsive education requires a *commitment* [my own italics] by teachers to not only learn about how to respond to Māori learners but importantly how to "interact with the intricacies of culturally responsive practice and to integrate their newly acquired knowledge into their respective contexts" (p.2). This commitment comes back to teachers understanding how and why their practice, and intrinsically their values and beliefs, must align tightly with the principles of the Treaty of Waitangi.

A culturally responsive pedagogy addresses the interactions between students and teachers and respects the experiences students bring into the learning process. It focuses on students' cultural references and how they are ever-present in students' thinking. A culturally responsive pedagogy is a "theoretical model that not only addresses student achievement but also helps students to accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate" (Ladson-Billings, 1995, p. 469).

Jones (2001) discusses the emphasis placed on promoting cultural awareness throughout New Zealand education. She suggests that:

…desires for a racially harmonious society are often centred on the possibilities offered by pedagogy, and that the growth of knowledge of the cultural other – and a decrease in cross-cultural ignorance – is basic to social equity in multi-racial countries such as New Zealand. (p. 279).

Being culturally responsive and utilising culturally responsive pedagogies are synergetic approaches for teaching equitably. Harrison (2007) discusses how cultural responsiveness manifests itself in a classroom. He states "it is what the teacher does in what he or she says that produces a cross-cultural relation inside and outside the classroom, and it is this relation that is secretly transmitted between teacher and student" (p.49).

A culturally responsive pedagogy is one that is ever cognisant that the culture embedded within every learner enhances their learning. Culturally responsive pedagogy addresses not only how curriculum is covered but it also purposefully addresses social and political inequities associated with cultural diversity. Ladson Billings (1995) describes a culturally responsive pedagogy as "a theoretical model that not only addresses student achievement but also helps students to accept and confirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate" (p.469). Failing to fully comprehend the need for culturally responsive education increases the risk that teachers will continue to view ethnocentric Pākehā views of learning as the best and only way to learn properly, and the experiences and preferences of

non-Pākehā will continue to be an 'other', different and less important consideration.

2.7 'Othering' as a barrier to culturally responsive teaching

To effectively transfer culturally responsive pedagogy into mainstream education practices requires Pākeha teachers to be aware of their own values, beliefs and biases they may hold about a culture 'othered' to themselves. Jones (2001) suggests that teacher development workshops and in-service training about cultural sensitivity are only partially able to affect teacher cultural responsiveness. Teachers need an intrinsic appreciation of differentness, as explained below, and need to have an open mind about how they teach a diverse range of students. Differentness can be explained in relation to how the teacher sees themselves and their students, and the differentness they identify amongst all students, not just the differences between the dominant Pākehā culture and all 'others'. Krumer, Nero & Sidi, (2012) refer to 'Otherness' as seeing one's own world view and way of life as the norm, and therefore all other ways of being as 'other'. 'Otherness' portrays 'others' as being essentially different to ourselves and those differences are often translated as inferior.

Understanding the implications of 'othering' is therefore key to an effective culturally responsive pedagogy. Even when a teacher talks to students about the 'normal way things are done as the Pākehā way, referring to alternative approaches as 'others doing things differently', the terms 'other' and 'differently' hold within them a combined reference to a lesser being and a lesser way of existence. 'Othering' and its effects can be located in Marxist philosopher Antonio Gramsci's explanation of cultural hegemony (see for example, Gramsci,

2006). He explains that cultural hegemony occurs through manipulation by the dominant class, and that that class dominates the 'others' by justifying their world view as the status quo, and as the norm. The dominant Pākehā class and its usual western pedagogy continue to hold powerful manipulation in our education system and society. For example, the history of New Zealand has traditionally been taught from a one-sided Pākeha perspective of 'his story'. It is the English version of the Treaty of Waitangi that is taught and British and Christian days of celebration dominate our public anniversaries. Other interpretations and experiences of history are carefully sifted through, to ensure that they do not clash with the dominant perspective.

The realisation that 'Othering' experiences of minority groups of students is actually inadvertent manipulation, can be threatening to some Pākehā teachers whose teaching practice exists within a dominant pedagogical performance. Jones (2001) suggests that trying to teach some Pākehā teachers cross-cultural pedagogy can elicit defensive responses when addressing cultural issues. She also explains that Pākehā teachers who have been educated through the traditional western systems; have experienced a Pākehā pedagogy as their own; whilst Māori students have had that pedagogy placed on them. For Māori students, their 'Māori world' is often relegated to being an added extra to their learning, rather than being embedded in their whole learning experience as their norm.

2.8 Preparing teachers to enhance Māori students' cultural identity

Strengthening students' cultural identity, particularly for students removed from their cultural identity, is widely discussed as a proactive approach for improving educational equity (see for example Bishop, Berryman, Cavanagh & Teddy, 2007;

Durie, 2005; Macfarlane, 2003; Greenwood & Te Aika, 2008). The concept of affirming cultural identity also lies within Freire's (1970) work *Pedagogy of the Oppressed,* in which he highlights the necessity for people to be able to name their own world and their development within it for them to truly be equal citizens of the world. Such affirmation is further supported in the Māori context by Durie (2004) and Walker (1990) who propose that all Māori students should be able to walk comfortably as themselves in both a Pākehā and Māori world. Durie (2004) relates this to the recognition and protection of indigeneity, and he explains that New Zealand's future owes all Māori the right and opportunity to 'be' who they are, as Māori, in our modern society.

Durie (2004) also asserts that while it would be premature to say that the system for building equality is yet perfect, progress has been made in recognising that indigeneity for Māori is primarily about being able to participate fully in the Māori world and to enjoy a Māori heritage, while at the same time being able to participate fully in the wider society and economy. He explains that it is a right of Māori "...to expect that full participation might encompass two worlds – the wider New Zealand society where universal provisions operate and Te Ao Māori, the Māori world. (p.18)

The resource *Knowing the Learner* (National Centre of Literacy and Numeracy for Adults, 2012) explains that amongst Māori tertiary students, their identification and personal definition of what it means for them to be Māori is varied and complex. The DVD explains that for each individual Māori student, their statement of identity as Māori is defined by 'I am who I am as I hear myself say it'. This is self-identity; it is both fluid and real in any space or time. Māori

students may know themselves as Māori from very traditional identification, knowing and using te reo, knowing their whakapapa, knowing Te Ao Māori; whilst others may be more post-modern, with little or no knowledge of te reo, or their whakapapa, or Te Ao Māori. However, they are still Māori students. Teachers therefore need to be aware of oversimplifying what being Māori is, and of incorrectly homogenising Māori students as a group of students who all think, behave and learn the same way.

It is not for teachers to label the 'culturalness' of their students. But mainstream classrooms need to be places where students can continue to name their own world and their place in it, and be encouraged to identify with their culture. Institutes need to ensure that the teachers in those classrooms have a firm understanding of culturally responsive pedagogies and teacher practices which enhance students' identity as an integral part of their learning experience.

2.9 Teacher commitment for creating culturally inclusive classrooms

Whilst the whole teaching institution needs to support cultural identity, Alton-Lee (2003) advises that teachers themselves have a crucial role to play in creating culturally inclusive classrooms that involve all members, whatever their identity. A confident, culturally competent teacher will most successfully have a culturally inclusive classroom. She states that quality teaching and preparation strengthens a teacher's own capability which in turn enhances all students' achievement and well-being.

The Tertiary Education Strategy 2014 – 2019, Priority 3, affirms the expectation of a culturally inclusive teaching and learning environment which includes improving culturally responsive teaching practices and delivering programmes

that are relevant to Māori (Ministry of Business, Innovation and Employment 2014).

Culturally responsive pedagogy in the New Zealand context can therefore be explained as a total pedagogical approach adopted by teachers and their learning institutions that has a focus on appreciating and working with cultural practices, beliefs and values of all cultures. To be culturally responsive, teachers need to be able to view various cultural forms of knowledge sharing and learning from that culture's own perspective. For example, within a Māori pedagogy, Smith (2000) and Mlcek (2011) explain that appreciation must also be given to the contribution of indigenous knowledge as a relevant body of knowledge and how it differs from Euro-western knowledge. The discourse about what indigenous knowledge is, and who should access it and use it, are important aspects of Te Ao Māori and are widely discussed by many kaupapa Māori researchers such as Smith (2000). The word constraints of this review mean a deeper discussion of indigenous knowledge is not further alluded to here, but needs to be understood by teachers as a part of their cultural responsiveness.

Macfarlane (2004) is specific about the essential range of strategies that are a requisite for effectively teaching a culturally diverse range of students. He recommends ensuring there is professional development for teachers to learn about diverse pedagogies, as he believes that currently too few teachers know about culturally relevant pedagogies. He also emphasises that as well as being pedagogically informed "educators who are exploring culturally responsive teaching will reflect on and unpack their own cultural biases" (Macfarlane, 2010, p.4).

It can be said that the field of education for New Zealand health professionals leads the way in developing programmes that are culturally responsive. For example, using the findings from a 2012 study involving 41 Māori Bachelor Degree health students, Taipapaki Curtis et al. (2012) developed a detailed holistic framework for a successful cultural pedagogy based on Mason Durie's Te whare tapa wha model (Durie, 1994). Within the framework they identify the importance of "incorporating positive Māori curriculum content and incorporating Māori cultural values' in health professional training programmes" (p.28). This is made possible through "including staff who are aware of and understand Māori student issues, including cultural issues" (p.30) as well as providing a culturally safe learning environment and encouraging cohort cohesiveness by "including cohort activities that are Māori focussed, Māori led and Māori appropriate" (p.32). These are all areas of programme delivery that lie within the personal realm of responsibility of the programme facilitator.

Knowing about cultural pedagogies is ineffective if the knowledge is not applied. So to what extent are New Zealand teachers growing and applying their culturally responsive pedagogical understanding? There is no certainty that current teacher development programmes can guarantee that pedagogical change is being embraced by our teachers. Internationally there is mixed confidence that even formal professional development for teachers actually equates with improved teacher practice in the classroom. Williams (2011) states that "evidence from various countries [however], has demonstrated that much professional development, including systemic initiatives, has been unsuccessful in its aims of achieving change in teachers' practice" (p.37). Young (2010) found a short coming of teacher preparation programmes in their ability to prepare teachers to

apply culturally relevant pedagogy to their practice. Timperley and Alton-Lee (2008) also identify a detrimental effect of cultural awareness courses undertaken by teachers in that they often do not "challenge problematic attitudes and that indeed, in some cases, they served to entrench discriminatory beliefs and practices" (p. 348).

Personal beliefs, values and expectations held by teachers about cultures other than their own therefore indisputably affect their capability to apply culturally relevant pedagogy. Professional development projects arising from initiatives such as *Te Kotahitanga* and the Effective Teaching Profile (Bishop et al., 2003) and *Ka Hikitia* (Ministry of Education, 2008) aim to firstly enhance teacher understanding of Māori experiences in mainstream education, as well as highlight transferable teaching skills. Bishop et al. (2007) particularly highlight that teachers need to be prepared to reflect on their own views and beliefs before being able to effectively teach their Māori students. Teachers' understanding of their personal views about students and culture, and where they position their role within cultural responsiveness, is imperative if we are to meet the expectations of modern tertiary education.

2.10 Teacher positioning and teacher efficacy

There is pressure on today's tertiary teachers to be able to assert the validity of culturally responsive pedagogy and Māori models of pedagogy alongside accepted western pedagogical practices (Greenwood and Te Aika, 2010). Furthermore, Baskerville (2009) draws information from several researchers to explain how teachers today are in the position of having to find ways to meet each individual student's learning needs and foster respect for culturally diverse

classrooms. She agrees with Macfarlane (2004) that pre-service and in-service professional development needs to place an emphasis on teacher understanding *and* application of diverse pedagogies.

The best teacher for a Māori student is not by default a Māori teacher. A Pākehā teacher can effectively teach Māori students. Bishop and Glynn (1999) suggest that the capability in being a culturally responsive teacher is not reliant on the teacher's ethnicity or them having walked in the cultures of those they teach. Rather, what is essential is that they display the attitudes, behaviour, values, effort and skills of a culturally responsive teacher. However, narratives from teachers participating in the *Te Kotahitanga* initiative show that many practising teachers are not comfortable in this area of their teaching practice (Bishop & Berryman, 2010). This means that traditional pedagogy continues to dominate teaching and learning environments and continues to promote Pākehā ideals and negate 'other' legitimate cultural views.

Bishop et al. (2007) and Alton-Lee (2003) explain how well-planned teacher professional development can encourage teachers to position themselves as agents for promoting social justice. The power of education as discussed previously means that teachers are in enviable positions to challenge discriminatory practices and beliefs of fellow teachers and students. Being an agent for change starts with teacher classroom practice. Bishop (2010) explains that agentic thinking by teachers "means that they see themselves as being able to solve problems that come their way, they have recourse to skills and knowledge that can help all of their students and [believe] that all of their students can achieve, no matter what" (p. 58).

As agents for change, teachers can positively create equitable learning opportunities for students of minority cultures, to those of the dominant culture. Teachers who can teach in ways underpinned by beliefs that all students, from every culture, are equally capable of academic success (regardless of social or historical positioning) are teachers who believe that they have the capability to teach students in ways which are equitable. Bandura (1982, 1997) identifies a teacher's self-belief in their ability to teach; as teacher self-efficacy. Gibbs (2005) further explains how teacher efficacy is crucial in the success of culturally diverse classrooms. He states that:

> Given the complexity of demands in multicultural settings, how teachers perceive their self-efficacy as teachers will be instrumental in explaining how they teach and how students succeed in their learning. These beliefs described as teachers' cultural self-efficacy, are the teachers' perceptions of their capability to teach effectively in multi-cultural situations. (p.102)

Therefore, teachers need not only be exposed to strategies for teaching for equitable outcomes, but they must also believe they have the ability to carry out those skills (Gibbs, 2005, 2006). Building teacher self-efficacy is another integral part of increasing teacher cultural capability. Thaman (2010) suggests that teacher education programmes which are designed to grow teachers' cultural competence should result in teachers being confidently able to model the skills and values that they teach, not just talk about them. However, currently there appears to be incongruence between what is thought to be embraced by teachers in regards to addressing classroom diversity and the actual cultural self-efficacy implemented by teachers.

When teachers feel that there is too much pressure on them to be a master of all requirements of them as a teacher, their willingness to confront new ideas in teaching can be adversely affected. In a study encapsulating 137 New Zealand tertiary teachers' views on teaching students from diverse backgrounds, Zepke and Leach (2007) identified that whilst most teachers recognised and theoretically welcomed diversity in their classrooms, "their feelings about their diverse classrooms were mixed"… "not all experienced diversity in such a rosy glow" and "many saw increased workload as a negative effect of diversity" (p.659). They also found that "a sizeable minority of respondents rejected the notion of different treatment for diverse students or adapting their practice to recognise cultural capital that was not European and academic" (p.660). Some respondents went as far as to reject the notion of cultural adaptation in their classes entirely, believing that assimilation was what was best for all students. These beliefs remain as barriers to culturally responsive education.

An excavation into how culturally confident teachers believe they are, reveals that a significant proportion of teachers have low levels of cultural self-efficacy. In a study looking at the connection between theories being taught to secondary school teacher trainees and what newly trained teachers actually take into their practice, Kane and Fontaine (2009) found that at the end of their training, teachers felt the least prepared in the inclusive educational practices related to Māori, even if they felt very well prepared to teach overall. They found that teacher training therefore must ensure that teacher graduates "are introduced to knowledge and experiences through which they can develop enhanced understanding of ways to appropriately meet the needs of Māori students within their classrooms" (p.40).

Lang (1996), in a study of first year graduate primary teachers, also found that most teachers understood the importance of equity issues, biculturalism and the Treaty of Waitangi in their teaching, but some had difficulty implementing it in their classrooms "because they felt their own knowledge was inadequate or they feared that some school communities might not welcome such classroom practices" (p.56). The uncertainty felt by many of these teachers is echoed in the auto-ethnographic study by Christine Woods, a university lecturer at the University of Auckland. Out of a concern that is perhaps shared by many Pākehā tertiary teachers, she asked of herself, "How can I ensure that what I am doing in the classroom is both culturally and academically appropriate?" (Woods, 2010, p.164). As with the other studies referred to above, Woods' concern highlights that there is often an uncertainty amongst teachers about their level of cultural competence and whether they do enough for their culturally diverse students. To improve teachers' overall cultural competence, teacher development needs to firstly help teachers to be aware of their own level of cultural efficacy and consider for themselves what it means to them to be a culturally responsive teacher.

In concluding this chapter, three key issues arise from the literature in regards to the preparation of our Pākehā tertiary teachers to teach Māori students. First: exactly how are we proactively preparing our tertiary teachers to have a better understanding of why and how they can develop their own understanding of culturally diverse pedagogy? Secondly, are we achieving a connect between what is taught through the various forms of teacher preparation, and what teachers are actually taking into their classroom practice? And thirdly, how confident are our

tertiary teachers of their preparation to engage Māori students in culturally responsive ways?

These three issues become the focus of the research component of this thesis.

CHAPTER THREE: RESEARCH DESIGN

3.1 Introduction

The focus of this study as outlined in Chapters 1 and 2 determined the research methodology and methods used.

The intention of this research was to provide some light on an under-researched area of New Zealand's tertiary education – Pākehā tertiary teachers' preparedness, confidence and comfortability to teach Māori students. As identified in the literature review chapter, there are many educational documents advising best practice for tertiary teachers and a wide range of tertiary teacher development is available through various educational institutions. The literature also highlights an expectation of the Tertiary Education Commission (T.E.C) that tertiary educators will fulfil their responsibility to increase tertiary student engagement and success. However, there is a very limited amount of literature that focusses on how tertiary teachers implement the recommendations into their actual day to day practice. With the tertiary strategy expectations in mind, along with the fact that the majority of tertiary teachers at mainstream tertiary institutes are Pākehā, there also appears to be a lack of research into Pākehā teachers' self-evaluation of their preparedness and confidence for teaching Māori students. This leaves a question around whether there is a disconnect between the theory of culturally responsive teaching and the actual practice?

The data collected from this study is intended to delve into the reality of how prepared Pākehā teachers feel to teach their Māori students. The aim of the research methods was to gather the data from the teachers from their own reality, by exploring their own views of their preparation, skills and knowledge gained in

their professional journey as teachers. This included asking teachers about their usual teaching and pedagogical approaches, their understanding of Māori political and social positioning in education, and whether they believe that they have been prepared enough to meet the expectations of the Tertiary Education Commission.

Overall this research asks Pākehā tertiary teachers how prepared they are to teach their Māori students. More specifically it asks:

- When teachers first started tertiary teaching, how prepared did they feel overall to teach their Māori students?

- Did their preparedness develop further during their teaching years?

- In what ways did teachers become prepared and how did they develop their confidence, and skills to teach Māori students?

- Based on their own experiences, what can the teachers suggest for professional development, formal or informal, that could help best prepare Pākehā tertiary teachers, to teach their Māori students?

Underlying the research process is my intention to respect the personal positioning of the participants and enable them to talk freely about the questions and relate their answers to their personal experiences and knowledge. To this extent the overall research methodology engages with the qualitative, narrative enquiry and interpretive approaches. It is also underpinned by the theory of relativism, which explains that everything is relative according to its particular context (Silverman, 2010). As a qualitative approach to research, specifically focussed on interviewing, relativism acknowledges the responsibility of the researcher to always be aware of the many influences on how a participant may

respond; and also of the "socially constructed nature of reality, the intimate relationship between the research and what is studied, and the situational constraints that shape inquiry" (Denzin and Lincoln, 2011, p.8).

The first section of this chapter discusses in depth the methodology and theory underpinning the approaches used in carrying out this study. It discusses the ontological foundations that determined the methodology and more broadly discusses positivistic and post-positivistic or interpretive fields of social research.

The second section of the chapter explains in depth the methods undertaken to research the topic.

3.2 Methodology

Methodologies define how we go about studying a particular phenomenon and the methods are the specific research techniques we use to do that (Silverman, 2010). Influencing our choice of methodology are our beliefs about what is real, what is true and what knowledge is. Those beliefs impact how we go about discovering the 'truth'. This section discusses the methodology that underpins the selection of the methods used in this research.

3.2.1 Ontology, Positivism and Post-Positivist interpretive approaches

Searching for a clear definition of ontology and how it relates to positivistic and post-positivistic approaches to research, I found a minor debate within the educational research community about what those terms specifically mean. Some resources advising 'new researchers' how to do research avoid defining ontology and prefer to discuss 'models of thinking' and 'paradigms' (see for example Silverman, 2005; Mutch, 2013). However, Davidson and Tolich (2003) offer an

understandable definition of ontology that may benefit new researchers. They state ontology is:

> An inventory of the kinds of things that do, or can, exist in the world. Different cultures (and groups within cultures) often have quite different ontologies. In this regard, those cultures can quite literally be said to be 'living in different worlds'. (p.24)

Cohen, Manion and Morrison (2011) summarise a positivist, modernist view of the world as a view that the world is:

> …ordered, controllable, predictable, standardized, mechanistic, deterministic, stable, objective, rational, impersonal, largely inflexible [and a] closed system whose study yields immutable, universal laws and patterns of behaviour (a grand narrative, a 'metanarrative') and which can be studied straightforwardly through the empirical means of the scientific method. (p. 26)

Typically, the pure sciences fit neatly into a positivistic paradigm and scientists are deemed to positivistic in their approach to research. It can be said that within pure science is an ontological belief that there is only one definition of what is science, irrespective of culture, and that findings in science specifically show that something is either universally true or not (Davidson & Tolich, 2003; Flick, 2010). However, ontological views of the world can differ, even though we are all living in the same physical world. Ontology can therefore be described as the developed reasoning of how a person believes in the existence of things.

The ontological view of the world held by me as the researcher, and which shapes the research approach to this study, is that the truth can never really be determined or specified as the singular truth or a permanent truth. Theoretically, I believe that the truth is constructed and interpreted from each individual's own reality, from all that encompasses their existence, subject to the context of the time (past and present), and other changing phenomena in that reality. For example, it was widely accepted by scientists as true for many years that the earth was flat; that Uranus was the planet furthest from the Sun; and that the Universe was static. In fact Einstein theorised the static Universe, and believed it to be true for many decades, then changed his own truth to the current 'truth' of the expanding universe (Nussbaumer, 2013). In all of these examples it appears that truth is the current-proven theory, minimally disputed, in a specific space and time.

There are also cultural differences in considering what is known to be true. Davidson and Tolich (2003) use an example to explain a dichotomy in ontological beliefs of what is true, through a question we could put to students in our New Zealand classrooms - "who is in this classroom with you?" They explain that:

> The question is about ontological assumptions – about the kinds of things that actually exist in the world with you…and we may not believe in the physical presence of our ancestors, but does this mean that they do not exist? How do we know? Can we ever know? (p.24)

One ontological view when answering this question may be that the living people in the room are the only people present in the classroom. However, the ontological view of a Māori student may be that in the room there are the living people and also the presence of their ancestors. If a researcher does not believe in

the possibility of ancestors being present in the room, requiring scientific proof before it is 'truth', then they would not fathom researching such a hypothesis.

Seeking alternative interpretations of reality is post-positivistic. Cohen et al. (2011) summarise a post-positivistic view of the world as:

> [one] where grand narratives of singular objective reality are replaced by tentative speculation in which multiple perspectives and multiple warrants are brought forward by the researcher; {that} the world is multi-layered, able to tolerate multiple interpretations. (p.27)

A post-positivistic view of the world is that reality is subject to subjective interpretation, rather than the existence of a singular objective reality. This study sought the subjective interpretations of the participants about their preparedness for teaching Māori students.

Cohen et al. (2011) also explain that whilst methodologically pure positivists seek out various degrees of cause and effect or stimulus and response, which in turn favour quantitative research methods, post-positivists are concerned with identifying as many variables as possible and reporting on how they exist in a context, rather than testing them. They aim to generalise data, rather than prove cause and effect. This study was not interested in testing a hypothesis. Rather, it was interested in finding out what different types and levels of preparedness teachers felt, in their own specific and personalised teaching environments.

The interpretation of phenomena from data gained in structured and semi-structured interviews is favoured in post-positivist methodology and the accompanying interview methods find out the personal interpretations of those

being researched. The methodology of this research clearly favoured using the method of semi-structured interviews; however, observations and comparative case studies are other methods commonly used by post-positivist researchers. The intention is to report participant experiences in a semi-narrative form and identify common themes for comparison.

3.2.2 Interpretive research

Ontology shapes paradigms which determine the way we investigate a research topic. Davidson and Tolich (2003) also describe the two competing paradigms in social science research as 'positivism' and 'interpretive social science' (which is often referred to as a post-positivistic paradigm). There is much discussion amongst researchers about what constitutes a positivistic approach to research, whether interpretive research is actually free from positivism and how such issues impact on methodology and methods used by researchers.

Where positivism is concerned with investigating phenomena empirically, claiming that scientific methods provide the most accurate ideal of knowledge, interpretive paradigms are more concerned with the individual in the research process and they look to understand the subjective world of human experience (Cohen, Manion & Morrison, 2011).

Cohen, Manion and Morrison (2011) also state that "the interpretive paradigm, in contrast to its normative counterpart, is characterised by a concern for the individual" and that "…all theories constructed within the context of the interpretive paradigm tend to be anti-positivistic" (p.17). However, can we ever have research that is free from positivistic intentions or approaches? Are we not trying to 'prove' something with whichever approach? Interpretive studies still

aim to report; that in specific circumstances, involving these influences, this happens; however, can we ever fully exhaust all of the possible influences on 'that' situation and outcome?

Interpretive approaches to research give full recognition to the importance of variances in the subjective and multiple interpretations of phenomenon by all involved in the research; participants, the researcher and even the readers of the research. This study is epistemologically bound within a concern for how the actors involved (the participants in the interviews, and the researcher) give meaning to their social interactions. It recognises that just as the participants are actively reporting their own interpretation of phenomena in their teaching experiences, I, as the researcher also am not disconnected from the research and that even with due care, my own interpretation of my own experiences as a teacher will have some impact on how the data is represented and how the findings are discussed. In this study the role of the researcher is to fairly report and explain the reality of the participants and to 'tell' of the social reality of those participants as objectively as possible.

Cohen, Manion and Morrison (2010) do not view a researcher who is personally linked to the study topic as an issue in the validity of the research. They argue that:

> …individuals' behaviour can only be understood by the researcher
> sharing the same frame of reference: understanding the individuals'
> interpretations of the world around them has to come from the inside, not
> the outside…..and where social scientists understand, explain and

demystify social reality through the eyes of different participants; the

participants themselves define the social reality. (p.15)

The selected methodology and methods for collecting data in this study

(specifically the design of the interviews) were therefore purposefully chosen in

order to seek out multiple perspectives of the Pākehā tertiary teachers'

preparedness to teach their Māori students. The study is concerned with

examining the multiple interpretations of what preparedness as a teacher means,

and recognising those interpretations as belonging to the participant based on their

own experiences and reality. The use of the phase one online survey allowed for a

broad range of views about the topic to be gained, and conducting semi-structured

interviews in phase two collected information from teachers' own views of their

preparedness. These approaches firmly lay within the interpretive field of

qualitative research. The methods of data collection in this study are specifically

subjective because the teachers are asked about their personal reflections, rather

than discussing preparedness of teachers more objectively.

As a part of their professional role, teachers are expected to reflect on their

teaching as usual practice. A 'good' teacher is a reflective and reflexive

practitioner. Yet at this time, evaluation of teacher success is measured by

external means such as student evaluations, teacher observations and institutional

measures – success and retention rates in particular. This study therefore asks

teachers to reflect on their own practice and so to some extent they are also

evaluating for themselves their success or at least their preparedness for teaching

Māori students.

3.3 Research methods

The study began with an on-line survey to scope the topic of how prepared Pākehā teachers feel to teach Māori students, and to select the pool of participants for interviewing. Face to face interviews were then conducted individually with each of the four interview participants. Once the transcribed interviews had been checked by the participants, they were coded for common themes.

A brief outline of the method is below. Discussion and explanation of the method used follows.

3.3.1 Ethical considerations

3.3.2 Participant selection

3.3.3 The on-line survey purpose and design

3.3.4 The semi-structured in-depth interviews of 4 participants

3.3.5 Compiling the findings

3.3.6 Ensuring validity, reliability and trustworthiness

3.3.1 Ethical considerations

An underlying principle of every researcher's approach is that we should first do no harm. Participants need to have their rights and values protected throughout the research and ethical regulations and guidelines set by research bodies are designed to minimise risk (harm) to participants both during and after the research is completed.

At the proposal stage of this study I identified several ethical concerns which were addressed carefully to minimise risk to the participants, to protect their anonymity as much as possible and to respect their contributions to the study. Addressing these ethical concerns included clearly identifying my personal positioning as the researcher and recognition of my being a Pākehā researching a topic that relates to Māori (students). It also included identifying how I set out to maintain participants' anonymity to the best of my ability, and the intended use and dissemination of the findings.

Positioning of myself as the researcher.

In my role as a tertiary educator, I am a Senior Academic Staff member, Programme Coordinator and have been on several working groups at Bay of Plenty Polytechnic, where I have taught for 13 years. Through work associations I am familiar to many of the potential participants in this study and I was wary of the Hawthorne effect of it being me conducting the interview, and the risk that the participants would give responses in the interviews that they thought I wanted to hear (Silverman, 2010).

I have personal experience in working with programmes and teachers to enhance Māori engagement and am aware of my own values influencing my research. I have been a member of the bi-cultural committee in my institution (currently known as Te Waka Hourua) , of which one role is to identify the clarity of cultural embeddedness of Māori in new and redesigned programmes before they go to Academic Board for approval. I have presented at tutor training workshops about being a Pākehā teacher of Māori students and how I embed 'Māoritanga' in my own classes. I completed the University of Waikato paper *Te Kotahitanga* as part

of my post-graduate studies in 2010 and have completed other study related to Te Ao Māori.

I have a strong personal interest in promoting equitable and optimal learning experiences for the Māori students in my classes and am just one teacher among many who is privileged to reciprocally share teaching ideas aiming to benefit students across a wide range of programmes of study.

For several reasons I am therefore not theoretically a neutral researcher; I am deeply ingrained and have a vested interested in the purpose of this study. However, I endeavoured to remain conscious of and remove from the study as much as I was aware of, my own values, beliefs and expectations. I did this through careful selection of participants, interview methods and data analysis as discussed further in following sections of this chapter.

To alleviate concerns that my not being an independent researcher in this study may bring, I fully disclosed to all participants my identity and my role as a tertiary educator at Bay of Plenty Polytechnic. This information was disclosed in the information letter sent out to all receivers of the phase one online survey and also to the phase two interview participants (see appendix 1).

Informed consent, confidentiality and anonymity

In phase one of the study the on-line survey, permission was sought from the Human Resource departments at both institutions to have the email survey link disseminated to possible participants via their internet email system. This meant that all academic staff that had current and up to date email addresses at their institution could receive the email inviting participation in the study. This

dissemination allowed for a recipient pool of approximately 700-800 academic staff, most of whom are still actively teaching as a part of their role. As the study was only focussing on Pākehā teachers and there was no way to isolate them through email, the information sheet attached to the survey clearly stated that the study was about Pākehā tertiary teachers.

All participants were adults and gave their informed consent to participate. Returning the survey as a respondent allowed for the inclusion of participants' survey data, unless they asked for it to be removed. A request was made by one survey respondent to remove their data, and their responses were deleted. Phase two interview participants gave more formal consent through completing the interview consent form (see appendix 2). The consent form also advised that participants could withdraw from the study at any time prior to the coding of the data. Before the interview data was coded, each interview was personally transcribed by me and the transcriptions were returned to the participant to check through and make alterations if necessary. All comments used as data in the Findings Chapter have therefore been given for use with full consent of the participants.

As Cohen, Manion and Morrison (2011) note, there cannot be any absolute guarantee of complete anonymity for participants in research. To help protect anonymity the participants in this study were initially to be referred to as participants A, B, C and D; however, as this appeared to depersonalise the comments too much with their approval they were instead assigned pseudonyms. The names of the tertiary institution they belong to have also been removed from their responses. Although it was accepted by the participants that they may be

identifiable by their personal comments, any references that could singularly and specifically identify them within their programme or role were purposively removed or a generic descriptive word was substituted, such as removing the name of their programmes, the location their programme is taught in, etc.

Once all phase one survey data and comments were extracted, and the phase two individual interviews completed, the phase one survey returns were destroyed. The interview transcripts were returned to the participants for checking and changes, and then the original interview tapes were erased. The transcripts had pseudonyms attached to them and original participant names were destroyed. The transcripts will be kept electronically for 5 years.

Use and dissemination of the findings

Another important ethical consideration is what the research will be used for and who the research will benefit (Cohen, Manion & Morrison, 2011; Smith, 2010; Denzin & Lincoln, 1994). Therefore with respect to kaupapa Māori research principles I also acknowledge my position as a Pākehā researcher of a study which involves Pākehā participants, but also affects Māori. This acknowledgement is important because whilst researching Pākehā teacher experiences it is intended that this study will benefit both the teachers and Māori students.

The study aimed to find out how prepared Pākehā tertiary teachers are to teach Māori students. The methods required participants to reflect on their own positioning of their preparedness to teach Māori students. Through the interviews, the participants had the opportunity to retell their experiences and make sense of their own reality as Pākehā teachers of Māori, and view their

preparedness through their own perspectives. The participants therefore constructed reality from their own experiences (Bruner, 1986).

Comments made in the phase one survey are used sporadically in the Discussion Chapter only to support themes identified in the interviews. Overall, the use of the findings could be to further develop or modify opportunities for Pākehā tertiary teachers to become more prepared and confident to teach their Māori students effectively.

Dissemination of the findings will be available through the normal publication of the thesis.

3.3.2 Participant selection – The selection pool

This study gathered data from Pākehā tertiary teachers from two mainstream North Island tertiary institutions. The institutions are not named to help protect participant anonymity; however determining this select participant pool allowed for purposive sampling, specifically typical case sampling, where I could cover the most typical cases of the population under study (Denzin & Lincoln, 2011). The main reasons for selecting these two specific institutions included:

- They are both large tertiary providers in their regions
- The proportion of Māori students exceeds 15% for both institutions – for one institution, well in excess of this.
- Together the institutes teach across a broad range of NZQA and degree and higher degree programmes

Another influence in selecting participants from these institutions was that both institutes value their partnership with, and commitment to, Māori and both have

formal forms of professional teacher development available for their teaching staff. Their commitment to Māori is clearly stated in several of their institutional policies and documents.

Both institutions value the importance of professional development of their teaching staff as an integral part of their professional delivery capability for their students. One requires formal teaching qualifications for all of its staff within a set time of starting. The other has no compulsory requirement to complete teacher qualifications but has a diverse range of professional development programmes and teaching qualifications on offer to their staff. Both institutes encourage their staff to attend teaching workshops and short courses and to attain graduate qualifications. Currently, neither institution requires their teaching staff to have teaching qualifications before appointment to teaching roles.

This study does not intend to go into depth into the qualifications offered at either institute, however open questioning during the interview phase, and the provision of space for comments in the on-line survey phase, gave participants the opportunity to state the specific types of formal professional development they had completed.

Selecting the interview participants

After thoroughly reading through all phase one survey responses, the responses of those participants who were willing to proceed to phase two interviews were extracted. 37 respondents indicated that they were happy to be contacted for interview. From those 37 respondents a stratified sample for the interview phase of the study was selected. Cohen, Manion and Morrison (2010) recommend this form of sampling as is aims to get a cross section of the possible variations of

respondent groups. From the 37 responses, four identifiable variations within the group were identified. The four interview participants were selected for each of the following reasons:

- They indicated in the last question on the survey that they were willing to be contacted to participate in the interview phase.
- They supplied contact details.
- Their survey responses represented one of four different main categories of preparedness positions identified in the survey.
    o Those who felt confident and comfortable teaching Māori students and felt they were prepared to teach Māori students;
    o Those who felt confident and comfortable but did not feel that they had been (specifically) prepared;
    o Those who felt they had been given preparation but did not feel confident and comfortable;
    o Those who did not feel they had been prepared and did not feel confident and comfortable.

Each of the four potential interviewees was initially contacted by email, ascertaining whether they still wanted to participate in the interview stage of the study. They were also informed that I would be conducting the interviews personally and that the interviews would be recorded on tape. They were each then emailed the Information for Interviewees sheet and the consent to participate form (see appendix 5). This document clearly explained the ways that the interviews would be conducted, the purpose of the study and confidentiality issues. One of the four potential interviewees contacted by email did not respond

to three consecutive participation emails. This participant was therefore removed from the participant group and another interview participant was chosen.

3.3.3 The On-line Survey (Phase One) – Purpose and Design

The first stage of the study was the online survey. There is much discourse amongst researchers about the viability and reliability of conducting online surveys. Increased accessibility of the internet means that email and web based questionnaires are now more frequent than ever. One positive result of such accessibility is that the researcher can have easy access to diverse groups of participants, where distance to them may previously have been an issue (Gosling, 2004). One caution about questionnaire surveys however, is to be wary of treating the data gathered from simple questionnaires as being data with absolute meaning.

Therefore, the intention for using the online survey in this study was for exploratory purposes, to gauge the possible range of perspectives on the topic. Silverman (2011) explains that "qualitative researchers usually need to explore the 'field' in depth before they can start to speculate about what elements are most relevant and how they might be related" (p.61). With this in mind, the initial on-line survey aimed to explore the breadth of possible views from a broad population of Pākehā tertiary teachers, with the intention to then look more in-depth at those views with four participants selected from that pool for the interview phase.

The phase one on-line survey was therefore designed to broadly explore the perceived preparedness of tertiary teaching staff and the preparation they had undertaken that enhances their preparedness to teach Māori students. The preparation was not limited to recognised professional development courses and

could include previous learning and experiences, communities of practice and peers.

The survey was not intended, nor designed, to be in-depth enough to be used as a main source of data, or to be analysed as a source of substantial discussion data.

Compilation and Administration of the Survey

The survey was compiled through the use of Survey Gizmo (an on-line survey programme) and piloted with 4 teachers selected for their availability. The pilot group consisted of four tertiary teachers.. The questions piloted were responded to without need for clarification and returned with no added comments about the design or questions.

The survey was then made live by attaching the link to the survey to an email sent out through the institutions' email service and participants were given 4 weeks to complete the survey. A total of 103 responses were received. This is approximately 15% of the respondent pool. As the survey responses were intended to identify an interview selection pool and not to make quantitative assumptions from, the number of responses was seen to be sufficient for the purpose and no follow up reminders were sent.

The responses were collated through Survey Gizmo and saved electronically until the phase two interviews were completed. The compiled data was saved and then the original surveys containing respondent personal data were destroyed.

Enabling survey respondents to make comments at each question was valuable. Several common responses were identified in the survey and these informed the questioning for the semi-structured interviews

3.3.4 Semi-structured Interviews (Phase Two)

Denzin and Lincoln (2005) explain in depth the method of interviewing and its origins as a research method. They highlight that any interview is a conversation and that the interviewer is in fact a participant in the interview themselves and is never truly neutral. They explain that "the interview produces situated understandings grounded in specific interactional episodes" (p.643) and that as a method it is influenced by the characteristics of the interviewer. Cohen, Manion and Morrison (2011) add that interviews "are open to interview bias" and "anonymity may be difficult" (p.409). These concerns are valid, however the interview method was deemed best for eliciting from participants the story of their preparedness, and overall the study set out to explore and develop a new hypothesis or theory rather than collect facts and figures to prove a known one (Cohen, Manion & Morrison, 2011).

Once the four interviewees had been confirmed a time and place for the interviews was identified. It is recommended that the interview environment should be comfortable for the participant so they feel secure to talk freely (Bishop & Berryman, 2006), therefore each of the four interviewees was interviewed at their own institution at a time and place that suited them. The interviews took approximately an hour each to complete.

Pre-determined, semi-structured questions were used to guide the interview and those questions were sent out to the participants prior to the interview so they were fully aware of the topics that would be covered and to allow them to consider their responses to the questions. The intention of the semi-structured interview was to let the participants talk freely about their perceptions of their

preparedness to teach Māori students and to relate their experiences that led to that perception. This approach is supported by Chase (in Denzin & Lincoln, 2005) who explains that the intention of the interview is for "framing the interview as a whole with a broad question about whatever story the narrator has to tell about the issue at hand" (p.661).

In this method the interviews took on an episodic narrative. Flick (1997) explains that an episodic interview elicits small scale narratives to reflect personal experiences. The episodic interview begins with a broad question on the topic, in this case asking about their overall perception of their preparedness as tertiary teachers of Māori, and then asks for early experiences related to the topic and goes on to ask for more recent experiences and interpretations of those experiences. The final part of the interviews opened the scope on the topic of preparing tertiary teachers to include suggestions from the participants about areas where they felt they could have been better prepared for teaching Māori students and how that preparation could happen. In this method of attaining data, the interviewees were giving their own socially constructed reality (Flick, 2009).

Once all interviews were completed I transcribed each of them. Conducting the interviews and transcribing them myself meant that I became very familiar with the content of each participants' responses and also remained aware of the complete social context in which they were given. Once the interviews were transcribed, the transcripts were emailed to the participants for checking and for any necessary changes to be made and then returned to me. The electronic copies of the 'approved' transcripts were kept electronically and used for data analysis.

3.3.5 Compilation of the Findings

It is important that a researcher remains cognisant of keeping the participants statements in the context in which they were made to minimise the risk of skewing the findings to fit a hypothesis. As Cohen et al. (2010, 2011) warn, data analysis of interviews is a reflexive and reactive interaction process using *decontextualized* data. That is, once we start taking the data out of the entire environment from which it was obtained, and start reporting it as independent or fragmented pieces of data, as can happen when coded into themes, we risk interpreting it in ways other than it was intended.

Acknowledging this risk, the interviews were each coded to establish common themes. Flick (2009) explains that "coding is the operation in which data are broken down, conceptualised and put back together in new ways" (p. 307), and through this coding, common themes were identified amongst all four interviews.

A qualitative approach was used to analyse the data. Qualitative data analysis as explained by Cohen, et al. (2011):

> …. involves organising, accounting for and explaining the data, in short, making sense of the data in the terms of the participants' definitions of the situation, noting patterns, themes, categories and regularities. (p.237)

A grounded theory approach of thematic coding of the data was used (Silverman, 2011). The research set out primarily to establish a hypothesis from close data analysis (developing grounded theory) rather than starting out with a prior hypothesis and seeking data to prove it. Thematic coding was used by gathering

the comments made by the interview participants in the semi-structured interview questions and coding them into more generalised themes for analysis.

The first transcript was read and reread and categories of information were identified through open coding. The other three transcripts were then coded to similar categories and a more formal coding of the data through axial coding was then applied to identify and classify links between substantive common categories. All four transcripts were then further coded through selective coding to focus on the core concepts and core variables identified by the participants of their preparedness and confidence to teach their Māori students. This approach to coding is inductive as it allowed the data to speak for itself rather than prove a prior hypothesis, whereas generalising of the common themes in the discussion part of the analysis is a deductive approach.

3.3.6 Validity, rigour and reliability of the findings

As a social science method an interview is by nature a social encounter and the interviewer is by default an active participant in the interview. Therefore, one of the greatest risks to the validity of interview data stems from the interviewer's presence and participation in the interview – yet also by its nature, an interview cannot be void of the interviewer! Cohen, et al. (2010) refer to several implications that could impact on the validity of interview data. Below I outline the validity concerns that may arise in this study and how they were addressed.

Validity relies on the honesty of the data gathered. The questions in the interviews were personal and asked the participant to respond openly, honestly and without fear of their answers being judged. To increase the validity of their responses being open and honest, participants were assured that the intention of the study

was to benefit teachers and their students and that their names, exact place of work, and other identifying references as much as possible would be removed from their responses.

To enhance validity, researchers need to ensure that the questions being asked are well constructed. Oppenheim (as cited in Cohen et al., 2011, p. 205) highlights that "wording is a particularly important factor in attitudinal questions". To address this, whilst the questions were open-ended and semi structured to allow for freedom of answers, care was taken to use questions that did not hint to the participant what was expected as an answer.

For reliability, interview questions need to be kept the same for all participants. The same semi-structured questions were used as the main interview prompts with each participant. The freedom of interpretation of the question and the direction the participants' responses took form a natural part of episodic interviews.

Whilst it is not the intention of qualitative data to generalise, this may be an inadvertent outcome. Cohen et al. (2010) explain that what is important is that "the data needs to represent the phenomenon fairy and fully" (p.181). By covering a range of levels of perceived preparedness in the selection of the participants, a fair and full representation of several levels of perceived preparedness was attained. The range of preparedness represented thus improves the theoretical validity of the use of the analysed data in the discussion of the findings.

Validity and trustworthiness was further enhanced by the participants confirming their recorded responses in their transcripts, checking them before the data was analysed.

CHAPTER FOUR: FINDINGS

4.1 Introduction to the findings

This chapter reports the data gathered during the in-depth one to one interviews. The findings are reported under common themes arising from all four interviews. The chapter begins with a review of how the interview participants were purposively selected from the phase one online survey, followed by an introduction to the personal teaching background of each participant. The themes identified from analysing the data are then explored alongside the reporting of participant direct quotes.

As detailed in the research design chapter, the responses gathered in the phase one on-line survey, were used to provide some exploratory background to the study. Having been initially forewarned, by the administrators who sent out the surveys through their institute email systems, not to expect a very good response rate due to staff receiving many requests for completions of research surveys, I was heartened that 103 tertiary teachers took the time to complete the survey.

The phase one survey helped to identify generalised views of Pākehā tertiary teachers who teach Māori students and provided the source for selecting the interview participants for interviewing in phase two of the study. A comments box was available with each question in the survey and although the survey was not proposed to be a primary source of data, the comments have been drawn on sporadically where appropriate to support data arising in the phase two interviews. The phase one responses also helped reshape the questions that were asked during the interviews.

As a part of the survey, respondents had selected 'yes' or 'no' answers to questions about whether they felt that they were well prepared to teach their Māori students or not, and whether they felt confident to teach their Māori students or not. As explained in the research design chapter, from those 'yes' 'no' answers four interview participants were selected, each as a respondent from one of four possible general combinations. The four respondent groups were identified as;

Group One: Those respondents who identified themselves as Not Prepared and
              Not Confident

Group Two: Those respondents who identified themselves as Not Prepared but
              Confident

Group three: Those respondents who identified themselves as Prepared but Not
              Confident

Group Four: Those respondents who identified themselves as Prepared and
              Confident

The interviews formed the main part of this study and the data attained from those interviews is reported in this chapter. A more critical analysis and discussion of the findings follows in the Discussion Chapter.

4.2 Reporting the data in context

In reporting the findings I clearly acknowledge two inherent risks in the validity of interview based research; The first involving taking participants comments and fragmenting them as quotes during analysis and secondly, the practice of removing participants' comments out of context. Both have a recognisable risk of skewing the findings to fit a research hypothesis (Cohen et al., 2010). Although this study did not begin with a hypothesis, care has still been taken in the reporting of participants' responses under common themes. The intention was to

keep the responses in the context that they were made, in relation to the interviewees' precluding comments and their responses that naturally followed.

Data in this chapter is therefore reported in the narrative form and in most cases in the chronological order that the interviews flowed. Retaining the context of the responses gives credibility to participants and the use of their data. Ums, hesitancies and the occasional broken sentence, have been kept in the reported data only when they form a natural place in the response, rather than being used as a sentence filler.

4.3 Interview participants' background information

Although none of the four interview participants were concerned about being able to be identified by their comments, each participant was assigned a pseudonym to enhance confidentiality as approved in the research proposal. References to the participants' institute by name have been removed and replaced with the word 'institute' to help with anonymity.

Participant A: Tom

Tom was selected from the phase one participant pool as a respondent who had identified himself in the survey generally as being *not prepared and not confident*. Tom has been teaching at a tertiary level for his institution for approximately 8 years. His students are aged from 18 through to their 40s with the most general age group being 18-25. He estimates between 10 and 20% of any of his student cohorts are Māori. Tom was born in England and came to New Zealand in his secondary school years where he was educated at an Auckland mainstream

college. He has taught across NZQA levels 3-5, from Certificate through to Diploma.

Participant B. – referred to as Mark

Mark was selected from the phase one participant pool as a respondent who had identified himself in the survey generally as being *not prepared and not confident*. Mark was born and raised in New Zealand and educated in main stream schools. He has been teaching at a tertiary level at his institute for 5 years. His students are aged from 17 through to late 40s though the majority of his students are under 20years old. He has taught across NZQA levels 2 and 3 and has student cohorts of usually 20 – 30% Māori and occasionally up to 80 - 90% Māori.

Participant C. – referred to as Susan

Susan was selected for interview as a survey respondent who identified herself in the survey generally as being *not prepared but confident*. Susan has been teaching at a tertiary level for her institution for approximately 11 years. Her students are aged from 18 through to their 40s with the most general age group being 18-25. She estimates between 10 and 20% of her cohorts are Māori. Susan was born and raised in New Zealand. She was educated in mainstream schools. She teaches across NZQA levels 3-6, from Certificate through to Diploma.

Participant D. – referred to as Amy

Amy was selected from the phase one participant pool as a respondent who had identified herself in the survey generally as being *prepared and confident*. Amy has been teaching at a tertiary level for her institution for approximately 11 years. She had previous secondary school and tertiary institute teaching experience prior

to working at her current tertiary institute. Her students are aged from 18 through to their 40s with the most general age group being 18-25. She estimates approximately 10 % of any of her cohorts are Māori. Amy was born and raised in New Zealand. She was educated at mainstream schools. She mainly teaches across undergraduate and post graduate degree levels. Amy has been recognised at a national level as an excellent tertiary teacher.

Three of the four participants did not have formally recognised teacher development training before they began teaching. Mark, Susan and Tom were all inexperienced teachers when they started teaching tertiary level. They were each hired for their expertise in their vocational subjects and had not undertaken any formal teacher development before being responsible for teaching a cohort of tertiary students. Amy had previous teaching experience as a secondary school teacher, but not in teaching adults. None of the four teachers had undertaken any formal tertiary level teacher development before starting their roles as tertiary teachers.

The findings from the interview data are now reported under arising themes common to the four participants.

4.4 Key findings from the data

4.4.1 New teacher confidence and preparedness

The interviews began with participants talking about their general feeling of preparedness to teach their Māori students.

Reflecting on their early teaching years, participants recalled that they had entered their teaching careers with a level of confidence. However, their initial confidence

in their level of preparedness to teach Māori students was not high. It appears that this was generally due to their lack of awareness at the time of different approaches and considerations for teaching Māori and other minority groups of students. On reflection, participants explained this stage as they 'didn't know what they didn't know'. They felt that that in their first days and months as teachers they had not been made aware of, or given any help in, addressing pedagogical approaches that could maximise the learning experience for their Māori students.

This state of 'not knowing what they didn't know' can be identified in Q4 of the adapted Johari window below.

Q1. Know what we know	Q3. Know what we do not know
Q2. Do not know what we know	Q4. Do not know what we do not know.

Figure 1. Johari Window adapted from J. Luft and H. Ingham (1955) The Johari window, a graphic model of interpersonal awareness.

All four commonly reported that they didn't 'realise' that there might be different approaches to consider when teaching Māori students.

"I didn't realise ..."

"I suddenly realised I hadn't known…"

"...then I realised how much I didn't know…"

"…it wasn't knowing that there was even a reason…"

As inexperienced teachers, their lack of knowledge at that time about addressing cultural diversity in the classroom influenced their perceived level of preparation. The degrees of awareness of the importance of cultural diversity did **v**ary between each participant; however, the general reflection was that in hindsight none felt they were very prepared in their initial teaching years.

For Tom, his perceived lack of preparation as a beginning teacher wasn't based on any specific concern at the time. Rather, it appeared that he lacked awareness that the dominant Pākehā centred teaching style he used may not have benefitted his non-Pākehā students in the same way it suited his Pākehā students. It was when he was later introduced to other pedagogies further into his teaching career that his awareness developed.

"*Ah [I was] not very prepared at all. I think my first experience was through [in-house teacher training], about 5 or 6 years ago…. it probably wasn't until I went further along with the course's training I suddenly realised that I hadn't known these things before I started [and] what affect that may have had on my students.*" (Tom)

In a similar frame to Tom, Mark acknowledged that the relatively high level of confidence he felt as a beginning teacher was because he wasn't aware of any differences to Pākehā preferred styles of learning and teaching. His students' achievement outcomes from his first few years of teaching were equal for both his Māori and Pākehā students. Whilst his range of student-focussed teaching skills developed in his first year, he said he hadn't noticed any reason to approach teaching with any specific cultural considerations.

"When I started I felt very confident, I guess some of that wasn't knowing that there was even a reason to know to teach differently. I just put everyone in the same basket and thought everyone would be the same."(Mark)

Susan was made aware of a bicultural aspect to teaching at her job interview. Until then she hadn't thought about different cultural perspectives of learning.

"I didn't realise there would be any distinction made until I had my job interview at (institution) and the bicultural idea was first mentioned to me then, so that was my initiation to that; *I'm going to be working for an institution that is caring and attentive to these things"* (Susan)

It was whilst undertaking professional development for new teaching staff in her first two years that she realised what she didn't know. Realising how much she didn't know initially had a negative impact on her confidence as a teacher. This is identifiable in Q3 in the Johari table (see page 78).

"Within my first two years I did the old [in-house biculturalism course] and that probably made me feel less confident because then I realised how much I didn't know" (Susan)

Amy's experience was different to the other three participants. Working with Māori students at a secondary school level that meant she entered tertiary teaching with some confidence as a teacher and with an awareness of cultural differences in classrooms. She says this confidence was not due to any specific training she was given as a teacher, rather it was her actual experiences with Māori students that gave her beneficial insight into her teaching approaches.

"[I was] partly prepared… I was teaching Māori kids in my classes and while my training as a teacher didn't actually have any bi-cultural thing to it at all, coz we're talking way back in the 80's, the experiences that I have of teaching those particular students gave me a little bit of an insight into some of the difficulties that you might face in a tertiary institution" (Amy)

4.4.2 Perception of preparedness improved

Whilst all four participants commented that they now felt better prepared than when they first started teaching, they each also commented that they could keep learning more.

Reflecting on 11 years of teaching, Susan felt better prepared to teach Māori students in her classes now than in her early years. This is because of her increased awareness of pedagogies other than dominant Pākehā ones and also because of the equivalent success rates she has for Māori and non-Māori students in her programme. Her confidence has improved through developing her teaching style and she sees that style benefitting both Māori and Pākehā students in her classes. However, she remains concerned that some Māori students are still lost from programmes (that she is associated with). She believes that there isn't a flow on in the normal day to day student experience for Māori: one which embraces their being Māori as an integrated part of their being a student. When asked how well prepared she feels now, she stated:

"Okay because of the outcomes of the courses that I teach on…where I do a lot of tutoring we have really good retention and success,…and the Māori students have all passed…. but I think we do lose Māori students on [another course] and I think it's a group that's getting larger and larger over the years and other than

powhiri I do not think there's much that we do that caters to their specific needs"
(Susan)

Amy explained that her confidence has continued to grow both through her own personal research into ways that enhance Māori student learning, and through her informal learning from colleagues and her students. She is also aware that as a reflective teacher she can continue to explore ideas that further prepare her to teach in ways that benefit her non-Pākehā students.

"Well I'm a lot better prepared in the sense that I'm a lot more aware than I was as a beginning teacher about the research that's available now about how things you do in the classroom affect minority groups….I feel a lot better but it's not through formal process, its more that [having people I work around who are helpful] who's been working with Māori students and working to raise staff awareness…. I mean I can always get better, I know I can be better prepared"
(Amy)

Although happy with his Māori student outcomes Tom also reflected that he could be better.

"[I] could be better, there's room for improvement" [smiles] (Tom)

4.4.3 New teachers' knowledge of Te Ao Māori

Whilst explaining what they knew about Māori when they started teaching, the participants predominantly spoke of their knowledge being limited to a few cultural aspects of Māori traditions.

"...I think I knew a few basics, like not to sit on a desk...to try and pronounce what their names were…. my schooling had very, very little Māori content what so-ever and that's right through to college up in Auckland… in my whole schooling history, I think I only went to one marae…. I had people who I spoke to at school and got on well with who were Māori but there wasn't that understanding of where they come from, you know their history, the whakapapa" (Tom)

"From my [previous defence force] background everyone was the same, ah, there was no difference…everyone was together, the same, and that's sort of how I remember school as well. So I guess that was my biggest influence, my own background and everything would be the same" (Mark)

" I'd stayed on maraes as a kid and did some groovy stuff like that so I knew a bit of tikanga'… and 'during those stays each time there would be someone explaining a little bit more of the culture and tikanga…" (Susan)

Again it was Amy's previous secondary school teaching experiences that meant she had some understanding of some aspects of Māori culture in relation to learning. It was again experience rather than formal teacher development that gave her some insight.

"I [had] encountered the concept of being whakama…" (Amy)

Amy also explained that when she started teaching at her first tertiary institute back in the 90s there was no specific education of teachers with regards to culture in education.

'no-one took the time to prepare you…there was no institution wide push that I was aware of to be particularly responsive or to increase the number of Māori students" (Amy)

4.4.4 Knowledge of Māori socio-political positioning in education

When asked what they understood about the historical and current positioning of Māori in education their replies were:

"Very limited. Well actually nothing I could even think of, not from an educational example." (Tom)

"[I do not know any] no not specifically" (Mark)

Conversely, both Amy and Susan, who have had more than 10 years tertiary teaching experience, talked about their knowledge of a lack of bi-lingual culture in classes, the prominence of western style education being pushed on Māori and its effects on Māori, causing lower educational success rates than Pākehā. Both mentioned assimilation and the punishment for Māori speaking te reo at school and the effect that must have had on Māori students and their families. For both Amy and Susan, this insight was not gained from any directed or formal professional development teacher courses, but from their own previous studies and from talking with peers

"I do know that in the 50's or 60's Māori language was frowned upon…. the western style of education that we all used to go through [was] strongly focussed on literacy and numeracy and with a teacher up front and it doesn't necessarily fit best for Māori success" (Susan)

"the assumption was you were going to assimilate or be damned which must have been really difficult because it denies you as a person in a way because the reo is a part of who you are" (Amy)

Both Amy and Susan stated that they believe there is still a lack of understanding amongst some of their teaching colleagues of the political issues which affect Māori educational success.

"I think in mainstream education there is still, ah, I do not know if lip service is the right word, but in some ways I think we probably still do not serve the Māori segment of the population particularly well….. once you get to university there is still quite a widespread attitude that you know, we're here to reach and they're here to learn so let's get on with it" (Amy)

4.4.5 Perceived preparedness and confidence and awareness of Māori positioning in education

Once participants had started in their teaching roles, they moved from 'not knowing what they didn't know' to 'being aware of what they didn't know', as identified in Q3 of the Johari window below. This in turn had a negative effect on their confidence in teaching their Māori students.

Q1. Know what we know	Q3. Know what we do not know
Q2. Do not know what we know	Q4. Do not know what we do not know.

Figure 1: Johari Window adapted from J. Luft and H. Ingham (1955) The Johari window, a graphic model of interpersonal awareness.

"It wasn't until I went further along with my [in house] training that I suddenly realised that I hadn't known these things before I started…. it wasn't until I started teaching here that I learned this whole side that I didn't know anything about" (Tom)

In fact for Tom, his experience with professional development had a negative effect in that it made him feel defensive rather than willingly to learn more.

"I actually got into a facilitating/training situation around Māori and the way it was done actually probably put my confidence backwards and made me feel, I wouldn't say resentful, but it wasn't handled very well and I actually came out of it, not upset but just a little bit – you know what was that about?" (Tom)

Mark spoke of his positive experiences of learning about Māori whilst doing topic study about the Treaty of Waitangi with the students in one of his programmes.

"[early on] what I did notice was my level of understanding changed as we did the cultural unit, as we did the Treaty of Waitangi units, my own understanding improved…" (Mark)

However, this positive experience was overshadowed with a different programme cohort of 70-80% young male Māori students. In that situation Mark's confidence fell.

"Well I thought it would be just the same and I would be just fine, and I found out very quickly over the last year at least, that it's hugely different" (Mark)

Similarly, Susan found that with an increased awareness of Māori learners' needs came an initial decrease in her confidence as a teacher of Māori students.

"Within my first two years I did [in house course] and that probably made me feel less confident because then I realised how much I didn't know"

"It probably wasn't until I went further along with the [course] training that I suddenly realised that I hadn't known these things before I started, [and] what affect that may have had on my students." (Susan)

Amy's experiences were more positive than the others. She felt that she was encouraged to learn more rather than feel bad about what she didn't know. It was, however, not professional development courses that encouraged her to learn more, rather she was encouraged by the Māori colleagues she worked with. She says that it was working with her experienced colleagues that increased her awareness of Māori learner needs.

"when I came here…there's always been someone…working to raise staff awareness of the needs of [Māori] and the staff perception of the fact that they even exist" (Amy)

4.4.6 Early teacher professional development focus

All four participants explained that their initial teacher professional development was focussed on generic teaching skills. They did not recall any attention being paid to Māori learner experiences.

" …a lot of it was just about those basics of being able to stand in front of a class….but it was quite generic, it could have been, you know, any culture.."
(Tom)

"I do not think there was anything specific about how to teach Māori students that I remember anyway…. I mean some of those strategies work right across the board but if there is specific things I could bring in or introduce then yeah [I would try them]" (Mark)

Whilst Amy's experience of attendance at varying degrees of professional development courses for teaching is significant, she still viewed the courses as being very generic.

"Well P.D in the general sense is that I go to a lot of teaching seminars…but I haven't been to anything that they've run specifically for [teaching]Māori students…it would probably come out of [specific institutional department] but I haven't seen anything come from there" (Amy)

Susan similarly recalled that the teacher professional development she attended focussed on generic teaching tips. She was also made aware of not inadvertently offending Māori students by some common-place European behaviours.

"… a lot of it was just about those basics of being able to stand in front of a class and so it was more about am I prepared for my lessons do I have a lesson plan?.... I learnt some stuff not to do because it is culturally offensive…like sitting in desks, putting your glasses on desks…and I've an understanding of tapu and heads and sleeping with your feet to the panels" (Susan)

The above data collected from the interview participants above is somewhat supported by the similar survey data attained in phase one of the study. Whilst approximately half of the online survey respondents could identify 'addressing' Māori student engagement in their formal teaching professional development

(54%), the other half of the respondents didn't (45%). To the online survey question 'Did the teacher development undertaken include knowledge of practices for engaging Māori students?'

Comments included:

 Yes *"1/2 day with [Māori tutor]"*

Yes *"But limited"*

Yes *"But very little covered"*

Yes *"All PD offered was not including such practices except for the taitiako session last year"*

No *"No specific training undertaken"*

No *"It was completed in 1984 when there was less focus on this issue"*

No *"it was completed overseas" (6 other respondents referred to their professional teacher development being undertaken or completed overseas and not specific to the New Zealand context)*

Some professional development options that were undertaken by the phase one survey respondents were identified in the comment sections of the survey. It is relevant to report those responses here, firstly to illustrate a range of professional development available for tertiary teachers related to engaging Māori students and secondly to respect the contribution of those participants comments to the study.

Phase one respondents commented that their professional development for engaging Māori students occurred in these various ways:

"Teaching across cultures is my interest and passion and was the focus of my study"

"The TTCert training had this element…and I had placements and taught in primary and secondary schools with mainly Māori students"

"In M.Ed. A specific course and included language, whakatauki, marae stay"

"Bi-culturalism module in [in-house course]"

"Te Ko Tahitanga [respondent's spelling] was undertaken during secondary school in-house training – specifically aimed at raising Māori student achievement. Combined with this the informal training I received in restorative justice has set a more meaningful groundwork to alternatives to dealing with discipline issues. It is also relevant to dealings with adult students as the focus is on 'how can we move on from here?'"

"Once the organisation values were set for the strategic direction, there was an increased awareness and focus for whānaungatanga, manaakitanga and Kotahitanga as part of our daily work. These essentially underpin engagement and connection"

"I have studied both at SMPD and at the Wānanga O Aotearoa to improve my cultural knowledge and work closely with Te Piringa, the in-house association of Māori Law teachers, around these issues, both around content and the learning environment"

"Such as these were articulated at the time: cultural locatedness of resources, interaction and the use of Te reo"

"The DipT was the qualification that included this specifically. The others involved knowledge of practices of multi-cultural teaching"

"University papers (Māoritanga) required as part of appointment, treaty workshops, Noho Marae and continuing cultural supervision a requirement"

4.4.7 Effectiveness of engagement strategies

The most frequently used teaching strategies identified by the interview participants as working well for Māori students were group work, peer work, kinaesthetic learning and cultural experiences. However, they were aware of the risk of homogenising student learning preferences based on culture.

"The group learning works. I found for my students the smaller group stuff doesn't, but the sharing in bigger groups work…. some things that work for some Māori students might not work for others….I do not know if it's particularly for our Māori students but our practical component works really well, the hands on" (Mark)

Susan also found group work worked well for her Māori students, and explained that that kinaesthetic learning allowed for modelling of new skills. She had heard within her peer circle that kinaesthetic learning and role modelling are traditional Māori ways of learning.

"that small group teaching is really practical and I think that because of that we are able to cater really well for kinaesthetic learning, a lot of one on one attention, a lot of modelling type teaching….and I think that sits pretty well with people that traditionally learn from modelling…. I have been told that practical

learning suits most Māori better, and feeling secure in their environment but

that's about the extent of my knowledge" (Susan)

Some newer teaching practices were seen to be successful for Māori because they encouraged group and peer work. Amy explained that the use of flip-teaching worked well for her Māori students because they could take their time to learn the theory at home in a way that suits them, and then practice it in class time with peer support

"Flip teaching ....everyone benefits but if you look more closely then you found

that minority groups who traditionally do not do well, benefit from it more than

anybody else....[as does] peer work...getting them to work together" (Amy)

Amy also stated that she and her colleagues were developing more tuakana / teina learning opportunities.

"...one of the things we're working on at the moment is to start to emulate some

of the tuakana/teina work" (Amy)

Tom believed he was inclusive of all cultures in his class. He stated that he added cultural experiences into his programme. He also aimed to find out more about his students and their families.

"being inclusive is the biggest thing.... using for example Māori names in the

client profiles.... field trips...we at least experience with the students some form of

Māori culture....do a marae visit.... I try to find out about their whānau, not just

their mum and dad, so grandparents, brothers, sisters, where they're

from....important for finding out who those support networks are" (Tom)

4.4.8 Teachers' comfortability with using te reo Māori

As Pākehā teachers the participants were uncomfortable using te reo in their everyday teaching. Because of their discomfort, te reo is seldom used and with dis-ease. It is not integrated into part of the normal culture of the class. The participants use te reo only sporadically and refer to it as being an extra something Māori that they would add to their classes. Most commonly they only use greetings such as 'kia ora' and 'tena koutou', or specific Māori terms or nouns if they are a specific part of the topic. Pronunciation and lack of confidence were the two reasons why teachers didn't use te reo within their usual delivery.

"You know I can't roll Rs, so you know I find it really hard to pronounce some of the words" (Tom)

"It's not so much confidence, because I'm not lacking in confidence, but I do not want to seem like I'm telling people how to suck eggs…. You know I do not feel like I can stand up there and give a half pie mihi at the standard that I would probably do it" (Susan)

"I will occasionally use the odd Māori phrase in my teaching but not a lot because I mean I do not know a lot" (Amy)

4.4.9 Teacher desire to improve their ability to use te reo in teaching

Overall the participants were keen to learn more te reo and were explicit that the best way for that to happen would be in a non-compulsory, relaxed learning environment.

Amy has learnt a 'little bit' of te reo from her peers. Tom had attended a non-compulsory te reo course at his institute on Friday afternoons until it stopped when the tutor left. However, neither has got to the point of feeling comfortable to use te reo in class.

"I mean we do it (learn te reo] in Māori language week, but we might actually be better served by doing something like that on a semi regular basis, and just having it open to drop in" (Amy)

"[at the course I attended on Friday afternoons] we'd work on pronunciation…we did some signing, we did also did some pepeha and I found that really cool…. when I sat at powhiri I actually had some idea of what was going on…. even though the course was really good, the person who was running it left and I probably didn't get enough practice for me to feel confident enough to be able to [use] that in my own classroom" (Tom)

4.4.10 Demands of programmes and non-contact time

The usual demands in their teaching workload such as staying on top of their subject knowledge, dealing with administrative requirements and creating resources that meet the 'generic' needs of the majority of their students, are seen as the priority for use of their non-contact time.

Specifically, there appears to be a lack of teacher capability in creating lessons and resources that are identifiable across a wide range of cultures. English examples are believed to be the most commonly identifiable ones, so they are the ones that are used. The teachers spoke of a priority for preparing classes that would benefit the majority of the students in their classes rather than introducing

things specifically seen to be identifiable for Māori. They were focussed on what they saw as finding a balance for all cultures in the classes; yet there was an apparent struggle to incorporate Te Ao Māori in to lessons, as 'normal'. In this way Māori were clearly seen as a part of 'other cultures' in the class, and Pākehā were the norm. There also appeared to be a lack in understanding different culturally preferred pedagogies and so resources and delivery were the first choice.

"Yes we have quite a few Māori students now but there are other cultures in our classes as well and if I've got a melting pot how am I actually catering for the class as a whole but also allowing interactions for all cultures in a safe way?.... to say that you perhaps need to adopt a different approach, well how do I know that that particular student needs a different approach? Maybe they do not, and how would I know…and is it relevant to them at all?" (Tom)

"*I had a programme last year with 8 Tongan boys in it. Where's that support, where's the 'hey how you can deal with Tongan students or even a predominantly Pacific Island course?' that was interesting"* (Mark)

"I've got probably at least 10% of my class with English not as a first language and so as soon as you start using another language in that context then one group might feel slightly more better off, but another group's going to be considerably worse off because they won't have a clue what you're talking about…. I'm not kind of thinking what can I do that will improve learning for Māori students in my classroom; I think what can I do that will improve everybody in my classroom now, things that you do that will benefit international students and will benefit everybody" (Amy)

"I do not have Māori translation of words in my hand outs and I know that I could, I do not use any Māori visual artwork or anything like that in my PowerPoints….I could do, but I do not" (Susan)

Susan also believed that the complex English terms that her students had to learn in her programme were difficult enough without introducing other 'non-essential' ones.

"Within 6 months they're using a whole new medical language…and I didn't want to have double brackets, like here's the easy way of saying it, here's the correct word and here's the Māori word" (Susan)

4.4.11 Peers and colleagues as a resource

Participants identified peers and colleagues as being their best resource for ideas for improving engagement of their Māori students. Each participant named one or two colleagues that had helped them over time with their knowledge. They spoke of those colleagues, with respect and enthusiasm for their easy way of sharing knowledge and experiences. They identified that not having the opportunity to be around colleagues to share ideas with; makes learning more about effective ways to teach Māori students harder. The colleagues they referred to were predominantly Māori and a mix of both teaching staff and administrative staff.

"I had a really good relationship with [a Māori teacher] because I did my [initial teacher training course] with her … and she has always helped me in the past…. and [a kaiawhina] is fantastic, every interaction I've ever had with him has been really positive and he's really good [so] that things are all really positive experiences, I think that is the key, yep" (Tom)

"I guess I credit a lot of it back to the first two years teaching with (a Pākehā teacher) and I've got people telling me now, hey that's really cool, I'm going to do that with my class.... we miss sort of catching up with a bigger group of tutors to bounce ideas off" (Mark)

"....listening to [Māori colleague] speak at school meetings... and [another Māori tutor] used to come to our school meetings and she would talk about her course and what they did.... And [another Māori tutor] I'm like wow! I could learn so much from him because he's actually walking the talk and doing it all" (Susan)

"I've actually become a lot more culturally aware working with [a Māori colleague].... They're the people who actually know the culture and its local too" (Amy)

4.4.12 Institutional responsibility for improving teacher cultural capability and confidence

Participants were keen for their institutions to be more proactive in offering opportunities for professional development in working with Māori students. However, their comments suggest that they view such opportunities as being identifiably separate to the 'core' needs of a new teacher. Generic teaching strategies that will benefit the majority group of students were still seen as the priority. It was also important for the participants that any proposed professional development related to engaging Māori needed to include something tangible they could take away and use. They needed to clearly see how the things they were learning would work in their classes. Due to time restraints and demands already

in their workload as teachers, they want the information to be easily available and ready to interact with, so they do not have to spend 'extra' time searching it out.

"people [staff] come [to the institution] with different levels of knowledge and also different levels of confidence...I still think you can know a lot about something but that doesn't mean you're confident in applying the knowledge .... I know it's hard when you take on new staff because you've got so much [institute] policy to have them know, and it's about when do you implement those steps....It's always good to know the do's and do nots in terms of dealing with any culture, not just Māori, and so that is relevant and that needs to be taken into the bigger picture" (Tom)

"Looking at the make-up of my classes now – yeah more info is always better. [In-house professional development course] talks about 'the student' rather than a particular cohort. I mean some of those strategies work right across the board but if there are specific things I could bring in or introduce then yeah [I'd like to learn them]" (Mark)

"There has been a lot of work done for teaching and learning to be more successful for Māori and I do not know it, so it should have been shared...so if someone could say 'okay this is the kind of teaching environment you work in, these are the kind of tools that you could use that make it so much better'[that would be helpful] – then someone to do all the work for me and lay it all out (laughs) so I do not have to read a whole lot of research really" (Susan)

"I mean it's more a matter of whether someone could find time to do it [the extra training].... If I had time to go to a te reo class on a regular basis I would...or do a tikanga paper, but I can't see my way clear to doing it" (Amy)

Amy suggested that there are so many other priorities for teachers that whilst biculturalism is talked about at an institutional level, many attitudes held by staff relating to prioritising Māori or other cultural ways of learning haven't changed a lot.

"There's still quite a widespread attitude that, you know, we're here to teach and they're here to learn so let's get on with it…. we haven't adapted very well yet to the fact that it's far more diverse than that" (Amy)

4.4.13 Suggestions for how institutes could proactively support developing teachers' cultural self-efficacy

The participants came up with several suggestions for ways their institutes could improve teachers' preparedness to teach Māori students. Again the emphasis for improving teacher capability was on delivery strategies. There were no specific requests for further education about the apparently little known political aspects of being a Māori learner in mainstream education.

Participants recommended that institutionally directed professional development sessions needed to be relaxed, non-threatening, easily accessible, and contain usable and tangible resources that teachers could take away and use with their students. Encouraging and enabling teachers to find the time in their teaching week to attend these sessions was also important. Providing a variety of times to attend courses and workshops is seen to be necessary, because workshops were not always on when teachers were free.

The participants recommended putting teaching tips on the institutions' intranet and complementing them with YouTube clips and other similar tools. They

recommended a provision of activities which could be accessed by teachers when they were not teaching. They also recommended that such resources would need to be succinct and short.

"If there was a place that holds a cultural class every week where everyone could go and sit together and learn a few phrases… In a fun atmosphere over lunch, something like that would work, I'm sure you'd actually get staff attending" (Amy)

"Casual te reo and tikanga classes, such as drop in sessions. Such sessions would best to be kept casual so teachers didn't feel stupid in their attempts at pronunciation" (Tom)

I really want to know the punchy stuff, what's going to make a difference and how to do it…. something fast on [organisation's intranet] with YouTube clips and stuff I could do at home in my own time, that was succinct and short, I would definitely access it…. that kind of short bite stuff, would be enough to give me a start to start incorporating some ideas" (Susan)

Resources and tips for catering to Māori in large classes, and how to engage students when they are not engaging, were specific requests mentioned. Help with updating resources to display a more bi-cultural focus was also mentioned, but not identified as a priority. Consistently it was stated that any new ideas had to firstly be seen by the teachers to have a clear benefit for the majority of the students in their classes.

"How to cater to Māori in large groups, teaching situations and in lecturing situations, how to engage students….when they're not engaging…. If it would be

worth updating my resources, what benefit would that have, to cater for a more

bi-cultural focus?" (Susan)

4.4.14 Continuity of support for both teachers and Māori students

Participants also identified that there needed to be continual institutional support available for teachers, especially when teachers have large cohorts of Māori students. One example was the need to have 'Māori support staff' [kaiawhina] come in to the learning environment frequently to support the teacher and the class, not just at the beginning of the course.

"I think if those people came back, even just to say gidday, it doesn't have to be anything formal…. so that they [students] know there is someone else they could chat to [other than the teacher]" (Mark)

4.4.15 Findings chapter summary

The key findings in this chapter can be summarised as the following:

i)   Participants were already in teaching roles before they became aware of a 'need' to look at how they were teaching their Māori students and how successful their current pedagogy was for their Māori students.

ii)   Participants' knowledge and understanding of teaching Māori prior to beginning teaching at their tertiary institute was limited.

iii) Participant's knowledge of Māori was limited to the cultural aspects of Māori rather than knowledge of Māori educational–political positioning.

iv)   Participants initially believed they were teaching in ways that benefitted all of their students equally. However, increased awareness

of addressing Māori student needs meant their early confidence for

teaching Māori students decreased.

v) Participants reported the 'usual' demands of their teaching roles taking

priority above specifically attending professional development with a

focus on learning ways to better engage Māori.

vi) Participants identified peers and colleagues as their main source of

ideas and preparation for teaching diverse student classes.

vii) Participants identified that learning more te reo would be a choice they

would make if it was available to them within their institution.

viii) Participants believed that on reflection they could be better prepared to

teach Māori students and they believed that the majority of their

Pākehā colleagues could be too.

ix) Participants believe that their institutions can do more to promote

opportunities for teachers to learn more about Māori student

engagement strategies.

x) Participants suggest that keeping professional development relaxed

and informal was more likely to get buy-in from teachers to

participate.

The following discussion chapter discusses these key findings in relation to the

literature from chapter 2, and with new literature investigated as a result of the

findings uncovered.

CHAPTER 5: DISCUSSION

5.1 Introduction to the discussion

In addressing the initial research question 'How prepared are Pākehā tertiary teachers to teach Māori students?' several themes emerged from the data. Uniting all of the themes in this discussion is an acknowledgement to the principles of the Treaty of Waitangi and how it is a document that promises equality between Māori and Pākehā. This includes equality in education, and the guarantee to Māori tino rangatiratanga of all things related to Te Ao Māori; including guaranteeing the appropriate and respectful provision of Māori ways of thinking in education. Stemming from this underlying theme comes a discussion that for Pākehā tertiary teachers to be fully capable of meeting the promises of the treaty, there is a need for New Zealand tertiary teacher training to be structured to include teachers' understanding the socio-political positioning of Māori in education, and to ensure teachers have a working understanding of culturally responsive pedagogies.

Associated themes arising from the study include: Professional development for tertiary teachers needs careful planning and facilitation in order to meet the expectations of the tertiary education strategies; teachers needing to be encouraged to increase their cultural competency and their institutions have a responsibility to ensure that professional development has a focus on those expectations and is readily available; teachers needing to be able to see themselves as agents for changing negatively held views of minority cultures and as agents for both embracing and promoting diversity in their classes; teachers needing to believe that their increased cultural capacity benefits both their

students and themselves by increasing their cultural self-efficacy; and finally that professional development should recognise the place of both formal courses and the less formal avenues of communities of practice.

This chapter further discusses the above themes. It begins with placing this study back into a national context. It then discusses several issues identified in the research related to ensuring that 'teacher cultural capacity' is being raised to meet strategic aims. Interpretations of the themes arising from the study are discussed in relation to and in comparison with the current literature around teacher development, teacher cultural efficacy, and pedagogy.

5.1.1 Relating the findings to a national context

As discussed in the literature chapter, the 2014 – 2019 Draft Tertiary Education Strategy is aiming for 55% of all 25-34 year olds having a qualification at Level 4 or above on the NZQA Framework by 2017 (Ministry of Business, Innovation and Employment, 2014). Specifically, based on present population figures, this roughly translates to 43000 Māori students having a tertiary qualification within the next three years (Statistics New Zealand, 2013).

Of the four teachers interviewed in this study, those who taught programmes at NZQA Levels 2 and Level 3 stated that usually 20 – 30% of their cohorts (and in some intakes more) were Māori, and those who taught Diploma and Degree levels stated fewer than 10% were Māori. These statistics are comparatively reflected in the national statistics, in that the majority of tertiary study undertaken by Māori students is at NZQA levels 1- 4 (Ministry of Social Development, 2010). It is therefore believed that on a small scale in interviewing three teachers who teach at on programmes below degree level, and one teacher who teaches at degree and

higher degree levels, this study was somewhat successful at gaining a range of data from teachers from across the varying tertiary levels of study that the majority of Māori tertiary students enrol in.

Although it is impossible to know with any degree of certainty, I speculate that the diverse personal backgrounds of the four interview participants may in many ways be indicative of the diversity of the Pākehā teacher population in all mainstream New Zealand tertiary institutions. In this tentative suggestion I refer to the diversity of their backgrounds whilst growing up, their minimal general life interaction and participation with Māoridom, their pre-teaching careers, and how they came to be tertiary teachers. Whilst there are many personal history differences amongst the participants, what is common amongst all four is that they were raised with Pākehā ways of living and knowing, educated in mainstream schools which practiced dominant colonial mainstream pedagogies, and each has significant experience and knowledge of their vocation subjects which they pass on to their students. One common *difference* across all participants was the way they were, and are still being, developed as tertiary teaching professionals. During the interviews participants reflected on their teaching experiences and in the process to some extent unintentionally evaluated themselves on their preparedness and confidence to teach their Māori students.

5.2 A need for change in tertiary teacher preparation?

Since the 1990s several New Zealand educational researchers have highlighted the need for institutional changes within the tertiary environment in order to meet the proposed strategic outcomes (see for example: Sullivan, 1994; Taipapaki Curtis et al., 2012). As identified in the Research Design chapter the institutes that the

participants in this study work in all have a commitment to the Treaty of Waitangi firmly embedded in their strategic intents and philosophies, and this would be true for all tertiary institutes here in New Zealand.

Student outcomes are a key measure of the successes of education at all levels of mainstream education in New Zealand and all tertiary teachers such as the participants of this study are well aware of the current and projected success rates for Māori in their classes.

One key issue arising from this study; is that, whilst Pākehā teachers in tertiary institutions are aware of the expectations of their institutions to raise Māori student success, it appears that many of those teachers could be ill-prepared or under-prepared to meet strategic expectations. In a 2003 conference paper on Māori tertiary student retention and success in mainstream institutions, Abernethy and Gorinski, concluded that there needed to be more of a focus by the institutions on ensuring that their staff were prepared and had the capability to meet their institution's aims. They saw a "need for a paradigm shift in ways of thinking and practice about Māori student retention and success in mainstream organisations" and they suggested that "a starting point lies in raising teacher capacity through professional development" (Abernethy & Gorinski, 2003, p.9). In relation to their conclusion relating to raising teacher capacity, this current study, which is set a further 10 years on from their study, identifies that the paradigm shift for teachers may not yet have occurred to the extent that it should have.

5.2.1 A need for nationalised standards of formal tertiary teacher development

In discussing New Zealand tertiary teacher preparation in this section, Ako Aotearoa, the National Centre for Tertiary Teaching Excellence in New Zealand is referred to as the recognised government funded body for collecting and conducting up to date research across a broad field of tertiary education related issues.

Nationally there are strict guidelines governing the legal provisions for tertiary institutes to deliver tertiary programmes. There is an explicit requirement in the accreditation for provider guidelines for providers to have suitably qualified teaching staff, but the qualifications expected of teaching staff are not specified to any national level. Whilst a tertiary provider needs to be accredited to deliver programmes, there is no requirement for its staff delivering those programmes to have teaching accreditation (NZQA, 2011). While the growing international debate about the professionalisation of tertiary teaching is only beginning in New Zealand, Ako Aotearoa (2014) is clear that "a strong profession, whether a formal body or not needs a critical mass of members with the capability to continually evaluate the effectiveness of their own individual and collective practice" (p.4).

Teaching is a highly regarded profession and accreditation as a teacher is a prerequisite to starting teaching students in mainstream education from New Entrants through to Year 13. Increasingly more early childhood educators are becoming qualified pre-school teachers; yet tertiary teaching qualifications are not a requirement.

It is concerning that whilst there is a recognised necessity for employing tertiary teachers with developed teaching skills, this is conflicted by a priority attached to the vocational profession skills that those tertiary teachers are hired for. This was certainly shown to be true for the interview participants in this study who entered tertiary teaching with no formal forms of tertiary teaching qualifications. Whilst each of the four participants were experienced and well trained in their vocational professions, three of the four had no previous experience in teaching at all before being employed as tertiary teachers. One of the four participants had taught at secondary school level in the 1980s before becoming a tertiary teacher; however, she said she did not undertake any training to teach tertiary students before she started teaching at her current institute.

Whilst pre-degree tertiary teacher training qualifications are being undertaken in greater numbers than previous decades, many tertiary teachers at the large mainstream institutions are not dominant in those numbers. Ako Aotearoa (2014) states that with regards to recent patterns in tertiary teacher training "Over the period 2009 - 2012 an average of 1,800 people a year gained a formal pre-degree qualification in tertiary teaching (in 2008 almost 400 gained level 7 qualifications or higher)". However, they also explained that these figures are somewhat skewed by the fact that it was not the main tertiary providers of universities or ITPs accounting for staff being qualified; rather, it was "the activity of the Skills Organisation / Learning State and Te Wānanga o Aotearoa who put large numbers of people through qualifications in the four year period 2009-2012, accounting for almost 55% of NCAET graduates" (Ako Aotearoa, 2014, p.3).

Ako Aotearoa (2014) is also explicit that "a vocational educator of advanced standing in the 21st century is a team player and a dual professional in both their trade or profession and in the facilitation of learning" (P.12). More specifically, in relation to the focus of this study of Pākehā teachers of Māori students, they add that a quality tertiary teacher is one who is focussed on the best possible outcomes for all of their learners and is one who "works proactively in the context of Te Tiriti o Waitangi to ensure success for Māori" (p.12). The Draft Proposed Professional Standards for Vocational Educators of Advanced Standing developed by an Ako Aotearoa and ITP Metro working group in 2012 states that an advanced professional vocational educator will be "highly culturally competent, she/he will exhibit Manaakitanga for all learners. They recognise and respect the multi-faceted diversity in their learners and seek to treat and value them as individuals" (Ako Aotearoa, 2014, p.12).

Fulfilling this expectation of teacher cultural competence may indeed be an issue when we examine the related links between how prepared the participants in this study said they felt when they started teaching, the type of teacher preparation they had, their understanding of the Treaty of Waitangi in education, and how prepared they personally believed they were to teach Māori students. It became apparent during the interviews that a lack of 'pre-service' teacher training leaves tertiary teachers developing their teaching skills and their cultural competence as teachers; by trial and error.

Preparing teachers' cultural capability is important. Many researchers including Alton-Lee (2003), Macfarlane (2004, 2010), and Hattie (2002) explain that it is a teacher's capability and performance that has the greatest impact on students'

learning. The literature review highlighted that teachers need to move from added cultural curriculum to an imbedded cultural understanding. This study found that not all teachers make that transition. Timperley and Alton-Lee (2008) highlight a concern that there is a misbelief amongst teacher development administrators that teachers will seek out information or study to improve their lack of knowledge on their own accord. They state that there is an inaccurate belief held that "teachers [are] self-regulating professionals who, if given sufficient time and resources, are able to construct their own learning experiences and develop a more effective reality for their students through their collective expertise" (p.348). In addition to their findings, this present study into Pākehā tertiary teachers suggests that the lack of insistence for formal professional development for tertiary teachers means that some of them are quite unprepared for teaching groups of adults who are varied in culture.

In relation to this concern, it is suggested that to meet their strategic bicultural aims, tertiary institutes have both a responsibility and an obligation to ensure that their teachers are undertaking teacher development that incorporates discussion about the Treaty of Waitangi and its implications for education. To ensure this type of teacher development is happening for all teachers, such development needs to be structured and be seen by tertiary teachers to be essential, not optional. Hawk et al. (2001) highlight two key concerns those in charge of teacher development at tertiary institutions need to address: "what sorts of teaching qualifications and skills do tertiary teachers need (to improve teacher cultural competency)?"; and "what type of professional development will assist teachers most?" (p.21).

5.2.2 Walking the talk, professional development with a focus on Māori learners

Whilst prioritising professional development to the individual needs of staff is preferential, this study showed that professional development focussing on developing confidence in teachers specifically around their skills and knowledge for improving Māori learner success is either not readily available, or is available in ways that may not progress the teacher from the rhetoric in to practice. That is, for the teachers who do attend such professional development with a focus on Māori student engagement, the knowledge gained is not necessarily being transferred into their day to day teaching.

The absence of formalised teacher development, especially for teaching in ways that improve Māori students' engagement, may in fact be problematic. The *Te Kotahitanga* project (Bishop et al., 2007) found strong reason to establish structured, formalised, professional development for teachers where they *had* to focus on and prioritise how they relate to and teach their Māori students. Formal compulsory training meant that teachers also recognised that their school placed significance on improving Māori student engagement and success, and walked their talk.

Comments from the participants in this present study indicate that because there is not an equivalent focus in the professional teaching development of tertiary teachers, many Pākehā tertiary teachers do not understand what Māori perspectives in education are actually about. Participants described their professional teaching development as being light in detail and quite generic. Whilst they acknowledged that their professional development had given them a

better understanding of 'Māori in general', their responses to being asked what they understood about Māori positioning in education suggest that amongst some teachers the general understanding is quite rudimentary and limited. One participant learnt about Māori culture with his students as a part of the programme he taught and said that it was very helpful. However, this meant that he was improving his understanding at the same time he was teaching it which is not ideal. The inclusion of the Treaty of Waitangi and cultural communication as professional development topics for his students, was also of benefit to his own professional development.

There appears to be several disconnects between the expectations placed on mainstream tertiary teachers to be well prepared for raising Māori student achievement and the professional development available to meet those expectations. The first is that a Pākehā teacher with little depth of understanding of Māori is expected to be suitably prepared to address the issues of raising Māori student achievement (Shand, 2007); the second is that whilst most teachers are expected to undertake professional development as a part of their employment, it appears that by far the majority of teachers do not prioritise professional development that addresses Māori student engagement. Thus, improving the learning experience for Māori is a tertiary sector priority, but not a professional development priority. This is not to say that teachers aren't *aware* of the Treaty of Waitangi or of its place in their institution's philosophy on education, however they are not confident about what the commitment looks like in their classes.

Whilst there doesn't appear to be widespread Pākehā teacher priority for learning about the treaty implications in education, several studies (Bishop et al., 2006,

2007, 2011; Macfarlane, 2004; Durie, 2005) illustrate that Māori students are best served by teachers who have an understanding of what it means to be Māori from both political and cultural aspects. These authors also believe that teachers who have such cultural understanding are better prepared to transfer and embed that understanding into the ways they teach.

There is an erroneous belief that the best teacher for a Māori student will always be a Māori teacher. It is apparent from the student voices in studies undertaken Bishop & Berryman (2006), Taipapaki Curtis et al. (2012), and Alton-Lee (2003) amongst others, that the culture of the teacher is not a prerequisite to being an effective teacher for Māori. Rather, it is the understanding of being Māori that the teacher has, and their ability to relate to Māori students as Māori students, that is important. Understanding the importance of the bicultural promises of the treaty and how they are transposed into the classroom, and a personal value of those promises, is also necessary. For two participants interviewed in this study, their experiences of 'bicultural awareness' in the professional development they had undertaken was viewed as not being helpful in building their confidence to teach Māori students. Their experience was that it only highlighted their lack of knowledge and made them feel inadequate rather than empowered. It is crucial therefore than that any professional development with a focus on biculturalism or the Treaty of Waitangi is sufficiently in-depth enough to guide teachers from a place of realising what they do not know, into a place of confidence about what they later come to know.

5.3 Addressing gaps in teacher knowledge

There is a well-known saying that 'ignorance is bliss'. However, as illustrated in the Johari window below, being in a stage of 'not knowing what we do not know' is usually followed by a stage of 'knowing what we do not know'. At this second stage, the realisation of our ignorance is often challenging for us.

Q1. Know what we know	Q3. Know what we do not know
Q2. Do not know what we know	Q4. Do not know what we do not know.

Figure 1: Johari Window adapted from J. Luft and H. Ingham (1955) The Johari window, a graphic model of interpersonal awareness.

It can initially disempowering for teachers, as reflective practitioners, when they realise that they haven't necessarily been teaching in ways that meet the cultural needs of all of their students when they believed they had. Two of the interview participants stated that even today they have very little to no knowledge of Māori pedagogy or the history of Māori in education. Both of these participants felt uncomfortable when initially faced with situations that challenged their understanding of these areas. Indeed for Tom, much of his negative experience came about because of the way his professional development in this area was handled. The way he was presented with looking at the challenges for Māori in education actually adversely affected his willingness to learn more about what he didn't know. He felt that because he was from England he was being blamed personally for the positioning of Māori and this feeling of blame overshadowed what could have been learnt. Because the topic wasn't explored in a way he was comfortable with, Tom felt "resentful" and said the discussion "wasn't handled

well" and "didn't help". Reflection on that particular experience from several years ago, clearly still provoked a strong reaction in him.

As discussed in the literature review, several studies, such as those by Alton-Lee (2003), Bishop and Berryman (2006) and Rubie-Davies (2006, 2010), identify the reluctance of some Pākehā teachers to address issues that may identify their own mono-cultural belief systems and views. Additionally, such studies explain how this reluctance can negatively affect teaching behaviours. Ladson-Billings (1995, 2005) explains that teachers need to understand the educational debt that colonisation has had on indigenous people. That debt, she explains, comprises historical, economic, socio-political and moral components. The starting place for understanding where this educational debt arises, lies with teachers firstly understanding our history of colonisation in New Zealand, understanding the intentions of the Treaty of Waitangi, and understanding the impacts of both on Māori. It appears from the findings of this study and related literature that there is not widespread understanding amongst Pākehā teachers of the effect of New Zealand's history on current Māori socio-political and educational positioning. It also appears that the professional development of tertiary teachers is not sufficiently providing avenues for exploring these areas.

This was evidently true for one of the participants, Mark, who was appreciative of the 'interesting discussions' that come up in some of his classes, but was unprepared to deal with the strong culturally related political comments when they arose from his Māori students. It appears that taking a side step into such a discussion is seen to be off topic, and the discussion will need to get back on track. It is probable that Mark's lack of understanding of the relevance of the issue

for himself led him to believe it wasn't an issue that should be allowed to be continued in his classroom at that time.

As in Mark's case, when teachers are unprepared to deal with cultural or even racial tangents that may arise during class discussions, what could be viewed as an opportunity for both the teacher and students to learn more about alternative views can instead be seen to be a 'rant' or off-topic. Discomfort with addressing the political aspects of Māori history and current socio, political, cultural and educational positioning of Māori means that such conversations are often avoided by Pākehā teachers when they arise, and opportunities for engaging students in discussion about social justice issues are missed. It can also be suggested then that creating opportunities for building awareness about the cultural hegemony that exists within teaching would be beneficial in the very early stages of tertiary teacher development.

In the professional development of teachers, the teacher is both a student and a teacher. Teachers understand the importance of creating 'safe' environments for learning, and this is never more important than when aiming to challenge peoples existing perceptions. For Tom, the learning experience did not make him feel supported or safe as a learner. Therefore, developing cultural awareness needs to occur in a safe environment where teachers can raise questions and concerns they have about what being culturally relevant means, without fear of being admonished for asking (Morgan & Golding, 2010).

5.4 Establishing the WIIFM (the what's in it for me)

When introducing a new topic, tertiary teachers are taught about the importance of identifying for students reasons why they will benefit from learning the topic; this

is establishing the 'what's in it for me?' or 'WIIFM'. This also holds true for teachers as learners. Participants in this study were clear that they would need to understand why learning about the issues of colonialism and the Treaty of Waitangi would be beneficial to them in their teaching.

The participants also highlighted that such professional development needs to be in-depth enough for them to see and understand how what they are learning is transferable to their own classes. Simply being instructed that there needs to be improved attention to the way they deliver their programmes to Māori is not enough if they can't see tangible ways that they can effect this.

They also want reassurance that the time spent on such study will benefit not only their Māori students but all of their students. Researches such as Durie (2005) and Bishop et al. (2007) believe that what works as an approach for teaching Māori students effectively, *will* work for all students.

It also became obvious during the interviews that teachers often separate the historical impact of colonialism from today's context and cannot see how the consequences of what happened historically are still impacting Māori today. A disinclination to confront issues about historic and current Pākehā dominance in education is not only an issue for New Zealand teachers. Both international and New Zealand research into teacher attitudes about minority cultures suggests that a reluctance to engage with the political aspects of education is common right across the broader teaching profession (see for example: Bishop & Berryman, 2006; Hawk, Cowley, Hill & Sullivan, 2011; Rubie-Davies 2006, 2010; Villegas & Lucas, 2002). Understanding political implications for minority student groups seems to be an unexplored area in professional tertiary teacher development

unless the teachers have a personal interest in the area and seek out that learning opportunity for themselves (Kane & Fontaine, 2009; Rubie-Davies, 2010; Timperley & Alton-Lee, 2008). This was seen to be true for the participants in this study and was also supported by the comments from many of the phase one online survey respondents. Of the 67% of survey respondents who replied 'no' when asked if the formal professional development they had undertaken related to engaging Māori students, a small group commented that they had however sought out their own forms of study. It appears that for those teachers, they had already discovered the 'what's in it for me' and had realised the transferrable benefit of 'what's in it for their students'.

5.5 Professional development of cultural awareness needs to be well planned

A lack of formal professional teacher development, particularly about the political relevance of the Treaty of Waitangi in tertiary education today, is a concern especially when a commitment to the treaty is clearly stated in the charters of mainstream tertiary institutions.

A declared commitment to the Treaty of Waitangi needs to be fully imbedded across the whole institution and what that commitment means needs to be fully understood by the institute's teachers. Shand (2007) refers to numerous researchers (such as Bishop & Glynn, 1999; Consedine & Consedine, 2005; Durie, 1994; Jahnke & Taiapa, 2003, Tuhiwai Smith, 1999, and Walker, 2004) who highlight the practices, policies and legislation that continue to alienate Māori at all social levels, including in education. It would therefore appear to be important that tertiary teachers are made aware of the impacts of those policies and how they affect their Māori students in today's context.

Understanding the implications of colonisation for Māori students needs to be addressed in a proactive manner for real change to occur (Macfarlane, 2004). Therefore it is important that the staff responsible for managing teacher professional development are themselves well equipped to promote that understanding. Shand (2007) warns that frequently professional development programmes that cover cultural aspects are often being taught by people who may not have sufficient knowledge of the associated issues themselves. She states that there is a "difficulty pre-service teachers experience in adequately and confidently comprehending and proactively integrating the Treaty into their teaching practice" and that this "may well reflect the considerable numbers of lecturers and in-service teachers who have progressed through an education bereft of treaty education" (p.43).

If integration of the treaty into everyday teaching practice does not happen, the Treaty of Waitangi risks being viewed as an isolated topic rather than an inclusive part of teaching philosophy. Two interview participants in this study identified that they had some understanding of the political positioning of Māori in education. However, in the course of natural discussion they too referred to the negative impacts of colonisation and assimilation in a past tense. They did not comment on a relationship between those historical implications and Māori students in their classes today.

In mainstream education there is a belief that teachers have an awareness of the issues facing equity for Māori learners; however, as *Ka Hikitia* (Ministry of Education, 2008) warns, institutions still may not have got the balance right. Whilst one interview participant felt that people were now more aware at schools,

primary, secondary and tertiary about Māori needs, another was concerned that
mainstream education still doesn't serve Māori particularly well even reluctantly
using the words 'lip service' to describe the current state.

> "I think in mainstream education there's still, ah I do not know if lip
> service is the right word, but in some ways I think we probably still do not
> serve the Māori segment of the population particularly well in mainstream,
> because once you get to university there's still quite a widespread attitude
> that you know, we're here to teach and they're here to learn so let's get on
> with it." (Amy)

The literature suggests that Amy's concern is a realistic one. Jones (2001)
explains how the status of Pākehā dominance limits Pākehā capability to
understand other cultures' positioning, and she describes this limited capability
lies within a passion for ignorance of the issues. She states that:

> The always present unconscious resistances and expectations of both the
> Pākehā teachers and students formed through our enmeshment in colonial
> history and its western epistemologies, ensure that pedagogies with
> cultural others will be a practice of struggle to suppress, recognize and to
> live with our capacities and passions (needs) for ignorance. (p.289)

If there remains a lack of understanding by Pākehā teachers of the implications of
the Treaty of Waitangi in today's setting, then this 'lack' in itself is provision for
long-held deficit theories about poor Māori educational success, to continue to
exist.

5.6 Empowering Pākehā teachers to see themselves as agents for change

The extent of influence a teacher has on their students is reflected in a quote from Henry Adams (an American historian, associate professor and author c. 1907) who states, "A teacher effects eternity – he can never tell where his influence stops". In those few words, Adams alludes to the responsibility within the power of influence a teacher has on their students. It refers to the significant influence a teacher *can* have on students' attitudes and beliefs and how that influence in effect extends to how society progresses.

Education has always been a powerful institution shaping the minds and behaviours of future adults and decision makers for society. Teachers today are in powerful positions to embrace and promote diversity, or conversely they have the power to reinforce existing injustices by reproducing inequalities between diverse groups (Tickly & Barrett, 2010). This places teachers central to influencing social justice through the ways in which they teach and the beliefs and values that they demonstrate. It requires them to accept responsibility for the acknowledgement and reconciliation of multiple knowledges within their own curriculum, for inclusive, indigenous-respectful education for all students (Gair, Miles & Thomson, 2005). A genuine appreciation of Māori cultural views of education, Māori ways of knowing and the educational aspirations of Māori is critical for Pākehā teacher cultural competency and agency. It is both pedagogy and personality that underpins how teachers teach and how their learners will learn. Culturally responsive pedagogy is not something to be practiced or done; pedagogical theory is woven into everything that is undertaken to support learners. If pedagogy is talked about from a viewpoint that the standard pedagogy

in programmes is Eurocentric and that Māori pedagogy is an 'other' approach, then this continues to reinforce our mono-cultural education system and to separate what is normal for Māori learners from what is normal classroom practice.

To truly progress Māori engagement in mainstream tertiary education we need to develop teacher capability and teacher agency in all teachers (Timperley & Alton-Lee, 2008). In order to be agents for change, teachers themselves need to understand the power teaching has to address social inequities. Deficit thinking negatively affects a teacher's capability to act as an agent for change. There is a strong argument for teacher exploration of their social justice views to be part of formal professional development of tertiary teachers, even if to simply avoid inadvertent re-creation of ignorance about cultures. To ensure this type of teacher development is happening for all teachers, Hawk et al. (2001) suggest that the development needs to be structured and be seen to be as essential, not optional.

5.7 Cultural competencies for teachers of Māori students

Cultural competency in teachers cannot be expected without teachers having an understanding of varying cultural pedagogies. Cultural pedagogies are not just a way things are taught to learners in distinct programmes of study. Teacher development needs to focus on building these attributes in teachers.

Government policy, such as *Ka Hikitia* - The Māori Education Strategy 2008 – 2012, makes a firm commitment to Māori achieving education success as Māori (Ministry of Education, 2008). With this intent comes an expectation that educators *will* develop their thinking and skills to normalise Māori protocols, practices and realities in tertiary programmes. Within the strategy is a

recommended teacher competency framework named *Tātaiako*: Cultural Competencies for Teachers of Māori Learners. Whilst this strategy was prepared for use with secondary schools, the principles apply just as relevantly to tertiary teacher competency. There are five key competencies within the framework, Wānanga, Whānaungatanga, Manaakitanga, Tangatawhenuatanga and Ako. Without intending to remove any of the competencies from each other as a whole, two of the five key competencies, Manaakitanga and Tangatawhenuatanga, unquestionably support the recommendation for students to be able to clearly see Māori examples imbedded in all of their learning experiences. Manaakitanga includes showing integrity, sincerity and respect towards Māori beliefs, language and culture and Tangata Whenuatanga includes affirming Māori learners as Māori and providing contexts for learning where the language, identity and culture of Māori learners and their whānau is affirmed (Ministry of Education, 2008). These competencies therefore recommend whakawhanuangatanga to be evident in all classroom practices and te reo to be used as part of the normal delivery. Yet, as highlighted by the findings of this study, they are areas where tertiary teachers need more development to be confident in initiating the practices into their classrooms.

The other three key teacher competencies in the framework are also important areas for developing the cultural competency of tertiary teachers. The Wānanga competency, which includes participating with learners and communities in robust dialogue for the benefit of Māori learners' achievement, requires in Pākehā teachers a level of confidence to interact and have meaningful dialogue with Māori – their Māori students, Māori teaching colleagues, students' families and contextually with Māori experts and representatives in their field of study. The

Whānaungatanga competency, which includes actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community, requires in Pākehā teachers a confidence to interact and seek opportunities to involve Māori students' families and community in their programmes of study. The Ako competency, which includes taking responsibility for their own learning and that of Māori learners, requires teachers to see their own growth and up skilling as teacher professionals to be as equally important as their upskilling in their subject profession. Formalising the development of these teacher competencies within professional tertiary teacher development may illustrate to both teachers and their Māori students and families that tertiary institutions' commitment to Māori experiencing success as Māori is taken seriously and is not 'lip service'.

5.8 Moving from the rhetoric into practice

Through the reflective opportunities present in the interview phase (the participants themselves used words such as 'on reflection' in their comments) each of the participants could see that in particular their initial preparation and capability building for teaching Māori students was limited. In hindsight they could see that their main limitation was a lack of understanding, especially earlier in their teaching careers, about teaching in a way other than the dominant colonial pedagogy themselves were raised by. They may have been using more modern methods of delivery, but they were effectively unaware that teaching with a singular pedagogy may not benefit all of their students.

Whilst most tertiary teachers are made aware of their institutions clearly stated bicultural commitment early on in their teaching, exposure to the actual ways that

this commitment happens in classrooms is not specifically evident. In Susan's case, it wasn't until she had been teaching for many years that described seeing teachers 'walking the talk'. For the interview participants, and quite likely for most tertiary teachers, it is staying up to date with their subject profession, developing generic teaching strategies, and research requirements, that take priority of professional development time, leaving little emphasis on focussing on Māori student teaching initiatives.

The findings of this study, supporting the literature, evidenced a lack of preparation for Pākehā teachers to develop a teaching style where Māori approaches to learning and knowledge are not 'othered' but are seen as another normal way of thinking and practice. It is not enough to simply say Pākehā teachers must avoid continually teaching using traditional dominant Pākehā culture pedagogy. It needs to be clearly understood by those Pākehā teachers how they are able to do so. It appears there remains a gap in understanding amongst Pākehā tertiary teachers of what culturally responsive pedagogy looks like, once moved on from the rhetoric.

Apparently terms such as tikanga, matauranga, tuakana teina and ako, which are frequently found in tertiary education publications related to Māori student engagement, and which are therefore perhaps expected to be understood amongst current day educators, were not common parlance for three of the four interview participants in this study. This suggests that as a normal part of increasing teacher cultural competency, purposeful inclusion of Māori terms and reinforcing the understanding of these and other Māori terms needs to be embedded throughout tertiary teacher professional training courses.

5.9 Teacher awareness of teaching practices that benefit Māori learners

The four teachers interviewed in this study collectively had a small range of teaching practices they attributed to being particularly beneficial for engaging Māori students. Generally, the main teaching practices they attributed to working well for engaging their Māori students included ensuring there was lots of kinaesthetic activities and group work. Activities included going on field trips and marae visits, modelling expected skills, having role models talk to the class, using Māori names in learning scenarios, and plenty of one to one attention. Modern teaching practices such as peer assignment work (pedagogically recognised within tuakana teina learning approaches) and 'flip-teaching' were also enthusiastically explained by one interview participant as being beneficial to improving Māori engagement in class. These practical 'hands-on approaches' are often identified by teachers as traditional forms of learning for Māori.

Whilst such practical activities often work well with many students regardless of culture or ethnicity, the Māori Education Strategy overview of *Ka Hikitia* - (Ministry of Education, 2014) clearly warns that homogenising Māori as having a particular learning style is counterproductive. They also warn that Māori students need to be seen by teachers as being capable of higher levels of learning such as critical thinking and analysis, not just practical hands-on abilities. Therefore whilst having a repertoire of student centred learning activities is essential for engaging a wide range of student learning styles, Pākehā teachers should not be lead to believe that Māori students all have a culturally preferred learning style, or that they do not want to engage in higher forms of learning such as critical analysis.

Ka Hikitia (2014) also emphasises the importance of Māori students identifying as themselves culturally within their studies. It spells out that Māori students are more likely to achieve in tertiary education when they see themselves, their experiences and their knowledge reflected in teaching and learning. However, it is a reality that teacher resources across all levels of mainstream education remain predominantly Pākehā. A culturally reflective teacher will acknowledge that the way we teach is, as is the way we learn, inseparable from who we are and where our knowledge has originated from. As graduates from a learning journey where mono-cultural examples dominated the learning resources, the participants in this study continue to use almost solely Pākehā examples in their own teaching material, unless of course the topic is specifically Māori centred.

Māori already live a bi-cultural existence. They are better positioned to understand both Pākehā and Māori approaches because they are exposed to both in their everyday lives (even if not comfortably), whereas Pākehā educators, having lived Pākehā experiences lack this combined reality. For Māori students to feel that being Māori is valued in their own learning environment they need to see Māori as a part of their normal learning environment.

Whilst the participants were using pedagogical practices of tuakana teina in their classrooms (even though they may not be familiar with the actual term), they reported a lack of ease in imbedding Māori examples into their resources. When asked to think about resources in their courses that contain or integrate anything culturally identifiable for Māori, the participants could not provide many examples other than using Māori names for people in scenarios. They did however, acknowledge that they could better balance representation of Māori in

their resources more with 'Māori visuals' and 'Māori translations' in their hand-outs and presentations. They explained that they need to feel prepared enough to do that in ways that are respectful of Māori students and, as iterated by Susan, that they are not 'teaching people how to suck eggs'.

There is a strong argument for increased use of te reo Māori in all levels of education. Ministry of Education (2009a) curriculum guidelines for teaching and learning Te Reo Māori in English-medium state that "Te reo Māori is indigenous to Aotearoa New Zealand. It is a taonga recognised under the Treaty of Waitangi, a primary source of our nation's self-knowledge and identity, and an official language" (p.12). It also explains how using te reo Māori is relevant for all involved in education. It states that "by learning te reo and becoming increasingly familiar with tikanga, Māori students strengthen their identities, while non-Māori journey towards shared cultural understandings" (p.12).

One reason for not imbedding Māori examples or using te reo in resources and delivery includes a perceived conflict in catering for the majority versus catering for the minority. This study in no way suggests that it is only Māori and Pākehā who make up class cohorts; neither does it negate that our classrooms are multicultural and are increasingly so. It fully recognises that honouring the cultural diversity of all students is important. However, Māori are the indigenous people of New Zealand and the Treaty signed between British and Māori is a bi-cultural document. The argument that as our classes are multicultural we are doing a disservice to our other minority cultures if we introduce te reo, or focus on Māori representation, is an argument yet to be proven.

Another issue to overcome in current teacher practices is uniting dominant ways of thinking with a minority culture way of thinking. This requires Pākehā teachers to consider other worldviews, and manage them within the prescribed curriculum that they must maintain. This challenge of melding worldviews is highlighted in a comment of the participants, "I'm trying to help my students learn process skills, you know how do you actually think like a scientist and to me how you think like a scientist is universal…..it's not something you can cut up and say well there's Māori science and there's western science and there's eastern science…." (Amy). The point being made by this example is not really about science; it illustrates that cultural variations of knowledge do exist, even though traditional knowledge and education is determined to reign supreme. Other worldviews justifiably contribute to the universal body of knowledge. The unilateral world view of science for example is contradicted by Love (1997) who states that, "Many indigenous groups around the world especially from colonised nations contend that there is such a thing as "indigenous science" (p.8).

Participants also highlighted reasons why teachers do not incorporate te reo Māori or specific Māori terminology in resources and delivery. These include a concern that te reo is not relevant to specific topics they teach. One participant also believed the terminology was not relevant because "the [Māori] students aren't using those terms [themselves]" (Mark). What this actually shows is that te reo is not yet normalised in education. A different way to view this concern about the relevance of introducing a 'new' language into lessons, is to see that as Pākehā teachers we frequently learn new English, Greek, Latin and other European terms such as 'pedagogy' and' hegemony', and the more we hear them and the more they are used, the quicker they become a natural part of our vocabulary and the

more normal it feels for us to be using them. Naturalising the use of te reo into phrases in everyday New Zealand communication is a main objective of te wiki o te reo Māori (Māori language week). Te reo Māori was recognised an official language of New Zealand in 1987 and more than 150,000 Māori speak and understand te reo. The Ministry for Culture and Heritage (2014), reports that there is no longer a decline in the use of Māori language. They explain what te reo needs now to continue is the respect and support of the wider English-speaking and multi-ethnic New Zealand community. Using te reo in classrooms is an excellent springboard for normalising its use, and as evidenced by participants' comments, te reo is another skill area where further teacher preparation is needed.

One side issue relating to developing teaching resources inclusive of Māori examples is that tertiary teacher resources are most often not generated from prescribed national curriculum materials, but are designed by the teachers themselves. Therefore, awareness that new resource preparation requires dedicated time needs to be factored in to teachers' workload.

5.10 Making good use of Communities of Practice

This study fully recognises that teachers do not develop all of their teaching capabilities through professional development alone. Although the formal avenues of formal professional development varied substantially amongst the participants in this study, one commonality amongst both the on-line survey participants and the interview participants was that they referred to the growth in their teacher capability gained through their relationships and dialogue with other teachers. Predominantly it was Māori teachers who were mentioned the most often as being excellent and supportive sources of help, but Pākehā peers who were seen to have

success with imbedding Māori aspects of learning and teaching into their teaching practice were also mentioned. In referencing learning from their peers, even though they did not use the terminology, the participants were talking about their participation in communities of practice as discussed in the literature review chapter.

Participants' comments suggested that they learnt more from their peers than they did from their involvement in formal professional development. In comparison to the words some of the participants used to describe their disempowering experiences of 'learning' about Māori through professional development sessions, the same teachers used positive words such as 'a lot better', 'a really good relationship', 'she encourages me…' and 'I credit a lot back to…', to explain their experiences with the learning they gained from colleagues.

Through such positive experiences, participants viewed learning from their peers as non-threatening, and the casual approach of dialogue meant that they were more open to ideas. Just like students, teachers do not want to face learning situations where they feel put on the spot, or where their own views, experiences and skills criticised or dismissed. This teacher as student analogy is perhaps an interesting one to remind teachers of when introducing professional development programmes focussing on Māori issues in education. The analogy may help teachers realise that, although they may be reluctant to learn new things in an environment not familiar to them, it is something they frequently ask of their students. Combining the relaxed environment of learning in communities of practice with structured professional development seems a considered approach for developing teacher cultural capacity.

However, as cautiously identified in the literature on communities of practice, not all learning from peers is helpful. This was also acknowledged by the participants. In particular, one interview participant who credited learning helpful teaching approaches from one peer also commented that not all of the colleagues they worked with were quite as competent or helpful to learn from, describing some of their peers' teaching approaches as 'my way or the highway'.

Another concern arising from participants' comments is the reliance on an apparent few Māori staff who they believed were helpful to them. This is concerning because of the limited number of Māori staff they worked with, and also the realisation that not all Māori staff wanted to, were capable of, or were necessarily comfortable with, fulfilling a role of peer tutor and confidante.

The above concerns would need to be addressed if tertiary institutes should intend to expand the use of peer mentoring as a means for improving teacher preparation to teach Māori students.

5.11 The benefits to Pākehā teachers of improved understanding of bicultural issues

This study suggests that improving Pākehā teacher capability through increasing their understanding of Māori culture, the Treaty of Waitangi and culturally responsive pedagogy will also improve Pākehā teacher cultural self-efficacy (see for example: Gibbs, 2005). It suggests that with improved depth of understanding, Pākehā teachers will feel more confident that they are truly aligning their practice with the intentions of the Treaty of Waitangi and the Tertiary Education Strategy of supporting Māori to succeed in tertiary study as Māori.

Becoming more culturally aware is a journey and the journey needs to be beneficial at each stop along the way for the journey to be worthwhile. Being on a long road without direction is not recommended. As Macfarlane (2012) explains, developing teachers' cultural competency will not just happen by nature of tenure and experience. He states that:

> Culturally responsive teaching does not transpire by waving a magic wand; success relies on interacting with sound knowledge and theory, exploring good practice pedagogy, and extending cultural awareness, knowledge and goodwill …. Research reinforces 'the argument' that educators need to approach the practice of teaching as a moral craft and a cultural obligation – an approach that effectively brings into play the heart, the head, and the hand. (p.3)

Teachers will benefit most from cultural professional development when there is a concerted buy in from them at a personal level to expand their understanding of both the political and cultural aspects of Māori. Spiller and Ferguson (2011) are quite direct about the onus on teachers for being responsible for improving their practice in order to improve student engagement, even when the changes needed are initially uncomfortable for them. They explain that:

> a teacher who will not consult the evidence and continues with practices that are shown to be detrimental to learning is similar to a medical practitioner who continues to prescribe particular drugs after their adverse effects have been scientifically investigated and communicated. (p.59)

Institutes need to encourage teacher buy in, by providing well thought out and structured opportunities for teachers to see the benefits of becoming more bi-culturally prepared.

The greatest benefit to teachers will be a new level of confidence in their preparedness to teach their Māori students; confidence that comes with improved knowledge, understanding and appreciation.

5.12 Chapter Summary

The discussion arising from this study's findings identified four key issues for improving Pākehā teachers' preparedness to teach Māori students.

Firstly, there is evidence supporting the need for better Pākehā teacher preparation if tertiary education is serious about its commitment to the Treaty of Waitangi being inclusive of their teachers' capabilities and cultural self-efficacy.

Secondly, whilst there is no proof that formal avenues of professional development in this area are the best means for improving teachers' cultural competencies, there is a place and an obligation for institutions to direct teacher professional development in this area.

Thirdly, there is evidence to suggest that through their own reflection most Pākehā tertiary teachers can see that they can be better prepared to understand the issues that have faced and continue to face Māori students in their programmes.

Finally, changing longstanding Pākehā teacher pedagogy and even teacher expectations and beliefs relating to Māori student success can be challenging. Whilst this is acknowledged and needs to be carefully addressed in any related

avenues of teacher development, literature and the participants' comments (about

feeling unprepared in some areas related to providing strengthened, normalised,

bi-cultural learning environments) suggests that the change is necessary. There is

also a need for change to be managed in a way that encourages teachers to see the

benefits of dedicating time to developing their cultural awareness.

CHAPTER 6: CONCLUSION

6.1 Concluding the study

Whilst on a small scale - in that the main part of the research focussed on only four in-depth interviews - this study aimed to honour the four simple operational rules of the researcher described by Kleining and Witt (2001) and discussed in methodology by Lang (2013). Those four rules explain that 1) The researcher should be open to new concepts, 2) The topic of research is preliminary and may change during the process of the research, 3) Data collection should be collected to understand the maximum structural variations or perspectives, and 4) The research sets out to discover similarities. This study relates to those four rules in that it began with a broad question about how prepared Pākehā teachers are to teach their Māori students, rather than a hypothesis about what level of preparation already existed; the topic of Pākehā teacher preparedness ventured into exploring related topics of the Treaty of Waitangi in education and this became a focus apparent in all discussion of the findings; the data collection aimed to cover a range of teachers' perceived levels of preparedness, and explore why those levels of preparedness were perceived; and finally the findings were themed to similarities of views held by the participants about their preparedness for teaching Māori students.

In recent decades New Zealand's tertiary education strategies have had a key focus on raising the achievement outcomes for Māori students. With the majority of Māori tertiary students participating in study at mainstream tertiary institutes, where the majority of their teachers are Pākehā, there is a concern that the dominant approaches to teaching in these institutes do not best serve Māori

students. Whilst in recent years there have been several studies into the views of Māori students about the way they experience education at mainstream institutions (see for example Alton-Lee, 2003; Bishop, Berryman, Tiakiwai & Richardson, 2003; Hawk et al., 2001; Greenwood & Te Aika, 2009; Macfarlane, 2004;) there has been little research into how well prepared and confident tertiary teachers view themselves to be for improving the learning experiences of those students. This was the area explored by this study.

Hawk et al. (2001) found that the teachers who were viewed by their Māori students as being effective teachers "were confident practitioners with high self-efficacy. Their confidence as teachers and their confidence in the ability of their students transfers to the students themselves" (p.16). They also explain that teaching strategies are not enough to form effective teacher-student relationships needed for optimum learning; rather, the characteristics of an effective teacher for Māori "come from holding particular attitudes" (p.19). Other literature has delved into what those 'particular attitudes' required of Pākehā teachers of Māori are (see for example, Baskerville, 2009; Bertanees & Thornley, 2004; Bishop et al., 2007; New Zealand Teachers' Council, 2007; Shand, 2007; Taipapaki Curtis et al., 2012). All of the desired attitudes require a central understanding and appreciation by Pākehā teachers that not all cultures have benefited from the dominant Pākehā pedagogy and that "not everyone thinks Pākehā" (White et al., 2009, p.3, as cited in May, 2009, s.2.4).

Bandura (2002) and Gibbs (2005) explain that teachers' perceptions of their capability to teach effectively in multicultural settings are a central element of a teacher's cultural self-efficacy. Gibbs (2005) explains that at the centre of

teachers' cultural self-efficacy is "teachers' self beliefs that they are capable of organising and teaching in ways that respect, value and encourage students' cultural beliefs, thinking and actions as integral to their learning" (p.102). This held to be true for the participants in this study. The self-assessed level of preparedness was greatest in the teacher who had a belief that she understood the issues facing Māori as being rooted in the colonial history of New Zealand's education systems, as well as an awareness that the use of a dominant pedagogy may not benefit Māori students as well as it benefits their Pākehā students. The lowest self-assessed level of preparedness was held by the teacher who, as their teaching experience increased, came to realise that they were not as prepared as they wanted to be for addressing the issues facing their Māori students.

Other factors affecting Pākehā teachers' perception of their preparedness for teaching Māori students included: whether they entered teaching with little or no experience in teaching; variation in the forms of teaching development they had undertaken subsequent to their initial new teacher courses (if they had undertaken a new teacher course); commonality that the types of teacher professional development they experienced as new teachers was generic and did not address culturally diverse pedagogy; whether they had personally sought out specific professional development with a focus on engaging Māori learners; and the types and level of support they believed they received from their peers and institution.

There is a strong argument in the literature (see, Macfarlane 2004, 2010; Durie 2005; Kane & Fontaine, 2009 ; Ministry of Education, 2007, 2008, 2009) for tertiary institutions to take a lead role in ensuring that their teaching staff is suitably 'qualified' for meeting the needs of their Māori students. A lead role

would not leave it up to the discretion of the teacher to decide the priority of professional development in this area. Teachers need to witness their own institution's bicultural commitment, including a recognised focus on bi-cultural professional development. There also needs to be recognition from the institution that time needs to be allocated for such professional development to take place.

Another area brought to light by the participants was the structure that specific professional development related to engaging Māori learners may take. Teachers had a preference for professional development in this area to be 'relaxed' and to be carried out in a way where teachers didn't feel they were being shown up for what they didn't know, and where they could make mistakes and learn from them. They forwarded the idea that professional development could be in the form of accessible and optional short courses and workshops held at several different times so they could be attended. This preference of optionality however, is not necessarily seen by the literature as the best way for ensuring that teachers will actually engage with such professional development. Timperley and Alton-Lee (2008) highlight a misbelief that "teachers should be considered self-regulating professionals who, if given sufficient time and resources, are able to construct their own learning experiences and develop a more effective reality for their students through their collective enterprise" (p.348). They and other researchers recommend a stronger intervention by the institution to make teacher professional development for working with a range of diverse learners, compulsory (see, Bishop et al., 2007, Timperley & Alton-Lee, 2008; Williams, 2011). They also highlight that professional development needs to be well planned, address teachers' foundation and pedagogical knowledge, and address the existing beliefs teachers hold about culturally diverse groups (Timperley & Alton-Lee, 2008).

Simply exposing teachers to a range of strategies and theories is not enough to create assurance that teachers will move their 'new found' knowledge into their teaching practice.

Participants suggested better utilisation of the internet and online services for professional development. They see this avenue as enabling teachers' access to development at times that they aren't teaching or when they have 'breaks' in the other demands of their roles. Both the literature and participants comments suggest that teachers often find it difficult to commit to predetermined dates for professional development as they can't be sure of the other demands of their job at those predetermined dates. Having professional development accessible on-line for self-paced learning may go some way to alleviate this issue.

The other suggestion arising from this study for encouraging teacher uptake of professional development to build teacher cultural capacity, is making the information covered 'punchy' and having a clear illustration of how the learning would be useful in the classroom. Theory doesn't need to be compromised for practical strategies; but what is needed is a balanced programme where theory is linked to practice and real life application can be clearly understood. A structure for designing suitable tertiary teacher professional development of cultural competency could be found in the Ministry of Education resource *Tātaiako*: Cultural competencies for teachers of Māori learners (Ministry of Education, 2007b). Whilst this is a document for educators at compulsory levels of education, I concur with Hon. Dr Pita Sharples statement in the foreword to the document "I strongly endorse *Tātaiako* for everyone involved in education" (p.3). Do we not

owe our tertiary learners the same professional teaching competency as we do to our early childhood, primary and secondary school level students?

6.2 Limitations of this research

An important responsibility of any research is to acknowledge the limitations of the study. Whilst acknowledging the contribution this study makes to a relatively unresearched area of tertiary teacher development, this study may be criticised for the small sample of participants interviewed. This is acknowledged as a just limitation and compiling the perceptions of more teachers would undoubtedly have provided a greater amount data to work with. However, the small sample does not make the contributions of the participants any less valid.

This study does not proclaim to represent unanimous teacher perceptions, rather it sought to explore a range of tertiary teacher perceptions of their preparedness to teach Māori tertiary students and a range useful data was obtained from the four interview participants. Also, the initial phase one online survey, with 103 participants, was successful in identifying four generalised perceptions of Pākehā teachers' perceived levels of preparedness. What was discovered in the findings across all four participants, regardless of their perceived level of preparedness, was that they are all reflective practitioners and each believe they could have been better prepared than they were as new teachers, and could become further prepared as experienced teachers.

Another limitation of the study is that the teachers interviewed were no longer 'new' teachers. This meant that the participants were relying on hindsight to explain how prepared they were as new teachers to teach Māori students. Also,

the years of other experiences in their teaching may have meant they now view their early preparedness in a different way than if they were still new teachers.

One other key limitation of this study is that it does not address all of the variables affecting the experiences of the teachers. For example, it did not ask participants to expand on influences outside of their employment that have had an impact on how they teach Māori students. It doesn't look in any depth at the variables of how much or how often they have undertaken professional development and does not ask specifically what their professional development covered. This is an important realisation as learning is interrelated and transferable across many social contexts. Although the participants may not have identified undertaking specific bicultural professional development, what they have gained through all of the various forms of development they have been exposed to is highly likely to have impacted the way they teach. Furthermore, there will be many things about them as individuals and about their teaching styles that do benefit their Māori students regardless of whether they identify those things as particularly benefitting Māori.

It is possible that the above are not the only queries that may arise from the process of this research however that do lead to areas for future research.

6.3 Recommendations for future research

One area recommended for further research is investigating what teachers have specifically learnt in professional development in regards to Māori positioning and engagement in education (be that formally or informally) and in what ways they take this knowledge into their day to day teaching. Finding out the answers to

those questions may be beneficial for establishing 'holes' in current professional development affecting cultural competency in teachers.

Also, the focus of this study was on face to face teaching environments and does not address any issues that might be raised by Pākehā teachers of students who are taught predominantly by online or distance provisions. It would be interesting to know if the issues for online and distance teachers differ to those raised by the face to face teacher participants.

Such research could benefit from expanding the pool of interview participants to cover a greater variety of tertiary institutions, and could possibly look at what is covered in professional development within lower level and higher level teaching qualifications.

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APPENDIX ONE INFORMATION FORM FOR EMAIL SURVEY QUESTIONNAIRE

Kia ora.

My name is Sam Honey. I grew up in Hamilton and now live and work in Tauranga with my husband and two children aged 16 and 19. I have a Bachelor of Social Science Degree (1986) and a post-graduate Diploma in Education (2011), both from University of Waikato. I am a level 3 tutor and have been teaching fulltime at BOPPOLY for the past 12 years. I am currently undertaking my Master in Education thesis with University of Waikato.

I am interested in the professional development and capability building and effectiveness of tertiary teachers in New Zealand. I would appreciate your input into this study and value your contributions.

My thesis question is '*How prepared are Pākehā tertiary teachers to teach Māori students?'*

A key reason for my interest in this question is because "the majority of Māori tertiary students are taught in mainstream tertiary organisations and the majority of teaching staff in those organisations are Pākehā." (Macfarlane, 2011). Therefore our Pākehā teachers at tertiary levels as with all education levels need to be well prepared to teach Māori students. Being prepared includes having an understanding of the positioning of Māori in education both currently and historically, having strategies and skills to engage and encourage Māori learners, and to have a wide range of resources and learning activities that are inclusive of Māori examples and knowledge in their content.

Therefore I am looking at *preparedness* both in the types of professional development undertaken by tertiary teachers *and* the personal comfort level those teachers have with using and putting into day to day teaching, the knowledge and skills that they have learnt with regards to acknowledging, engaging with and providing best teaching practices for their Māori students.

If you are teaching staff I would appreciate you completing the attached questionnaire – there are only 10 short questions - and returning your responses to my email address **by March 15th 2013**.

From the responses received I will be conducting more in-depth interviews with 6 teachers. Completing this email questionnaire does not commit you to being an interviewee in any way.

All email questionnaire responses will be collated anonymously and email addresses destroyed. The findings from this questionnaire will be summarised and form a part of the introduction of my thesis report.

I welcome any queries you may have regarding my question or your participation.

Name of Researcher: Supervisor:

Sam Honey	Carl Mika
Senior Academic Staff Member	Lecturer
School of Applied Technology	Department of Policy, Culture & Social Studies in Education
Bay of Plenty Polytechnic	Faculty of Education
Private Bag 12001	University of Waikato
Tauranga New Zealand	Private Bag 3105, Waikato Mail Centre Hamilton 3240 New Zealand
Phone: 07 5710190 ext 6785	Phone: 64 7 8384500 ext 6151

APPENDIX TWO ONLINE SURVEY QUESTIONS

Questions for categorizing respondents

A. In which group do you identify yourself?

NZ Māori   NZ born European/Pākehā   NZ   Citizen
European/Pākehā NZ Citizen other Polynesian   Other   (please
state)_____

B. How long have you been teaching at a tertiary level for?

0-1years   1-3years   4-5years   6-10years   10+years

C. How many hours per week do you <u>usually</u> teach?

5 -10hrs   11 -15hrs   16 - 20hrs   more than 20hrs

D. What levels do you <u>mainly</u> teach (you may select up to two)

level 1-3   level 4 level 5   Level 6 level 7   above level 7

E. Approximately what proportion of your class roll in any year are students
who identify as Māori?

Less than 10%   10-20%   20-30%   30-40%   40%+

F. What ages are your students mostly?

17- 20yrs   17-25yrs   20-29yrs   30-40yrs   40+

Research questions

1) Which of the below best describes your professional <u>teaching training</u> as
a tertiary teacher?

a) I have had no specific training and am currently not undergoing any
specific training

b) I have learnt my skills on the job without formal professional
development

c) I have completed/am completing in-house Department or
Organisational teacher development days

d) I have completed /am completing an Organisation/Institute
certificate/qualification in teacher development (please state the PD)

e) I have completed/am completing a National Certificate/Diploma or
higher qualification in education or teacher development (please
state the name of the qualification)

2) Did the teacher development undertaken above include knowledge of
practices for engaging Māori students

Yes   No

3) Did the teacher development undertaken above include knowledge of the history of Māori in New Zealand education?
       Yes   No

4) Did the teacher development undertaken above include exploring concepts of mātauranga Māori?
       Yes   No

5) Do you use the knowledge gained from the teacher development you undertook above, in your usual lesson planning and delivery?
       Yes   No

6) Do you use the knowledge gained from the teacher development you undertook above, to develop your resources used for teaching?   Yes   No

7) Do you feel confident in applying the knowledge gained from the teacher development you undertook above, as a part of your teaching?
       Yes   No

8) Do you feel you have been well prepared to be successful at engaging and empowering your Māori students?
       Yes   No

9) Do you believe the preparation you undertook above, could be improved to better prepare you to teach Māori students?
       Yes   No

10) Would you be prepared to participate further in this research study as an interviewee, further discussing your preparation and comfort level to teach Māori tertiary students?
       Yes   No

If Yes, please include your name and contact details below so that I can discuss the requirements of the interviews with you further.

Briefly, I will be interviewing 6 tertiary teachers. Interviews will be conducted at a location in your district suitable to you e.g. work, home, cafe. Each interview period will be approximately one hour and I am happy to return to complete other interview periods until we have covered the questions.

Name: _____

Contact phone numbers:_____

Email address: _____

APPENDIX THREE   INFORMATION FORM FOR INTERVIEW PARTICIPANTS

Kia ora.

Thank you for your interest in being an interviewee for my research thesis. You are receiving this information sheet as you have indicated that you would like to be an interviewee for my study.

This information form is to outline the interview stage of my study.

My thesis question is *How prepared are Pākehā tertiary teachers to teach Māori students?'*

Carrying on from the email questionnaire that you completed, I am interested in finding out from you your personal experiences and views about how well prepared you were and are to teach Māori students*.* I am looking at *preparedness* both in the types of professional development undertaken by tertiary teachers *and* the personal comfort level those teachers have with using and putting into day to day teaching, the knowledge and skills that they have learnt with regards to acknowledging, engaging with and providing best teaching practices for their Māori students.

I myself am Pākehā and have been teaching at BOPPOLY for the past 12 years.

I will commence interviews before June 2013. Interviews will be taped and I will produce transcripts from the recordings and forward them back to you for you to check and make any changes as necessary. The recordings will then be destroyed.

Interviews will be conducted at a location in your district suitable to you e.g. work, home, cafe. Each interview period will be approximately one hour (more if suitable for you) and I am happy to return to complete other interview periods until we have covered the questions.

I am interviewing 6 tertiary teachers. I will treat your information with the utmost respect and confidentiality. Whilst there is always the small chance of readers identifying your responses to you, I aim to minimise any chance of your responses being identifiable to you by ascribing you an identifier of A, B, C, D, E or F. Your name or institution will not appear in any part of the thesis report.

I welcome any queries you may have regarding your participation as an interviewee or my study and value your comments and contributions.

Regards

Sam Honey (Researcher)

Sam Honey	Supervisor: Carl Mika
Senior Academic Staff Member	Lecturer
School of Applied Technology	Department of Policy, Culture & Social Studies in Education
Bay of Plenty Polytechnic	Faculty of Education
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APPENDIX FOUR   FRAMED QUESTIONS FOR INTERVIEWS

The overarching research question seeks to find out how prepared Pākehā tertiary teachers are to teach Māori students. Discussions (conversation) with the interviewee prior to commencing taped interviews will explicitly explain that the framed questions are guided by the overarching question. I will not be asking specific questions about the interviewee's teaching evaluations, or other direct measure of their preparedness. If they use references about their evaluation of their teaching through their own discussion this will be recorded. Importantly, interviewees will be able to check the recorded information, and can withdraw or 'correct' any of their comments on reflection.

The questions that follow will enable the participant to explain their preparedness in more detail.

These framed questions will be the prompt questions for my semi-structured interviews with the 4 participants in the interview stage of the study. Due to my intentions to enable participants to speak freely about their experience, I will use these questions as prompts only. Participants will be given the questions in advance to think about before the interview takes place.

1) When you started tertiary teaching how prepared did you feel overall, to teach Māori students?

2) How comfortable overall are you now, with your skills and effectiveness for meeting your Māori student's needs?

3) What has helped you to develop your teaching and engagement strategies for Māori students? PD or otherwise?

4) Can you tell me about some of the learning concepts or Māori pedagogies that you may use in your teaching currently?

5) Can you tell me what you know/understand about the historical and current positioning of Māori in NZ education?

6) As teachers we reflect on our teaching approaches for all of our students. How (in what ways) do you integrate Māori pedagogies into your teaching?

7) Are there any areas you can identify for you where you think you could be better prepared to teach your Māori students? Any ideas/suggestions of how help in preparation in those areas could be given?

APPENDIX FIVE CONSENT FORM TO PARTICIPATE AS INTERVIEWEE PARTICIPANT IN RESEARCH

PARTICIPANT'S COPY

Research project: Just how prepared are Pākehā tertiary teachers to teach Māori students?

Name of Researcher: Supervisor:

Sam Honey	Carl Mika
Senior Academic Staff Member	Lecturer
School of Applied Technology	Department of Policy, Culture & Social Studies in Education
Bay of Plenty Polytechnic	Faculty of Education
Private Bag 12001	University of Waikato
Tauranga New Zealand	Private Bag 3105, Waikato Mail Centre Hamilton 3240 New Zealand
Phone: 07 5710190 ext 6785	Phone: 64 7 8384500 ext 6151

I have received an information sheet about this research project or the researcher has explained the study to me. I have had a chance to ask any questions and discuss my participation with other people. Any questions have been answered to my satisfaction.

I agree to participate as an interviewee for the research project and I understand that I may withdraw from it at any time before the data is collated. If I have any concerns about this project, I may contact the Researcher or her Supervisor.

Participant's Name: _____ Signature: _____ Date:

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Research project: Just how prepared are Pākehā tertiary teachers to teach Māori students?

Name of Researcher: Supervisor:

Sam Honey	Carl Mika
Senior Academic Staff Member	Lecturer
School of Applied Technology	Department of Policy, Culture & Social Studies in Education
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I have received an information sheet about this research project or the researcher has explained the study to me. I have had a chance to ask any questions and discuss my participation with other people. Any questions have been answered to my satisfaction.

I agree to participate as an interviewee for the research project and I understand that I may withdraw from it at any time before the data is collated. If I have any concerns about this project, I may contact the Researcher or her Supervisor.

Participant's Name: _____ Signature: _____ Date: