AOTEAROA'S HEART LANGUAGE:

An investigation of compulsory te reo Māori language learning for non-Māori teaching students in Aotearoa New Zealand

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Dedication

This thesis is dedicated to my dad.

Murray William Roger Moon

1950 – 2018

I know you would have been proud.

Abstract

Te reo Māori is becoming more prominent on our airwaves, in government agencies and within schools. Within a wider education system that increasingly seeks to give effect to Te Tiriti o Waitangi, teachers in New Zealand are being asked to become more competent in their development and use of te reo Māori, despite over 70% of teachers identifying as New Zealand European. The Teaching Council of Aotearoa New Zealand passed a requirement in 2021 specifying that new teachers should demonstrate te reo Māori competency at between level 3 and 4 of the Māori language curriculum by the time they graduate from their initial teacher education. Learning any second language as an adult can be challenging, and so the Teaching Council's requirement is a big ask, particularly for non-Māori teaching students who may have had little to no exposure to the Māori language prior to enrolling into the teaching programme.

This thesis reports on a qualitative study that investigated the experiences of four non-Māori pre-service teaching students in relation to the requirement that they learn te reo Māori as a part of their teaching degree programme. Semi-structured interviews were used to gather data, incorporating culturally responsive approaches during data collection and thematic analysis was undertaken to identify findings. The backdrop for this study was an interpretivist paradigm that recognises the socially constructed nature of each individual's reality. This research paradigm was appropriate for this research study as I sought to interpret and understand the experiences of each participant with the Teaching Council's te reo Māori requirement. An interpretivist research design also aligns with a qualitative approach to data collection which made this paradigm a good fit for the research project.

The findings suggest that the new Teaching Council requirement is leading to language progress, although there have been challenges for the participants. All four participants have increased their knowledge, understanding and confidence to engage with te reo Māori. There was also a noticeable shift in cultural competence amongst all four participants. A very positive outcome when considering that all of the participants came into the teaching programme with little to no experience with Māori language and culture. However, learning te reo Māori has at times been confronting for these participants, primarily when historical issues associated with colonisation and the repression of the Māori language have surfaced. Technical aspects of second language acquisition have also caused challenges such as in relation to correct pronunciation and participants' opportunities to use te reo Māori.

An over-riding theme from this research has been that although the Teaching Council's language learning mandate presents an ambitious challenge for pre-service teachers, the four participants in this study have all experienced what can be characterised as a transformative learning process in relation to their te reo Māori journey thus far. That is, each participant had learning moments where they were able to critically reflect on their

worldview and prior knowledge of Māori language and culture. Through this transformative process not only did the participants gain a deeper understanding of a Māori worldview, but they were able to transition this understanding into their developing teacher practice to the benefit of themselves and their students. While the participants for this study were purposively selected, the positive outcomes evident in their language learning journey suggest that there is potential for this new Teaching Council mandate to be achievable. The findings suggest that this new mandate might be a powerful lever towards a cultural shift for our English-medium teachers and within their classrooms as te reo Māori becomes more prominent. This study is also significant because of the scarcity of research on this new policy, and on non-Māori who are required to learn te reo Māori as part of their teaching degree. There could be wider significance for this research in the public sphere with attitudes potentially shifting more favourably towards te reo Māori and a bicultural country, centred on a Te Tiriti o Waitangi partnership. The findings of this study will be of use to future and current non-Māori teaching students to help navigate this new mandate. Teacher educators could benefit from the implications for culturally responsive teaching and learning. This study may inform researchers in the field of linguistics and education who might wish to build on the results of this research project to inform further studies. Finally, policy makers may be interested to learn about the benefits and challenges that have emerged from this new Teaching Council mandate. Lastly, this research presents an exciting opportunity to showcase this new Teaching Council mandate, and what one participant in the present study described as the ‘heart language’ of New Zealand, with the potential for te reo Māori to flourish beyond language classrooms and Māori-medium education and into our mainstream education system, where it belongs.

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Me mihi anō hoki ki tōku whānau, arā ko Kalleisha, ko Harlem me taku piri pāua ko Māhina. Ko koutou te puna aroha e kore e mimiti. Kalleisha, he nui taku aroha mōu ... Kei te hoki au ki te kāinga e te tau.

Nō reira, tēnā koutou, tēnā koutou, tēnā tātou katoa.

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Glossary

The words listed in this glossary provide translations and/or explanations of words and terms in this thesis.

Karakia - A traditional ritual chant that originally did not have religious connotations. After the missionaries arrived it also came to mean a prayer to God.

Koha – a gift, offering, donation. Often monetary.

Koro – grandfather, old man

Mana – a form of prestige, charisma, authority.

Pātai – question

Pepeha - a form of spoken introduction that often includes tribal landmarks.

Tangata Tiriti - people of the Treaty.

Teaching Council of Aotearoa New Zealand - This agency was previously called the Education Council and its current full name is Matatū Aotearoa/Teaching Council of New Zealand. For simplicity for this thesis it is simply referred to as the Teaching Council.

Te ao Māori - the Māori world that often also denotes the worldview.

Te reo Māori - Te reo Māori is the Māori language.

Tikanga - culture, custom, the correct procedure.

Te Tiriti o Waitangi - New Zealand's founding document between the Indigenous peoples of New Zealand, Māori, and the British Crown. The English name for the Treaty of Waitangi is The Treaty of Waitangi. I have chosen to recognise the Māori translation of The Treaty of Waitangi and, henceforth, will refer to this historical document as Te Tiriti o Waitangi, except for instances when the English language term has been quoted by participants or other authors.

Waiata – a Māori song

Whānau – family

Chapter 1 Introduction

The Teaching Council of Aotearoa New Zealand passed a mandate in early 2021 that made the learning of te reo Māori compulsory within initial teacher education programmes around the country (Teaching Council of Aotearoa New Zealand, 2021). The Teaching Council (2021) further states that each initial teacher education provider "would be expected to design a programme that enabled student teachers to use language effectively at a minimum of level 3–4 of the curriculum for all teachers regardless of the sector they intend to teach in (Early Childhood, Primary and Secondary)" (p. 45). Figure 1 shows a breakdown of levels 3 and 4 of the te reo Māori curriculum (Ministry of Education, 2009).

Figure 1 Te Aho Arataki Mārau o te Ako o te reo Māori curriculum expectations identified for initial teacher education graduates

Level 3

Achievement objectives

Students should be able to:
3.1 communicate, including comparing and contrasting, about habits, routines and customs
3.2 communicate about events and where they take place
3.3 give and follow directions
3.4 communicate, including comparing and contrasting, about how people travel
3.5 communicate about immediate past activities.

Level 4

Achievement objectives

Students should be able to:
4.1 request, offer, accept, and decline things, invitations and suggestions
4.2 communicate about plans for the immediate future
4.3 communicate about obligations and responsibilities
4.4 give and seek permission or agreement
4.5 communicate about the quality, quantity and cost of things.

Not only was te reo Māori now required within initial teacher education programmes but student teachers were also expected to show an ability to practise and develop their use of te reo and tikanga Māori by the time they graduated. The new requirement also affects initial teacher education providers around the country who are under pressure to find the relevant teaching staff as well as upskill current staff who also fall under this requirement within the education sector (Devine et al., 2021). In a country like New Zealand where the majority of teachers is also overwhelmingly non-Māori (73%; Ministry of Education, 2022b),

the roll out of this new policy has implications beyond initial teacher education programmes and pre–service teaching students.

In this context and informed by my role as a Māori language teacher in Māori language education within initial teacher education, this study gathers personal accounts from four teacher education students from the first cohort affected by this mandate (students who began their initial teacher education programme in 2021) in order to better understand their experiences in the learning of required te reo Māori. There is potential value and interest in this study for teachers of te reo Māori, initial teacher education staff, and educators in general. The findings can also inform research in student teacher motivation, identity formation and compulsory language learning.

This chapter provides background to the research topic and discusses the research problem before introducing the research questions and identifying the significance of the research. I begin by briefly summarising the history of te reo Māori from pre-colonisation to today's climate of te reo Māori revitalisation.

A brief history of te reo Māori

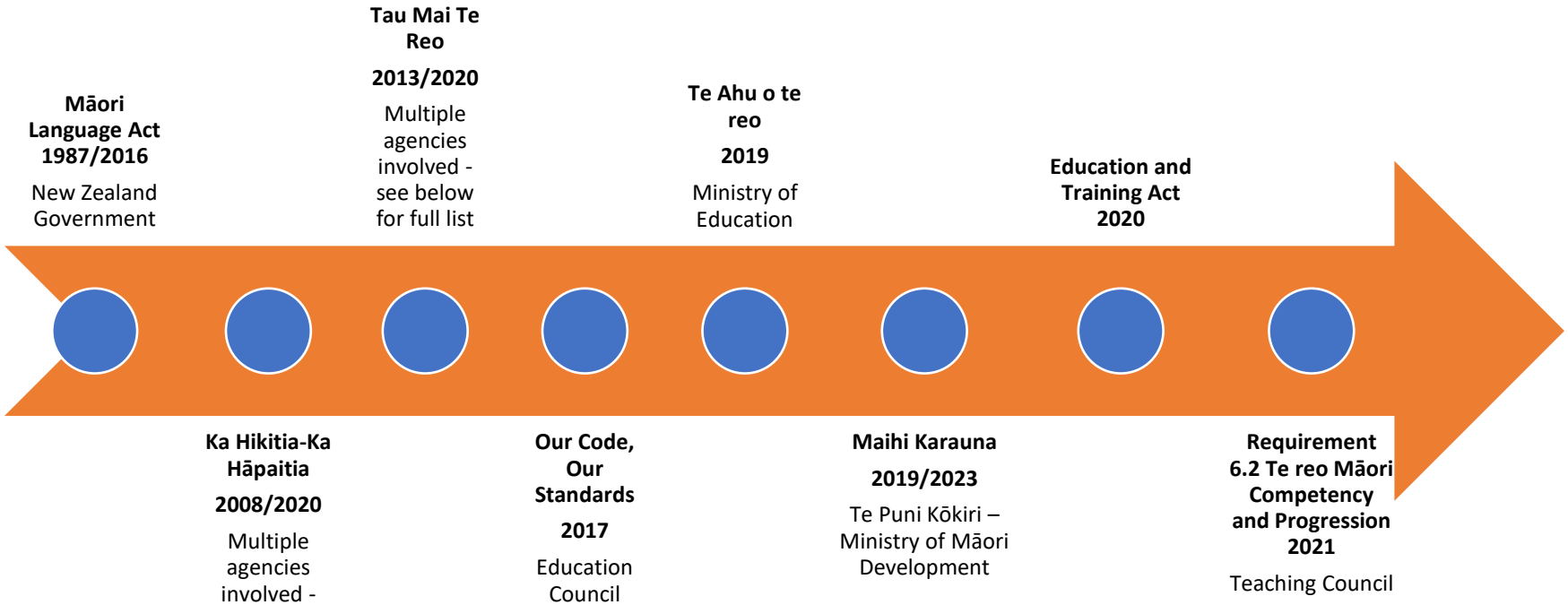
In the early 19th century, te reo Māori was a thriving language and the primary language spoken in New Zealand (Simon & Smith, 2001). Te reo Māori was a key language in the trade and barter for goods by the missionaries, whalers, and representatives of the Queen. After the signing of Te Tiriti o Waitangi, mass immigration from England rapidly overtook the Māori population, and English soon became the dominant language. The Crown slowly introduced policies designed to reduce the use and power of the Māori language. For example, the Education Ordinance Act 1847 required teaching in New Zealand schools to be solely in the English language. Shortly after, the Native Schools Act 1867 established dedicated schools for Māori children; however, teaching in these settings was only to be delivered in English.

One hundred years later, the continuing decline of the Māori language sparked revitalisation efforts amongst some iwi and other concerned members of the Māori community. This movement culminated in a petition to the New Zealand Parliament on September 14, 1972, that demanded equal status for te reo Māori alongside the English language. The petition was presented by a group of young "urban Māori activists" (Smith, 1999, p. 13) called Ngā Tamatoa. The petition asked for te reo Māori to be taught in schools and was backed by over 30,000 people. The peaceful protest was a success, and te reo Māori became available in primary and secondary schools. In 1982, Kōhanga Reo schools (Māori language "nests") for early childhood students were created, followed by Māori-medium primary schools, known as Kura Kaupapa Māori, in 1985. Eventually, Māori-medium secondary schools (Wharekura) were also established in 1993 to continue the schooling pathway for te reo Māori-speaking graduates (Smith, 2003; Walker, 2005a).

The Māori language obtained official status in 1986 after The Waitangi Tribunal recognised the language as a "taonga" or sacred gift to the Māori people as guaranteed through Article Two of Te Tiriti o Waitangi (Skerrett & Ritchie, 2021). Official status gave legal recognition to the right for Māori to be able to learn their language. A year later, the Māori Language Act 1987 was passed through parliament, which gave official language status to te reo Māori. This Act was subsequently replaced and updated with the Māori Language Act 2016 (Te Ture mō te reo Māori 2016—Māori Language Act, 2016). That same year, the Māori Language Commission (Te Taura Whiri i te Reo Māori) was set up by the government to help promote the Māori language. The creation of the Māori Language Commission was a deliberate act by the government to recognise the historical damage done to the language through its policies, particularly within the education sector (Skerrett & Ritchie, 2021). The current Labour Government has a goal of one million speakers (or more) of te reo Māori by 2040 through the introduction of the Maihi Karauna 2019–2023 policy (Te Puni Kōkiri—Ministry of Māori Development, 2019).

Within the education sector, various policies have been put forth to support access to the Māori language and culture in mainstream schools. Arguably, the most significant is the Teaching Council's compulsory learning of te reo Māori for trainee teachers, but this policy builds on a series of policies beginning with the Māori Language Act 1987. Figure 2 is a visual overview of selected policies that have influenced the Māori language within the New Zealand education sector. Following the diagram, the next section gives a brief overview of the selected policies.

Figure 2 History of Māori Language Policies 1987—Present



An overview of selected te reo Māori policies

In this section is an overview of selected te reo Māori policies. Some either directly contribute to supporting the Māori language (*Tau Mai Te Reo, Maihi Karauna, Te Ahu o te Reo, Māori Language Act 2016*) and others that are part of larger policies, such as *Ka Hikitia-Ka Hāpaitia, Our Code, Our Standards*, that affects the Māori language. These policies have all contributed in some way to the ongoing support of Māori language and culture, leading up to the present-day Teaching Council requirement that teachers be actively progressing and using their te reo Māori language abilities.

Ka Hikitia and *Ka Hikitia—Ka Hāpaitia 2008/2020*

The third iteration of the government's Māori Education Strategy, *Ka Hikitia—Ka Hāpaitia* (Ministry of Education, 2020), shifted prominently away from the previous two iterations in terms of te reo Māori: *Ka Hikitia—Managing for Success: The Māori Education Strategy 2008–2012* (Ministry of Education, 2008*)* and *Ka Hikitia: Accelerating Success* (Ministry of Education, 2013). This updated version had specific comments regarding te reo Māori commitments within the document where the Māori language is noticeably more prominent in this latest iteration. These comments are:

- Identity, language and culture matter for Māori learners.
- Our education services will support the growth and development of the Māori language.
- We will support the identity, language and culture of Māori learners and their whānau to strengthen belonging, engagement and achievement as Māori so that Māori learners can actively participate in te ao Māori, Aotearoa and the wider world (Ministry of Education, 2020).

Māori Language Act 1987/2016

The *Māori Language Act 2016* is the new version of the original *Māori Language Act 1987*. It was passed into legislation on April 14th, 2016, with a stated purpose:

(a) to affirm the status of the Māori language as –

(i) the Indigenous language of New Zealand; and

(ii) a taonga of iwi and Māori; and

(iii) a language valued by the nation; and

(iv) an official language of New Zealand; and

(b) to provide means to support and revitalise the Māori language (Te Ture mō te reo Māori 2016—Māori Language Act, 2016).

Tau Mai Te Reo 2013/2021

Tau Mai Te Reo is part of the education sector's contribution to the *Maihi Karauna* Māori language strategy (see below in this section). *Tau Mai Te Reo* was created to support Māori language in education and involves a cross-agency approach that includes the Ministry of Education, Te Aho o Te Kura Pounamu, Education New Zealand, the Education Review Office, the New Zealand Qualifications Authority, the Teaching Council of Aotearoa New Zealand, the Tertiary Education Commission and the New Zealand School Trustees Association. The original version of *Tau Mai Te Reo* was published in 2013 to complement and build on *Ka Hikitia* Accelerating Success 2013–2017, the Māori Education Strategy. The latest 2021 version has been updated and aligned with other work programmes and policies across agencies (Devine et al., 2021; Ministry of Education, 2023b).

Our Code, Our Standards 2017

Our Code, Our Standards (Education Council Aotearoa New Zealand, 2017) is the aspirations for professional and ethical behaviour for teachers and has a Te Tiriti o Waitangi partnership (between Māori and non-Māori) as one of the six standards to uphold. *Our Code, Our Standards* views a commitment to Te Tiriti o Waitangi as foundational to education in New Zealand. The Te Tiriti o Waitangi standard states all mainstream teachers in New Zealand must:

Demonstrate commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in Aotearoa New Zealand.

- Understand and recognise the unique status of tangata whenua in Aotearoa New Zealand.
- Understand and acknowledge the histories, heritages, languages and cultures of partners to Te Tiriti o Waitangi.
- Practise and develop the use of te reo and tikanga Māori (Education Council Aotearoa New Zealand, 2017, p. 18).

Te Ahu o te Reo 2019

Te Ahu o te Reo Māori is a programme funded by the Ministry of Education (Te Tāhuhu o Te Mātauranga) and first piloted in 2019 in four regions (Ngāi Tahu, Kapiti-Porirua-Horowhenua, Taranaki and Waikato). The aim is to develop teacher competency in te reo Māori (specifically pronunciation and use of te reo Māori), tikanga Māori, and better

understanding of local narratives. Programmes ranged from 11–17 weeks long with each provider able to deliver their own style of approach (Ministry of Education, 2022a).

Maihi Karauna 2019

Maihi Karauna, the Crown's Māori Language Strategy for Māori language revitalisation 2019–2023, looks to raise the status of te reo Māori as an official language. It aims to support the Māori language as a means of communication and a healthy, thriving, living language for all New Zealanders.

The strategy includes three bold goals to achieve by the year 2040. These goals are:

- 85% of New Zealanders (or more) will value te reo Māori as a key part of national identity.
- One million New Zealanders (or more) will have the ability and confidence to talk about at least basic things in te reo Māori.
- 150,000 Māori aged 15 and over will use te reo Māori as much as English (Te Puni Kōkiri—Ministry of Māori Development, 2019).

Education and Training Act 2020

The Education and Training Act 2020 was created in part to strengthen school governance. Amongst the primary objectives for this new Act is a specific mention to Te Tiriti o Waitangi. Schools are to give effect to Te Tiriti o Waitangi by:

- working to ensure its plans, policies and local curriculum reflect local tikanga Māori, mātauranga Māori and te ao Māori
- taking all reasonable steps to make instruction available in tikanga Māori and te reo Māori
- achieving equitable outcomes for Māori students (Education and Training Act, 2020).

Requirement 6.2 Te reo Māori Competency and Progression 2021

In early 2021, the Teaching Council made the continued development and practice of te reo me ngā tikanga Māori an explicit part of recertification (Gerritson, 2021). New Zealand teachers are no longer encouraged to include Māori content; they are now required to do so (Devine et al., 2021). The new requirement states that:

> By using the curriculum as a guide, the provider would be expected to design a programme that enabled student teachers to use language effectively at a minimum of level 3-4 of the curriculum for all teachers regardless of the sector they intend to teach in (Early Childhood, Primary and Secondary). This would enable them to engage in meaningful, authentic conversation at an appropriate level with their

> learners on a range of everyday topics as part of a teaching programme. (Teaching Council of Aotearoa New Zealand, 2019, p. 45)

Taken together, the Acts and policies reviewed in this section form a brief history of te reo Māori revitalisation efforts. These policies have either had a direct or indirect impact on te reo Māori in the education sector, culminating in the Teaching Council te reo Māori requirement for English-medium teachers in New Zealand. The next section introduces my personal and professional context to give a broader understanding of my location in this research study.

My personal and professional context

My own language journey has been long and challenging, entwined within a spiritual journey that has taken me places I could have never imagined. As a young child, I would hear my koro (grandfather) occasionally speak in this strange tongue I had never heard before. As I grew older, I realised my *koro* was speaking te reo Māori, the native language of New Zealand. I also quickly realised this language was not widely spoken. My koro was a very staunch and proud man, and I saw te reo Māori as an opportunity to bond and understand him more. This experience was the beginning of my te reo journey—one that will never end.

I started formal study of the language in my Intermediate years (ages 10–13 years) when I ticked the box that asked if I was interested in learning more about Māori culture. Later on in high school, I took te reo Māori classes every year, gaining School Certificate and Bursary in the language[1]; in 6th Form[2], I took a gap year to Belgium and learnt Flemish. Language learning in the New Zealand school system in the 1990s was not strong compared to countries in Europe where high school students could speak multiple languages by the end of their secondary schooling. After five years of secondary school, I had a strong knowledge base but could not hold a dedicated conversation. I did, however, develop a growing sense of identity of who I was and my positioning in New Zealand. This developing sense of self was the beginning of the spiritual journey I realised much later in life.

I took a few years off after school while I travelled overseas and worked. Upon my return to New Zealand in my mid-30s, I enrolled to train as a primary teacher with the University of Waikato in my home city of Tauranga. My passion for the language was reignited again and I enrolled in night classes at the local Māori tertiary institution, Te Whare Wānanga o Aotearoa, while studying toward my Bachelor of Teaching degree during the day. In stark

[1] School Certificate is the equivalent of the current National Certificate in Educational Achievement (NCEA) Level 1. Bursary was an examination taken at Year 13.
[2] Today, in 2023, the equivalent of 6th Form is Year 12.

contrast to my experience in a mainstream school in the 1990s, studying at Te Whare Wānanga o Aotearoa in a Māori environment through a Māori worldview considerably improved my competence in the language. This statement is no critique of my secondary teachers; rather, the two educational institutions environments were very different and highlighted the need for me to be surrounded by the culture and language in order to learn te reo Māori more effectively. After the completion of my teaching degree, I enrolled in a new programme called Te Tohu Paetahi, which offered an intensive, year-long immersion course in te reo Māori. By the end of this course, I was able to converse in te reo Māori fluently and with confidence outside the safety of the classroom.

I am now a staff member with the Division of Education at the University of Waikato's new Tauranga campus (opened in 2019). I specialise in teaching te reo and tikanga Māori to students in initial teacher education programmes. My professional role gives me a joint insider/outsider positionality[3] in relation to this research project. I am an insider because I teach in the current programme and helped to design aspects of it, but I am an outsider because I am not a student in the programme (as the research participants are).

In the Bachelor of Teaching degree on which I teach, the te reo Māori paper is a full-year course with a single two-hour block of teaching time per fortnight. This is important to note because just two hours study of a language every two weeks is a very short amount of time to learn a new language (Eaton, 2011). I was intrigued by the potential demands this has placed on my students, the overwhelming majority of whom are non-Māori, in an already busy degree programme.

The research problem

Currently, teaching students in New Zealand are required to learn te reo Māori, a minority Indigenous language the majority of the students may otherwise not have chosen to learn. Over 70% of teachers in New Zealand are non-Māori (Ministry of Education, 2022b), and this demographic is reflected in the pre-service teacher cohorts I work with. I do not want these non-Māori students to detest being made to learn te reo Māori. I would like the students to see the beauty and relevance in the Māori language and culture not just in their professional careers as New Zealand teachers but in their personal lives as citizens of New Zealand as well. This exposure could then become a doorway to better cultural understandings between Māori and non-Māori and will aid in the revitalisation of te reo Māori.

What is currently unknown is the effectiveness of compulsory second language acquisition motivation for pre-service teaching students. The colonised history of the language is difficult to ignore for any learner of the language (Te Huia, 2020b, 2020c). What is also

[3] Positionality is covered further in Chapter Three Methodology.

unknown is the effect this knowledge may have on the ability of pre-service teachers to engage with the Māori language during their studies and later during their teaching careers. This experience could also potentially affect any future cultural competence learning motivation. Such research problems form the basis of this research project.

The research questions

The principal research question investigated was:

> *What are the experiences of non-Māori, pre-service teaching students in the learning of compulsory te reo Māori?*

The principal research question was investigated through exploring the experiences of four non-Māori student teachers in the Bachelor of Teaching programme at the University of Waikato. All four students were in the same cohort of second-year primary teaching students, a cohort where non-Māori made up the majority. Unlike students in almost any other te reo Māori class, these students (and their colleagues) are required to learn the Māori language as a requirement of their degree. I have never been forced to learn a language I did not already want to learn. I was curious as to what that experience was like, particularly within the political climate that te reo Māori often dwells in and for students who did not identify as Māori.

With this direction in mind, three related subquestions were also used to clarify focus:

1. *What past experiences of the participants intersect with their current te reo Māori learning journey?*
2. *What are the experiences of the participants with the te reo Māori programme and the Teaching Council policy?*
3. *What were the outcomes of the compulsory learning of te reo Māori for these non-Māori pre-service teaching students?*

Question one was designed to investigate past experiences of the participants that may have intersected with their current te reo Māori learning journey. This question was important to understand the context of each participant's reality prior to entering into the teaching programme.

Question two sought to understand the experiences of the participants with the te reo Māori programme and the Teaching Council policy. This information has the potential to assist future students who enter into the teaching programme and undertake the required Māori papers through understanding any benefits or challenges the participants experienced.

Finally, the third question inquired into the outcomes of the compulsory learning of te reo Māori for these non-Māori pre-service teaching students.

Significance of the research

Te reo Māori sits in the national English-medium school curriculum as an Indigenous, official language of New Zealand that is "a taonga (treasure) recognised under the Treaty of Waitangi" (Ministry of Education, 2007, p. 14). However, there are not enough te reo Māori speakers to teach the language in New Zealand schools (O'Callaghan, 2021). The new Teaching Council mandate is an ambitious policy to address the Te Tiriti o Waitangi partnership and the desire of Māori to be able to see and hear their language in mainstream schools and society in general. There is a strong political history associated with this movement. The revitalisation of te reo Māori has long been a contentious subject. This hot topic came about in part due to the funding provided by successive governments since a shift in the conscience of the state occurred in the late 1970s and 1980s regarding Indigenous rights (Albury, 2015). Teaching students come into the programme under this historical background.

At the time of writing this thesis (2023), only the 2021 and 2022 intake of student teachers have experienced a full year of this 2021 te reo Māori policy change from the Teaching Council. For any language policy to succeed, the policy needs to be endorsed, accepted, and understood by the "polity" (that is, the organised society) to allow a higher chance of success (Lewis, 1981). My research unpacks the perspectives of four non-Māori student teachers and looks deeper into their engagement with the compulsory Māori language policy. Understanding these participants' perceptions will help show us if and how this Māori language policy has been accepted by the polity.

The compulsory learning of te reo Māori for pre-service teachers is new and different. My aim is to contribute to research that will explore this new mandate, benefiting initial teacher education programmes around the country and potentially strengthening the experiences of non-Māori teaching students in compulsory language learning. The findings of this research can inform teaching pedagogy and improve the educational experience for these and future student teachers.

Learning a second language as an adult can be a challenging task for anyone let alone for non-Māori learning a language as politicised as te reo Māori (Matthews, 2021; Te Huia, 2020c). Nelson (2018, p. 18), in her report for Te Taura Whiri i te Reo Māori (Māori Language Commission), explains that "Pākehā (non-Māori) are associated with language loss and its continued suppression, as the descendants of colonisers and members of the majority". Thus, non-Māori learning te reo Māori will eventually be confronted with New Zealand's colonial history and the part that non-Māori played in the colonisation of its Indigenous peoples. My research is important because this inquiry will help to understand

what this compulsory Māori language journey has been like for the participants involved in this study. Any new learnings gained from this research project will be able to contribute towards understanding how best to support pre-service teaching students under this new Māori language requirement of the Teaching Council.

Other sectors in New Zealand, such as the police, health providers, and other government services, could benefit from enhanced understandings around compulsory Indigenous language learning and cultural competence in the workplace. The findings from this research will add to the debate nationally and internationally on compulsory language learning through highlighting the benefits of language learning for student teachers and teachers. This research has the potential to improve the cultural competence of our future non-Māori teachers through greater understanding of past historical issues that have affected te reo Māori language and culture. The findings will contribute to better understandings around our shared colonial history by understanding how non-Māori teachers view their role in this common ground as we move forward and embrace an Aotearoa New Zealand where te reo Māori is valued and flourishing. Our next generation of teachers are a big part of that vision.

Overview of the thesis

This thesis consists of five chapters. This chapter has introduced the research project rationale and provided contextual and historical background for this inquiry as well as identifying the aims and the research questions. Chapter Two presents a review of the literature used to help inform this research project. I will draw on bodies of literature that investigate non-Māori who learn te reo Māori, teachers who learn and teach te reo Māori and international literature on second language learning and initial teacher education. Chapter Three outlines the methodology used for the research project. The participants are introduced and the interview process is laid out in detail. Chapter Four presents the findings of the research in three key areas. These areas are past experiences of the participants that intersect with their te reo Māori learning journey, experiences of the participants with the te reo Māori programme and the Teaching Council policy, and outcomes of the compulsory learning of te reo Māori for the participants. This chapter also provides discussion of specific findings before Chapter Five, which offers broader discussion across the findings and overall conclusions of the study.

Chapter 2 Literature review

This chapter is split into three sections, reviewing three areas of literature that are relevant to this research project. The purpose of the first area is to set the scene and give context to the contemporary situation in which te reo Māori and non-Māori are positioned. I highlight discourses within the literature regarding the terms *Pākehā* and *tangata Tiriti* as conscientised subgroup alternatives to *non-Māori*. I focus on the identity shift some non-Māori go through to identify as either Pākehā or tangata Tiriti while engaging with Māori culture. In this area, I also draw on literature that provides background on the policy context in which te reo Māori is situated and the public opinion that is associated with these government and Teaching Council decisions.

The second area of this chapter reviews literature pertaining to te reo Māori in New Zealand schools. Understanding literature in this area is useful to the present study because the teaching context that the current pre-service teachers will eventually be working in may help to inform their opinions in relation to the use and engagement of te reo Māori within schools in New Zealand. In the third area, I look at international literature on compulsory second language learning. I consider what good second language learning entails, and what barriers and considerations are connected to adults learning additional languages. Reviewing this literature informs the present project by allowing an international lens to be placed on the contemporary language learning context in New Zealand initial teacher education programmes. The last part of Part Three examines what an effective initial teacher education programme looks like and how student identity is formed within this learning environment. This literature is relevant because the participants are all students in an initial teacher education programme.

Part One—Te reo Māori, non-Māori, and mainstream New Zealand teachers

This section reviews literature on the term Pākehā and the relationship this term has with te reo Māori. In some of the sections that follow, I focus on Pākehā as a specific subgroup of non-Māori, in part to represent and stay true to the terms and subgroups used in the literature being reviewed. In other sections, I focus on non-Māori because it allows for a more inclusive definition than Pākehā, which has historical connotations of colonisation attached to the term. The term Pākehā also excludes other groups of people who call New Zealand home who may not connect with the definition of the term. Alternative terms for non-Māori, such as Tauiwi and tangata Tiriti, are also explored in the literature.

Pākehā New Zealanders, cultural tensions, and the post-colonisation history of New Zealand

A central proposition of the literature is that non-Māori who choose to enter and engage with the Māori world undergo a cultural reshaping of their self-identity as a New Zealander (Amundsen, 2018; A. Jones, 2020; King, 1985; Spoonley, 1991). In my own experience, non-Māori who choose to study te reo Māori often adopt the term Pākehā over other English terms to describe themselves. The term Pākehā can be seen as a sub-group of non-Māori. Pākehā is a Māori term, and Māori culture is a unique aspect of New Zealand. Therefore, identifying as Pākehā for some non-Māori provides a unique, bicultural identity as a non-Māori New Zealander that is interwoven with Māori identity—one identity cannot exist without the other.

The meaning of the term Pākehā has evolved over time and is contested (Gray et al., 2013). Pākehā cultural identity has also evolved with the changing social times (Bluck, 2022). The history and meaning of the term Pākehā are important to understand to help position this research project. The word Pākehā has a few definitions and can mean different things to different people. The most commonly accepted origin of the term is that Pākehā derives from the words *pakepakehā, pākehakeha*, and *patupaiarehe*, all of which mean mystical beings resembling men with fair skins (Williams, 1917). These terms reflect an explanation that would adequately describe the first impression Māori would likely have experienced when sighting a fair-skinned Englishman for the first time.

The most common definition of Pākehā is to mean a white New Zealander of European descent (Marcetic, 2018; Marriner, 2023; Te Aka Māori Dictionary, n.d.-a). This definition is the interpretation that the government, Te Ara Encyclopaedia of New Zealand, and Te Aka Māori Dictionary all use. However, amongst some New Zealand Europeans, the term Pākehā can be seen as a derogatory one (Gray et al., 2013; Marcetic, 2018). Perhaps the best evidence of the original intention of the word is in the te reo Māori version of Te Tiriti o Waitangi where there is reference to Māori and Pākehā (Ministry for Culture and Heritage, 2022). As Jellie (2001) points out, “it would be hard to fathom that Hobson who wrote the preamble of the Treaty of Waitangi, and who was fluent in Māori, would use a derogative term to describe his own people in an official treaty” (p. 13). The term Pākehā seemed to fall out of common use by the 1950s and 1960s and did not relate to a specific cultural group until the 1970s (Spoonley, 1991). Around the mid-1980s, Pākehā, as a cultural identifier, was starting to gain traction and interest from the general public. Michael King (1985) wrote his influential book, *Being Pākehā,* during this period, which opened up the term Pākehā to a wider audience. King referred to a Pākehā as someone who was a non-Māori New Zealander, thereby further locating the word Pākehā and its definition within a Māori and Pākehā relationship context while also opening it up to include anyone that resided in New Zealand that was not Māori. Notably, King did not refer to any definition of skin colour, creating a more inclusive understanding of the term than previous definitions. This fact is

relevant to my research because it points to a relationship between Māori and Pākehā that is a stronger connection than Māori and non-Māori (Te Huia, 2020b). Well known New Zealand academic Alison Jones (2020), who identifies as Pākehā, describes this relationship thusly: “to be Pākehā, to fully inhabit that identity, is to be permanently oriented to Māori, as well as to know about our historical entanglements” (p. 191). For many non-Māori, identifying as Pākehā is a way to show support for Māori and to honour the Te Tiriti o Waitangi partnership (Amundsen, 2018; A. Jones, 2020; Newcombe & Amundsen, 2022), a relationship that not only connects Māori and Pākehā together but binds them both to the land as well.

Tauiwi and *tangata Tiriti* are two other terms that are sometimes used to refer to non-Māori. Tauiwi refers to New Zealanders who are not of Māori descent (Huygens, 2016) and is seen to cover a broader range of non-Māori ethnicities than the term Pākehā, which is known to refer to white New Zealand Europeans (Kidd et al., 2020). Tauiwi has implications of “foreigner” or “stranger” associated with the term for some people and is less widely used than tangata Tiriti and Pākehā (O'Connor, 2018). The Te Aka Māori Dictionary’s (n.d.-b) translation of Tauiwi covers a wide range of definitions that include non-Māori, European, foreigner, and stranger. Similar to the term Pākehā, Tauiwi can invoke strong emotions from some non-Māori who see the term as insulting to their identity as New Zealanders (Bingham, n.d.).

Tangata Tiriti are New Zealanders who engage in or are respectful of Māori and the Tiriti relationship with Māori. To be tangata Tiriti is to have a “relational orientation that invokes ethical–political responsibilities” (Dam, 2022, p. 3). Tangata Tiriti also refers to all non-Māori who are people of New Zealand by way of Te Tiriti o Waitangi (Crawford & Langridge, 2022). That is, anyone who arrived in New Zealand after the signing of Te Tiriti o Waitangi in 1840 falls under the auspices of the Treaty. The choice to self-identify as tangata Tiriti tends to be symbolic of a deeper commitment to, and inhabitation of, a Te Tiriti o Waitangi partner position. Not all non-Māori are tangata Tiriti, only those who choose to be allies with Māori in the fight for Māori self-governance and wish to contribute to shaping a Tiriti-honouring New Zealand society (Dewes, 2022). Tauiwi and tangata Tiriti are more reflective of the cultural diversity in New Zealand today when factoring in the history of the term Pākehā.

In conclusion, there are a few terms, each with slightly different meanings, that represent the diverse group that is non-Māori in New Zealand. How non-Māori students of the Māori language choose to engage with these terms, if at all, is explored as a part of my research study.

Non-Māori learning te reo Māori

This section explores the literature around the experiences non-Māori have while learning te reo Māori. Reviewing literature in this area is pertinent to my principal research question,

which asks: *What are the experiences of non-Māori, pre-service teaching students in the learning of compulsory te reo Māori?*

There are a range of reasons why non-Māori choose to engage in learning te reo Māori. An awareness of social injustice towards Māori has been identified as a motivating factor for some non-Māori who have studied the Māori language (Nelson, 2018). The desire to learn more about colonisation and the impact on Māori were also cited as a key reasons to learn about the Māori language and culture. Norton's (2000) concept of investment talks of language learners who see learning a language as an "investment in a learner's own identity, an identity which is constantly changing across time and space" (p. 11). Thus, learning the Māori language may help to form a stronger identity and understanding as a Pākehā New Zealander for some non-Māori learners (Jellie, 2001; Nelson, 2018). Non-Māori who learn te reo Māori may also strengthen their sense of belonging as Pākehā New Zealanders and Treaty partners with Māori.

Te Huia (2020a) talks about a "meaningful relationship with Māori through language attainment" (p. 25) as a motivating factor for some non-Māori learners of te reo Māori. Developing empathy and having predominantly positive experiences with te ao Māori is a common occurrence for learners of the Māori language. These experiences also favour a potential shift in sociopolitical consciousness: Pākehā and other non-Māori groups may become postcolonial in their thinking through developing a greater understanding of Māori language and culture (Jellie, 2001). Becoming more culturally aware enables "multi-dimensional thinking and allows manifold realities to coexist without creating insurmountable contradictions" (Nelson, 2018, p. 64). Multidimensional thinking encourages issues of discrimination towards Māori to be addressed. Non-Māori learners of te reo Māori who identify as Pākehā are able to explore their cultural relationship and positioning with Māori, lessening the cultural divide between both groups (Te Huia, 2016). The literature highlights an increase in the cultural competence of learners when immersed in te ao Māori through Māori language learning. Therefore the compulsory learning of te reo Māori allows for a greater chance of social harmony between the dominant non-Māori group in society and the minority Māori group.

Learning te reo Māori presents some challenges for non-Māori (Barr & Seals, 2018; Te Huia, 2020c). Those non-Māori who enter into te ao Māori eventually confront the reality of their forebears' role in the colonisation of New Zealand and the privilege that this brought for non-Māori (Jones, 2012; Nelson, 2018). Some non-Māori can become stuck in a cycle of negative emotions emerging from their new understandings (Huygens, 2014). Nelson's (2018, p. 16) comprehensive report on fluent Pākehā speakers of te reo Māori demonstrates that learning about New Zealand's colonial history presents "multiple layers of complexity for Pākehā" and was the foundation for many challenges experienced by the participants. Language anxiety is often a result of these layers of complexity that emerge as non-Māori begin to comprehend the effect of colonisation and the unequal power relationships

created between Māori and non-Māori (Te Huia, 2020c). A growing awareness creates a challenge of balancing between two worlds. Nelson (2018) refers to this experience as the liminal space, or third space, where two cultures and worldviews overlap. For most Māori, living between two worlds is normal; however, for non-Māori engaging in te ao Māori, this experience could feel like having two personalities, which could be difficult at times. Most non-Māori only have to exist in one dominant world where they see themselves reflected throughout society at large. This knowledge is pertinent to my research, part of which seeks to discover how much past experiences of the participants intersect with their current te reo Māori learning journey. As stated above, to learn the language is to eventually discover the history of colonisation with the Māori people and the part that some non-Māori played in that history.

The support of other non-Māori who identify as Pākehā is important for those learning te reo Māori (Nelson, 2018) and engaging in reflective practices around decolonisation (Huygens, 2014). In terms of my research, this means that a safe space for learning is vital for student teachers as they traverse the colonisation history of New Zealand within their Māori language classes. In Jellie's (2001) study of Pākehā who learn te reo Māori, a handful of participants spoke of meeting resistance and confusion when other non-Māori found out about their studies. One participant spoke how conversations would stop when they mentioned they were studying te reo Māori. However, Jellie's research is now over twenty years old, and public attitudes towards te reo Māori have continued to evolve. Therefore, there is a need for more research in the area of non-Māori who have transitioned to a Pākehā identity that are learning te reo Māori. As a nation, we need non-Māori in favour of studying and learning te reo Māori to help the language survive and thrive.

Public opinion towards te reo Māori

Historically, te reo Māori policies, along with the usage and status of te reo Māori, have been contested; however, public opinion is shifting in favour of the teaching, learning, and wider usage of te reo Māori in schools and society (Matika et al., 2019). The support of large prominent organisations/institutions, such as *Channel One News* and *Breakfast*, has helped lead these shifts. For example, reporters incorporate te reo Māori into every show, helping to normalise the Māori language, and some bank automated teller machines (ATMs) now have a Māori language option. Government organisations take on Māori names, such as Oranga Tamariki (Ministry for Children), and our national flight carrier, Air New Zealand, has te reo Māori signage and uses Māori greetings. The shift in public opinion in regard to the Māori language is supported by the growing awareness that Māori have experienced injustices in relation to the Treaty (A. Jones, 2020; Robinson, 2010; Walker, 2005b) and the decline of te reo Māori due to colonisation. Thus, a connection can be made that if the public knows of and understands (some) Treaty issues, then they would stand a good chance of knowing and understanding Māori language issues and the policies that are implemented to support revitalisation.

A Te Puni Kōkiri (2008) report on the health of te reo Māori shows greater acceptance amongst non-Māori for the language almost twenty years ago, signalling an upward trend in wider public acceptance. In addition, in a recent Colmar Kantar public opinion poll, 8 in 10 people saw the Māori language as a part of the New Zealand identity (Higgins, 2022), which shows the positive status the language holds for more than just Māori. Yet, this attitudinal shift has not always translated into practice. There is still some resistance in sections of the public towards te reo Māori policies and usage. Some parents do not want their children learning a language that is not their cultural language (Rishworth, 2012) while others feel they should not have to change or adapt to include te reo Māori practice in their lives (Alves, 2019). There is still a general view amongst the wider public, non-Māori and Māori, that te reo Māori is endangered (Albury, 2015), even with revitalisation efforts by the government. It is important for my research to note public opinion because students in the initial teacher education programmes come from all walks of life. Knowing the environment my participants come from enables a more critical understanding of the transformative process they have gone through. Pre-service teaching students sit in compulsory Māori language classes that are, in some part, the result of various Māori language and culture policies that were created prior to the students' enrolment into their initial teacher education programme.

Te reo Māori in English-medium schools.

Under the Education and Training Act 2020, the New Zealand education system has a purpose to incorporate te reo and tikanga Māori in a meaningful way within the day-to-day life of the place of learning (Ministry of Education, 2023a). This vision affects our mainstream teachers and pre-service teaching students. Teachers are required to practise and develop their use of te reo and tikanga Māori as part of their initial teacher education and their teacher recertification (Devine et al., 2021; Education Council Aotearoa New Zealand, 2017). Many teachers are committed to growing their capabilities in the Māori language and incorporating the language in their teaching practice. The Teaching Council told Radio New Zealand in 2021 that only 300 "no" responses had been received (out of almost 28,689 applications for recertification) to the question of whether the teacher had continued to develop and practise te reo and tikanga Māori while practising as a teacher (Gerritson, 2021). However, teachers face a variety of challenges in implementing this aspect of their teaching profession. Many teachers report feeling uncomfortable with te reo Māori and unsure how to implement Māori language and culture in their mainstream classrooms (Bright et al., 2021). For these teachers who have never taught or learnt the Māori language before, choosing, understanding and accessing relevant language resources is a difficult task (Barr & Seals, 2018). Benton (2015) puts this down to a lack of funds within mainstream schools to properly access and use resources available to teach te reo Māori.

Te Huia (2020c) has suggested that issues around the impact of colonisation on Māori language and culture mean that non-Māori teachers would need extra training on the

history of colonisation before any meaningful teaching of te reo Māori could happen. This training would then become extra professional development on top of the need for the teacher to study second language acquisition skills. This situation means it is important to ask questions in relation to initial teacher education programmes to explore whether enough is being done to prepare our teachers as Māori language teachers. Beyond the initial teacher education context, we know that mainstream teachers tend to have a relatively low competency level in te reo Māori. A lack of basic proficiency causing embarrassment, uncomfortableness, and anxiety for teachers is common (Patrick, 2020). Some non-Māori teachers feel inhibited around using te reo Māori because they are not the traditional owners or users of the Māori language. For these non-Māori teachers, there is a risk of feeling tokenistic and inauthentic (Barr & Seals, 2018). In her role as a Māori language advisor in schools, Patrick (2020) saw the gap between the expectations on teachers in terms of te reo Māori development and their implementation and use of te reo Māori in the classroom. An already crowded curriculum leaves little time and room for teachers to engage in professional development with te reo Māori. The Te Ahu o te Reo Māori programme was designed to address this need by raising the cultural competency of teachers through learning Māori language and culture (Ministry of Education, 2022a). The focus was on pronunciation and the use of te reo Māori, which has been highlighted in my findings as a challenge for the participants in this research study.

Overall, Part One of this literature review has considered the meaning behind different terms for non-Māori in New Zealand, experiences of non-Māori who study te reo Māori, and public opinion on the increased visibility of te reo Māori in the public domain. I have shown that there are complexities and tensions around different connotations associated with terms such as Pākehā, Tauiwi, and tangata Tiriti, and that these issues are evolving over time. In terms of informing the present study, the literature reviewed in this section shows the importance of not making assumptions about how my participants (or other non-Māori initial teacher education students) may feel about race relations, learning te reo Māori, or their own cultural identity and place in New Zealand society. Directly exploring these questions became part of the interview protocol. I also reviewed literature on what te reo Māori currently looks like in New Zealand schools and how non-Māori teachers have fared with this requirement. The next part of this chapter turns to consider second language learning. This literature is important for the present study because it places a contemporary viewpoint on compulsory second language learning for adults, and Indigenous and minority second language learning.

Part Two—Language learning

Part Two of this literature review provides a context around language learning for adults and some challenges they may face. International literature on compulsory second language learning is also analysed. Second language learning focuses on how learners process and

study the acquisition of a second language. Finally, I look into literature on the teaching and learning of Indigenous and minority languages. An Indigenous language is the heritage language of a country while a minority language is one that has a low number of speakers. I explore literature on both these types of language teaching and learning.

Challenges for adult second language learners

Adult second language (L2) learners will struggle to reach the same competence as native speakers. Selinker's (1972) seminal study introduces the fossilisation hypothesis, where L2 learners are deemed to never be able to reach mastery of the second language. This phenomenon is typical and to be expected amongst L2 learners. Over forty years later, numerous studies have supported Selinker's theory and have shown that adult L2 learners "often fail to acquire native-like competence in the second language" (Dąbrowska et al., 2020, p. 1). This natural limitation in L2 learners comes about regardless of motivation, regular exposure to the target language, and opportunities to practice (Han, 2004). In the case of adults learning te reo Māori, the language is not widely spoken in everyday New Zealand society, reducing exposure and opportunities to practice (Te Huia, 2019). While student teachers are not expected to reach fluency in te reo Māori, practice and exposure are nonetheless important to help support and sustain their learning. Selinker's theory has implications for the motivation of teaching students in learning and continuing their journey in te reo Māori. With little exposure to, and practice of, te reo Māori outside of class, it is reasonable to think that student teachers' motivation regarding te reo Māori learning could also be affected.

Language anxiety is common for adult L2 learners. Some anxiety in L2 learners can be attributed to the features of the educational context within which learning takes place (Teimouri et al., 2019). The educational context can potentially create experiences and obligations for the language student that cause more anxiety. In the New Zealand context specifically, the "relationships between the Pākehā, who inherited the rights and privileges afforded to them through processes of colonization, and the Indigenous population are likely to impact on Indigenous language learning" (Te Huia, 2020b, p. 258). This consideration would potentially affect any non-Māori students coming through the teaching programme and learning te reo Māori.

L2 learner confidence (Kimura, 2021; Teimouri et al., 2019) may also be affected through language anxiety. It is important to note that "what students believe about themselves as learners and what their attitude towards learning is might influence their levels of language anxiety, and this in turn may lead to language learning success or failure" (Szyszka, 2017, p. 72). A belief of having poor pronunciation can potentially affect L2 learner confidence in the second language (Baran-Łucarz, 2011; Kimura, 2021; Szyszka, 2017). Contextual factors play an important role in L2 acquisition (Clément & Norton, 2020). Language anxiety for non-Māori L2 learners may also be heightened due to historical connotations associated with the

Māori language and the potential role the ancestors of non-Māori learners may have played in the process of colonisation. In my experience, the majority of non-Māori pre-service teaching students arrive with little to no experience with pronunciation or knowledge of the colonised history of the Māori language. This lack of experience may affect the confidence and pronunciation ability of non-Māori students within the teaching programme.

The nature of the learning context for a language plays a key role in learners' motivation and attitudes towards learning the language (Roman Etxebarrieta et al., 2020). The teaching and learning of a second language should include multiple contexts to aid with language development (Morcom & Roy, 2017; O'Sullivan et al., 2019). Finding multiple contexts to practice te reo Māori can be difficult for non-Māori pre-service teaching students as highlighted in the fourth chapter in this thesis on findings. Students need to make a connection with the L2 they are learning to "real world" situations to help them see the relevance in their learning (Beard, 2020). Student motivation for learning is enhanced through everyday use of the language, which is created with quality contexts for learning a second language (Pine, 2018). For most of the non-Māori initial education students, the only contexts they can practice in are in their te reo and tikanga Māori classes, and their placement schools. This practice is often minimal and tends to be a few words or a standalone phrase.

International literature on compulsory L2 learning

Through taking a view on how compulsory L2 learning is conducted internationally, I was able to draw inferences on the wider policy of compulsory te reo Māori learning for New Zealand teachers. This section will consider commonalities among compulsory L2 programmes internationally; political and historical influences associated with these L2 programmes; and the features, challenges, and benefits associated with compulsory L2 programmes internationally.

Commonalities exist amongst some countries that have compulsory Indigenous language policies. Some language programmes internationally have started as grassroots campaigns within local communities as, for example, language clubs in Wales (Morris, 2022) and language immersion schools in Ireland (Ó Ceallaigh & DhonnabhÁIn, 2015). These campaigns are, in part, a push back against the English colonial powers that originally colonised these Commonwealth countries. The hegemony of the English language works to stifle the enthusiasm of L2 learners to pursue greater bilingualism (Naidoo et al., 2018) because English is the economic language and tool for upwards social mobility around the Western world (Braam, 2004; Lekha & Kanthimathi, 2021). In countries where the Indigenous community has been colonised, compulsory L2 programmes may become an educational approach to reclaim back historic loss of the Indigenous language of that country.

These historical influences can create challenges to the learning process. In countries where another more dominant language is spoken, it can be difficult to maintain the minority language as a daily, spoken means of communication in class (Roman Etxebarrieta et al., 2020) and wider society (Ginsburgh & Weber, 2016; May, 2018; Pauwels et al., 2007). Government language planning initiatives do not always meet the desired outcome. Strong government visions of more speakers of an Indigenous language can place pressure on existing teaching programmes as is currently the case in Wales (Beard, 2020), Ireland (Nic Fhlannchadha & Hickey, 2018), and New Zealand (Barr & Seals, 2018). Further, what is put in place through policy is not always met with practice. Other more general challenges are a lack of resources (Roman Etxebarrieta et al., 2020), and teacher competence and confidence levels (Izquierdo et al., 2021; O'Sullivan et al., 2019).

Not all language learners are L2 learners of a compulsory language. In multicultural societies the teaching of a minority or Indigenous language can be problematic for immigrants and people who have English as their second language. For example, I have seen first-hand the challenge that some students from China and the Middle East have had in acquiring Māori language ability through English as their second language. In some countries like Ireland, research has shown a form of othering when over-emphasising the heritage and symbolic value of the national language. The fear is that if these beliefs go unchecked, they may become problematic in terms of social cohesion with who is included and who is excluded from "Irishness" (Murray et al., 2021).

If implemented and supported well, compulsory L2 learning can build better social cohesion within a wider society. Language is the vehicle for our cultural identity (Vygotsky, 1978) and helps to establish and maintain social cohesion. Social cohesion is connected to race relations and represents the ability of communities to integrate their members and avoid marginalisation and othering of minorities (Maleku et al., 2019). In addition, advantages are associated with learning a new language from a socioeconomic point of view. A second language can create pride and bolster national identity amongst the general public. Therefore, the government or government agencies must also take into account the economic landscape when social cohesion initiatives through compulsory L2 learning are implemented.

Overall, the international literature on compulsory L2 learning highlights the intersection between compulsory Indigenous language programmes and their political and historical influences. Some of the literature showed the potential amongst non-Indigenous students to develop antipathy when L2 learning is made compulsory within their programmes. However, the chance to promote social cohesion through Indigenous L2 learning programmes shows the possibility of an increase in national pride towards the Indigenous language. The next section explores the literature on teaching and learning Indigenous and minority languages.

Teaching and learning Indigenous and minority languages

Teaching and learning an Indigenous or minority language has considerations associated to the teaching and learning process that may be different to other mainstream languages (Nock, 2020). Language immersion programmes is one such consideration for the teaching and learning of Indigenous and minority languages. Language immersion programmes use the heritage language as the main form of language instruction and the primary language for communication (Chen & Tsai, 2022). Language immersion schooling is a proven method for language acquisition and is popular with students (Nock, 2015). This form of education is generally targeted towards, and most popular with, Indigenous peoples of the heritage language. Immersion teaching contributes towards the linguistic and cultural revitalisation of the Indigenous culture that the language is situated in. Furthermore, students who study through Indigenous language immersion tend to achieve better academic results than they would in the mainstream education system (Tom et al., 2019). However, these schools represent a minority sector within education systems and the general population around the world and immersion schooling does not necessarily guarantee transmission of the language into the home environment (Fishman, 2001). Two key issues are the lack of appropriately trained language teachers and parents who speak English at home (McIvor & McCarty, 2017), stifling the ability of Indigenous language students to grow their capabilities beyond the school setting.

A lack of teaching experience and trained teachers in the Indigenous language is a common theme within the literature, reported in countries including Ireland (Ó Ceallaigh & DhonnabhÁIn, 2015; O'Sullivan et al., 2019), America and Canada (McIvor & McCarty, 2017) as well as in New Zealand (Barr & Seals, 2018). By definition, minority languages have a low number of speakers. From this limited pool of people, teachers are needed who have the language proficiency, relevant skills, and formal training to teach language classes. This international trend shows an important need to safeguard against this issue through more training for our teachers, strengthening the case for the compulsory inclusion of Indigenous languages in teacher training programmes. Some literature has considered the role of teacher influence as a factor in student learning of Indigenous and minority languages (Barr & Seals, 2018; O'Sullivan et al., 2019) and in L2 learning in general (Henry & Thorsen, 2018). A teacher's attitude and perception are important in shaping student motivation towards minority language learning as evidenced in separate studies by Dubiner et al. (2018) and Roman Etxebarrieta et al. (2020). Teaching experience is another factor that also contributes towards student language learning experiences (Glock et al., 2019). However, there is a gap in the literature on teacher influence in compulsory Indigenous language learning that needs to be addressed. It is hoped that this research will add to this area.

International research notes that students learning Indigenous or minority languages at school may encounter competing discourses around the value of that Indigenous or minority language at home (McIvor & McCarty, 2017; Murray et al., 2021; Roman

Etxebarrieta et al., 2020). For example, Basque Country is situated in greater Spain and has its own distinct language and culture. The Basque language revitalisation is supported by the government in schools as cultural identity (Roman Etxebarrieta et al., 2020). However, Spanish is the language that is widely spoken at home and in society. This situation creates a competing discourse between the Basque language as a cultural identifier and Spanish as the hegemonic language. In Ireland, the Irish language receives significant government support where the majority of children are exposed to it as a second language within the educational system (Nic Fhlannchadha & Hickey, 2018). Irish is the Indigenous language and has positive public support (O'Sullivan et al., 2019), yet English is the dominant language that is widely spoken at home and in society at large. New Zealand shares a similar language setting to Ireland in that te reo Māori receives strong government support within the education sector yet shows little transmission into homes with only a small number of competent speakers (Stats NZ, 2022). At school, students are seeing the promotion of te reo Māori while at home, English is the dominant language spoken.

Compulsory learning of an Indigenous language can affect the attitudes and experiences of non-Indigenous language students. Indigenous languages by their nature tend to be spoken by a minority group within society (May, 2018). Antipathy can stir within the wider non-Indigenous student population when they must learn another language they would otherwise not have chosen to learn. This antipathy can create "resistance" (Rudwick, 2017, p. 126) learners in the classroom, which may lead to potential motivation problems for both students (with learning) and teachers (with teaching). Case studies, such as the compulsory inclusion of the Zulu language at the South African University of KwaZulu-Natal, show that dissent can occur within the student population (Naidoo et al., 2018). Many of the students would not have chosen to learn Zulu and may not see the relevance to their chosen academic path. This context is directly relevant to my principal research question: *What are the experiences of non-Māori, pre-service teaching students in the learning of compulsory te reo Māori?*

Minority languages do not have the same reach as majority languages, often due to territorial- and state-led policies that tend to diminish the value of the language (May, 2018). These policies are often historical and, thus, to learn an Indigenous language is to learn about the history associated with that language. This history can be one of colonialism and oppression by the state of Indigenous languages. Ball and McIvor (2013, p. 21), when discussing the poor state of Native languages in Canada, describe this process as a "succession of colonial government incursions, including genocide, forced relocation of villages, linguistic imperialism, prohibition of Indigenous economic, social, and political systems." As stated earlier in this chapter, the learning of te reo Māori similarly highlights New Zealand's colonial history, in particular the detrimental effect this history has had on the Māori language. Non-Indigenous learners of the language will therefore be confronted by the colonial history associated with the language and culture.

Culture plays a big part in the teaching and learning of an Indigenous language (Nock, 2020). Indeed, language is seen by Indigenous people as the "vehicle for the intergenerational transmission of knowledge, culture, spirituality and identity" (Ball & McIvor, 2013, p. 20). Indigenous languages are ingrained in Indigenous cultural values and practices—one does not exist without the other (Oster et al., 2014). This means that people who study an Indigenous language learn about the associated culture as well. As Nock (2014, p. 40) states, "learners of Indigenous languages need to come to terms with the cultural assumptions associated with the target language and develop respect for different beliefs, values, and ways of behaving." Students of compulsory Indigenous language learning will become familiar with the culture and often shift their cultural positioning as a result. This shift could be seen as a form of investment by the language learner to add to their cultural knowledge. Based on Norton's (2023) theory of investment, some student teachers in New Zealand may view learning te reo Māori as an investment in their beginning teacher identity. This investment can add to their teacher confidence, a key role in the successful implementation of a language programme (Bright et al., 2021).

Part Two of this literature review has examined some challenges for adult learners of a second language based on cases internationally and in New Zealand. I have shown how these challenges are relevant for the New Zealand context and this research study. The participants in this study are also adult learners and may have similar experiences that compare to the ideas brought forth in the literature. Lastly, I introduced and analysed literature on the teaching and learning of Indigenous and minority languages. This section is directly connected to my participants' experiences as they learn both an Indigenous and minority language in te reo Māori. The next and final part of this literature review focuses on initial teacher education and student teacher identity formation.

Part Three—Quality initial teacher education: Three relevant considerations

This final section analyses the literature on what constitutes quality initial teacher education. Student teacher identity formation within initial teacher education programmes is also investigated to provide context on the wider journey a pre-service teacher goes through. This section is shorter than Parts One and Two of this chapter because while it is beyond the scope of this thesis to provide a comprehensive review of literature around all aspects of quality initial teacher education, it was important to acknowledge considerations around student teacher agency, cultural competence, and identity development.

Teacher agency in initial teacher education

Teacher agency plays an important role in teacher proficiency. A quality initial teacher education programme is fundamental to developing a strong sense of agency among pre-service teachers (Oosterhoff et al., 2020). For agency to develop, there must be excellent subject and pedagogical knowledge present amongst the pre-service teachers. This knowledge needs to be supported with appropriate levels of skills amongst student teachers, who are then able to implement these skills in dynamic classroom and school-wide situations (Priestley et al., 2015). A teacher is considered to be showing agency when they are able to "consider alternatives and is able to judge which of them would be the most appropriate" (Leijen et al., 2022, p. 3) within their professional purposes and competency base. A teacher's agency is therefore influenced by their epistemological and ontological beliefs. These beliefs are also important when learning a second language as they may influence motivation and attitudes. Therefore, teacher agency that is developed within initial teacher education programmes may also have an effect on L2 motivation and attitudes towards the target language.

Cultural competence in initial teacher education

Producing quality, culturally responsive students and beginning teachers requires the recognition of Indigenous groups through language and culture being included in initial teacher education (Skerrett & Ritchie, 2021). McRae and Averill (2019) discuss the importance of culturally sustaining teacher practices in meeting the "needs and aspirations of Indigenous and minority learners and their communities" (p. 174). Homogeneity of the teaching sector is an international trend where the majority social group is overrepresented within the teaching profession (Keane & Heinz, 2015). Within the New Zealand context, this majority group refers to the 73% of non-Māori teachers in the education sector (Ministry of Education, 2022b). A good teacher education programme must therefore attract a culturally diverse group of applicants who can represent a multicultural society. Quality teacher education programmes must also emphasise the need for teacher educators to "sustain a culturally and linguistically affirming environment as well as focusing on understanding and enacting cultural competency within teacher educator practice" (Martin et al., 2020, p. 1). The influence of culture and language on worldviews must be included in teaching programmes to strengthen not only the students' but the teaching educators' practice as well. There is a gap in the literature around the benefits for initial teacher education programmes with the compulsory inclusion—or not—of Indigenous languages. The hope is that this study will contribute to this important plan.

Identity formation during initial teacher education

Initial teacher education is important in the development of a pre-service teacher's identity (Cobb, 2018; Nickel & Zimmer, 2019). There is critique amongst some scholars over the ability of initial teacher education to develop a clear identity for teaching students (Maaranen & Stenberg, 2020). Regardless, the process for the formation of a student teacher identity starts on the first day of teacher education.

Teacher identity is broadly defined as the process of teachers making sense of themselves and the image of selves they present to others (Day, 2011). Teacher identity is a key part of teacher quality and plays an important role in the development of a student teacher (Cobb, 2020). Some aspects that contribute to this identity development are a student teacher's beliefs, values, attitudes and opinions on teaching and life in general (Beijaard, 2019). These intrinsic aspects combine to shape and influence the student's teacher identity. Pre-service teachers must learn how to manage a complex environment (the classroom) while also developing self-efficacy and a professional identity. As a student teacher's awareness grows during initial teacher education, contextual factors become more significant in development (Maaranen & Stenberg, 2020). This growing awareness narrows the gap between the student teacher's ideals and the reality of the school environment. In New Zealand, school environment falls under a Treaty of Waitangi framework that recognises the special relationship Māori have as the Indigenous people. Learning te reo and tikanga Māori is a key part of this framework.

A study by Edwards and Edwards (2017) highlights the influence that a student teacher's culture plays in the formation of their teacher identity. Within the te reo and tikanga Māori component of a teaching degree, non-Māori student teachers are often challenged and confronted about their worldview as they learn another (Māori) worldview (Te Huia, 2020b). There is a gap in the literature on the effect another cultural worldview could have on student teacher identity, particularly when student teachers are compelled to learn about another culture in their teaching studies.

Cobb (2020) talks about how pre-service teachers display developing teacher identity in initial teacher education programmes, the students do so by showing they are "motivated to enhance their teaching practice" (p. 1). Part of the standard required of New Zealand teachers is to work through a Treaty of Waitangi framework, and learning te reo and tikanga Māori is one of the pathways for enacting this framework. This begs the question, to what extent does the study of te reo and tikanga Māori influence the student teacher's cultural worldview and, in turn, their student teacher identity?

This final section of the literature review has scrutinised the meaning of quality initial teacher education. I have shown that the development of student teacher agency and student teacher cultural competency are important aspects of a quality initial teacher education programme. I have also examined identity as a key part of teacher quality and

discussed the importance of a student teacher's culture in their student teacher identity formation. This area of the literature review is relevant to this research study as the participants are all current students in an initial teacher education programme.

Summary

This literature review chapter was divided into three parts. The first part discussed historical and current understandings with the term Pākehā and the relationship between non-Māori who study te reo Māori. Current public opinion towards te reo Māori was also analysed and gave a backdrop to the discussion on te reo Māori in English-medium schools that followed.

The second part of this chapter investigated the literature on challenges for adult second language learners, compulsory second language learning, and the teaching and learning of Indigenous and minority languages. These three sections of Part Two of the literature review intersected with each other. The three sections also highlighted the complexities that may be involved in Indigenous and minority second language learning for the participants in this study and student teachers within New Zealand initial teacher education programmes.

Finally, this chapter discussed what a quality initial teacher education programme may look like. The literature on student teacher identity formation within initial teacher education programmes was also reviewed. The literature acknowledged the connection between teacher identity and teacher quality, the influence of a student's culture on identity and briefly, the role of motivation to enhance student teacher identity.

The next chapter will focus on methodology and sets out the methods and approach taken to answer the research questions.

Chapter 3 Methodology

Research and knowledge are intertwined and are reflected in some form in all cultures (Jahnke & Taiapa, 2003). Within the education sector, research is used to inform practice and policy (Wollscheid et al., 2019) and often involves a systemic investigation into an educational issue or problem (Burns, 2000). As noted in Chapter One, the issue or problem that my study addresses is the potential for non-Māori student teachers to develop antipathy towards te reo Māori due to the compulsory learning requirement of the Māori language. The principal research question used was:

> *What are the experiences of non-Māori, pre-service teaching students in the learning of compulsory te reo Māori?*

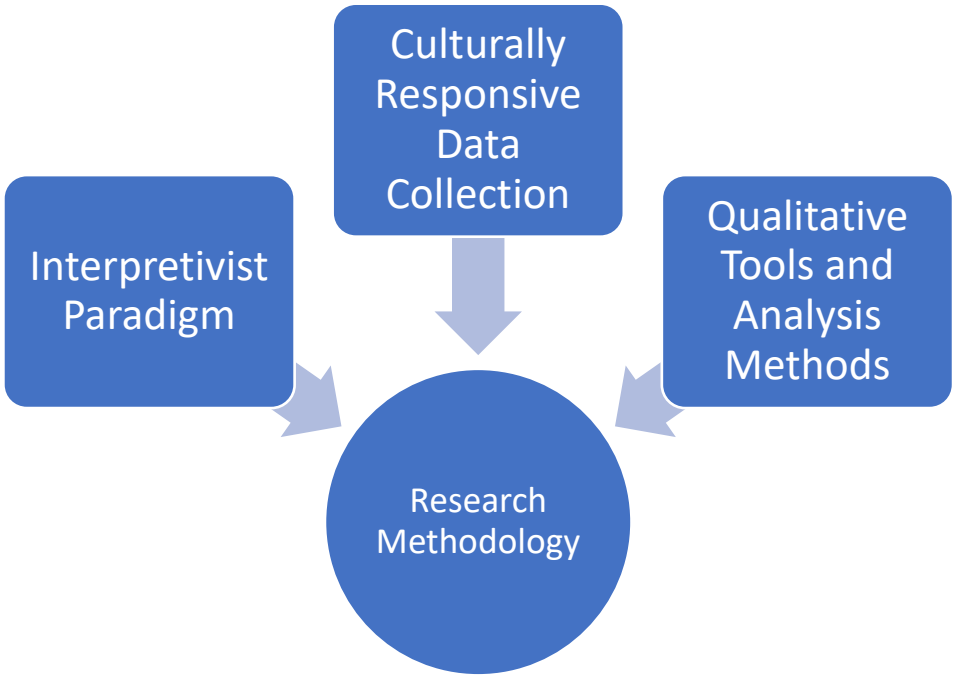
With this direction in mind, three related subquestions were also used to clarify focus:

1. *What past experiences of the participants intersect with their current te reo Māori learning journey?*
2. *What are the experiences of the participants with the te reo Māori programme and the Teaching Council policy?*
3. *What were the outcomes of the compulsory learning of te reo Māori for these non-Māori pre-service teaching students?*

This chapter outlines the research methodology and the main research methods used to carry out this study. The methodology refers to the rationale for the methods used while the methods refer to the collection of procedures and techniques used to gather and interpret data (Corbin & Strauss, 1998). For this research, I chose to combine culturally responsive approaches when collecting data and use qualitative tools and analysis methods, and an overarching interpretivist paradigm as the foundation for this research project.

Figure 3 shows how these elements come together to form the design of this study.

Figure 3 Research design



Research paradigm

The research paradigm forms the foundation for a research project. A research paradigm consists of the beliefs around knowledge that then guide actions taken within the research (Guba, 1990). The research paradigm also provides the orientation for the research project and influences how the knowledge produced is studied and interpreted (Cohen et al., 2018).

An interpretivist paradigm was the research paradigm chosen for this research project. An interpretivist paradigm is based on the premise that social reality is formed through human experience and its cultural and social backdrops (Kivunja & Kuyini, 2017). This type of paradigm sees knowledge as being dependent on context. An interpretivist paradigm also has an ontological positioning within relativism, which sees reality as subjective and different for each individual (Guba & Lincoln, 1994). Within an interpretivist paradigm, reality is assumed to be individual; since there are many individuals in the world, there are thus many different realities (Scotland, 2012).

The epistemological stance associated with the interpretivist paradigm is subjectivism. Levers (2013) states that subjectivism recognises that "observations are influenced by the observer and the observer is influenced by the observed" (p. 3). Different people construct meaning in different ways through a personal lens that is influenced by factors including social class, race, ethnicity, gender and language (Denzin & Lincoln, 2005). An interpretivist paradigm honours the values and experiences of the participants and emphasises the importance of their individual worldviews.

The focus of my study was on the experiences of my participants. I wanted to dig deeper into how they constructed and made sense of their experiences learning compulsory te reo Māori based on their unique worldviews. The interpretivist paradigm therefore was an appropriate choice for this research. Thinking about the interpretivist paradigm helped guide the questions within the interview process as I focused on drawing out the participants' opinions and experiences in compulsory language learning. An interpretivist research design also works well with a qualitative approach to data collection (Willis, 2007), another reason why interpretivism was the research paradigm chosen for this inquiry. However, to be true to this research paradigm, I must also acknowledge my researcher positionality within the study. My worldview affects how I see and interact with the world and therefore how I conduct myself within this research study. In the next section I explain my researcher positionality in relation to this research study.

Positionality

My choice of methodological approach for this research project came from reflection on my dual positionality as both a te reo Māori learner and a language teacher. In qualitative research, the researcher is arguably the lens through which the data are presented and analysed. Being entrusted with the participants' stories in this way means that reflexivity and self-analysis are important when analysing qualitative data in the research process (Hammarberg et al., 2016; Stahl & King, 2020, Fall). Below, I discuss further my positionality and seek to acknowledge my researcher "lens".

Learning my own language and culture, as well as learning other languages, showed me how studying a language allows one to become fluent in, and connected to, the associated culture. I have also experienced this anecdotally within my classes as a language teacher. Through both my studies and my teaching, I have realised that a person does not have to personally connect to a culture to be able to respect and appreciate it. My non-Māori colleagues who can speak te reo Māori are good examples of this connection to another culture, and they are also contributing to upholding the mana of the language. Through my own experiences of language learning, I have come to believe in the importance of cultural understanding and competence for all, including for teachers in New Zealand schools. I believe that once exposed to these learning opportunities, my non-Māori students can learn, grow, and become better teachers and members of Aotearoa New Zealand and global society as a result. This exposure opens up their eyes to their place in Aotearoa New Zealand, their identity as a New Zealander, and going beyond the dominant non-Māori silo they have come from.

As a te reo Māori-speaking Māori teacher at a New Zealand university, I am aware of the relational power dynamics I bring to the research project. I am teaching my own cultural language to students, including those from outside my culture, some of whom became

research participants in this project. I am also researching these participants' experiences of compulsory learning within my own te reo Māori classes. This stance gives me an insider position through knowing the content of the classes while also placing me as an outsider because I am the teacher delivering the content, not a fellow student who is experiencing the content. In the following sections, I describe my study's methods and methodology, which were designed to take into account these aspects of my positionality.

Qualitative research approach

This study involved qualitative research, a key research approach within the field of education (Given, 2008), where the main goal is to improve the learning outcomes and experiences of students (Bogdan & Biklen, 2007). Qualitative approaches are particularly useful when examining sensitive topics, such as the principal research question for this study, as a qualitative approach employs a process of rapport building, which enables a more comfortable atmosphere for participants to reveal their thoughts and experiences (Hennink et al., 2020). Qualitative research involves the study of participants in their natural environment while trying to make sense of, and glean meaning from, the information that appears.

The qualitative researcher is concerned with the truth as each participant perceives the truth within their social reality (Burns, 2000). Qualitative researchers know that the world is "made up of multiple realities, socially constructed by different individual perceptions of the same situation" (Farghaly, 2018, p. 6). Qualitative researchers believe that since humans are generally cognisant of their own behaviour, the thoughts, feelings and perceptions of their participants are crucial. As a research approach, qualitative research recognises the value of participants' viewpoints that can only be fully appreciated from within the context of their experience and worldview (Babbie, 2001; Bogdan & Biklen, 2007; Castleberry & Nolen, 2018). Cohen et al. (2018) suggest further that qualitative researchers should also share in the research environment alongside the participants as the researchers seek to enter into the participants reality. As the participants' te reo Māori lecturer, I sit in a unique position to observe both the participants' reality and the research context. This position gave me an insight into how the participants' experiences were created and perceived. My goal, then, was to provide room for the participants to openly discuss their experiences using wide, general questions within dialogic encounters to elicit data (Creswell, 2008). By using a qualitative approach, I looked to capture and explore how my non-Māori students constructed their experiences of compulsory learning of te reo Māori. This investigation was done through exploring the participants' attitudes, ideas, and values, thus, making a qualitative approach suitable for this research project as I wished to explore the experiences and personal beliefs these non-Māori students had in relation to compulsory language learning.

Quantitative research is believed to operate from within a value-free framework and emphasises causal relationships and generalisable truths (Castleberry & Nolen, 2018). In contrast, qualitative research allows us to explore how individual participants construct their realities and the ways that events unfold in specific contexts. Watling (2002) emphasises the importance of understanding participant experiences through probing for understanding, interpretations, and personal values rather than knowledge, measurement and facts. The methodological approach for my study needed to factor in the contextual and sociocultural experiences of the participants, allowing a broader understanding of their realities to emerge. Therefore, qualitative research was considered the most appropriate approach for my study.

All research approaches bring limitations to some degree. Johnson and Onwuegbuzie (2004) note that qualitative approaches may be influenced by researcher biases and idiosyncrasies and that any findings and knowledge gained may not necessarily be applicable to other people or different settings. The ability of qualitative approaches to contribute to theory building is therefore limited (Cooley, 2013). However, qualitative research can be powerful for developing rich insights into understanding people and their perspectives (Watling, 2002). The aim of this study was not to generalise broadly but to enhance my own practice and give early indications on how non-Māori teaching students are experiencing the Teaching Council's policy regarding compulsory te reo Māori learning.

Culturally responsive methodologies

A culturally responsive methodological approach was chosen because of the value it places on the diverse ways participants acquire and represent their knowledge (Nodelman, 2013). A culturally responsive approach contextualises research, extending the meaning of the term "culture" to include the "shared beliefs, practices, and values" (Wilson, 2013, p. 246) of others. As a research method, this approach takes into account the cultures of both researchers and participants within an iterative process of shared meaning-making (Berryman et al., 2013). A culturally responsive approach to research promotes cultural and epistemological pluralism, recognising that in any given research context there are different ways of approaching the "truth". Researchers must view their work as "situated practice" by being conscious of how the research participants make meaning and create knowledge (Arzubiaga et al., 2008; Berryman et al., 2013). Thus, researchers must become conscientised (Freire, 1996) regarding their own epistemology in relation to others. The participants' worldviews and cultural capital—as well as the researchers—are essential to this culturally responsive research design and process. Culturally responsive methodologies focus on research with others that benefits, and is of service to, others (Nodelman, 2013). Through a relationship with the participants in my study, I became an "insider" and part of the research journey. I was able to work alongside the participants, undertaking the

research in a more sensitive and responsive manner, more than what an outsider might (Bishop, 2005).

As a methodology, this approach derives from both kaupapa Māori research and Critical Theory. Culturally responsive methodologies resist research ideals where the researcher single-handedly controls and decides where the power lies in the relationship. Instead, this methodology focuses on quality, power-sharing relationships between the researcher and the participants and shares a "resistance to hierarchical power structures" (Berryman et al., 2013, p. 27). Culturally responsive methodologies allow the right to equity and determination throughout the research process, which aids in dispelling any feelings of anxiety and lack of control on the part of the participants (Eletreby, 2013). This environment allows the research community to dictate the terms of engagement and interaction within the dialogic encounter that new knowledge is co-created, unaffected by the epistemological and ontological stance of the researcher (Berryman et al., 2013). It is a space where knowledge is co-constructed in a linguistic process of iterative negotiation between researcher and participant.

Rationale for using a culturally responsive approach when working with non-Māori participants

Culturally responsive methodology was the overarching strategy and rationale for this research study. However, due to the size of my study and the small number of participants, I was only able to use some aspects of culturally responsive methodologies. Instead, I focused on a culturally responsive approach towards this research study. Culturally responsive approaches are most commonly used when working with research participants from Indigenous cultures. However, the participants in this study were in a unique position culturally in that they all identified as non-Indigenous but were studying a compulsory te reo and tikanga Māori course within their teaching degree. During class, the Māori culture, language, and ways of learning are privileged over all others. This power dynamic is reversed from what would normally characterise a Eurocentric, tertiary educational experience in New Zealand. Instead, a te ao Māori epistemological and ontological view is what is privileged**.** The te ao Māori pedagogical approach I incorporated in class involved learning through waiata (songs), karakia (traditional incantations), kōrero (conversations), whakataukī (proverbs), wānanga (class/group discussions), and group activities. Thus, my delivery was an oral-based pedagogy as opposed to the typical Western pedagogies, such as course readings, worksheets, and computer-based work. There was a deliberate effort to create an environment of whanaungatanga (relationships) within the class, and among the lecturer and students. I sought to level the power dynamic through engaging together in waiata, karakia, and kōrero, rather than the traditional Western one-way lecturing system. I resisted what Freire (1996) calls the "banking method" where the teacher is the "expert" or "holder of knowledge" and is there to fill up the students who are "empty vessels". Instead, I explicitly discuss and seek to enact the te ao Māori concept of "ako", my teaching

approach that focusses on reciprocal and shared forms of learning, that blends well with the environment of whakawhanaungatanga (making relationships).

Non-Māori students are therefore somewhat vulnerable in the context of this research and their compulsory te reo Māori learning. At the beginning of the teaching programme, the overwhelming majority reported having beginner te reo Māori proficiency. The compulsory requirement to develop te reo Māori competency means students have not been given agency and self-determination in terms of choosing to learn, and may not feel that they are ready and want to learn the language. Non-Māori students often arrive to the teaching programme with little to no past contact with te ao Māori. In addition to this, common feelings of guilt, shame, and awkwardness about New Zealand's colonial past are associated with learning the Indigenous language of New Zealand (Te Huia, 2016, 2020c). Some students have also come from personal and/or family backgrounds that involve casual, unconscious, explicit, systemic, or other forms of racism, which the students may or may not have recognised before entering this teaching programme. Their very personal views or the views of those who are important to them may now be questioned and critiqued. All of these experiences and emotions can create feelings of uncertainty and vulnerability among students. Some of the pedagogies used such as waiata and standing for karakia, can also add to these feelings of discomfort and embarrassment.

Based on these observations, I felt it was appropriate to use aspects of culturally responsive methodologies while working with non-Māori participants in relation to their learning environment, the te reo Māori journey they are on, and their experiences in compulsory language learning. The language paper has a theme of cultural competence that runs throughout the classes. Each session highlights the importance of cultural contexts and culturally responsive relationships within the classroom context and the community. This environment provided a good platform to further build on the relationship with the participants prior to the commencement of the research process. Culturally responsive methodology is a way to uplift the relational power of participants who may be from non-dominant or vulnerable groups. As a methodology, this approach is useful for researching topics that centre on culture and cultural knowledge. As a Māori researcher and lecturer in the te reo and tikanga Māori course, I wanted the participants to feel valued and safe to share their experiences as non-Māori. I also wished to address any potential power imbalances within the research relationships. Bishop (2005) talks about this influence when he states that "the researcher's position can expand or restrict the range of positions that can be taken by other research participants" (p. 35). Building power-sharing relationships between researcher and participant is essential in culturally responsive research and one of the core principles of a culturally responsive research agenda (Berryman et al., 2017; Nodelman, 2013). The validity of the research is then reinforced through the strength and quality of the relationships rather than the research tools and procedures (Berryman et al., 2013). A culturally responsive research methodology allowed each participant's culture to

be valued and heard, giving it a voice during the research process that respected and honoured their contribution (Berryman et al., 2017; Eletreby, 2013).

Conducting myself in culturally responsive ways is integral to who I am as a person, a tāne Māori, a teacher, and a beginning researcher. My life experiences have allowed me to develop a culturally responsive lens, bestowing me with a tolerance for others, their cultures and their worldviews. My personality is to be relational, to get to know my students as individuals, and to join them on the massive journey of personal development that they go on as they learn te reo Māori. I am very aware that my students are being forced to learn te reo Māori. I am also cognisant of being a positive role model of a Māori person as I interact with my students, whether in the classroom or through research. I want to create as supportive and safe an environment as I can, both within my teaching practice and my research. As a researcher, a culturally responsive methodology fits well with this aspect of my personality and my cultural value for whanaungatanga (relationships) while also allowing me the ability to build a safe, power-sharing space through respecting what my participants bring to the research with their personal identities and funds of knowledge. Using culturally responsive methodologies gives me a sense of integrity across my identity and roles as a Māori person, a teacher, and a researcher. The things that I value as a person in the world and in my teaching practice can then be reflected in the way I design and conduct my research and interact with my participants.

Implementation of culturally responsive methodologies

While recognising that differences will exist between research groups, Berryman et al. (2013) suggest five themes for researchers to consider while conducting research through a culturally responsive methodological lens. These themes were honoured in the design and implementation of my study in the following ways:

- *Learn from multiple sources* – The university where the research was conducted is a satellite campus and consists of only one building. Therefore, on top of having taught the participants for two years, I often see them around campus and have taught them in other papers. I believe I am somewhat knowledgeable of the participants and their wider "social agenda" (Berryman et al., 2013, p. 22) and have shown commitment to them as their teacher and also as a researcher.

- *Bring my authentic self to the research* – I have prior relationships with the participants as their lecturer for two years. I have also been open and transparent throughout the research process with my intentions, and through my positionality and ethics. I believe my authentic self showed in my actions and words.

- *Bring a relational and dialogical consciousness* – I remained positive during the interview process and did my best to avoid any judgement or negativity from myself.

At the beginning of each interview, I would start by inquiring about the participant (age, family background, where they went to school). If the opportunity arose later on, I would ask further questions about any interesting experiences outside of language learning they may have had. I wanted to know more about the participants than just their experiences as language students. Through focussing on the relationship and being present during the interviews, I aimed to create a relaxed and safe environment for the participants to speak and be heard.

- *Enact ongoing critical reflection* – Through ongoing reflexivity during the research process around my position and worldview, I remained open to any new ideas that arose through our conversations or any resistance that came about through the interview questions.

- *Assess shared relationships and agreements* – I felt that I continually assessed the interview processes through ongoing reflection and transparency as a co-creator of shared knowledge with the participants. My hope is that the findings will be of benefit to the participants and future non-Māori student teachers that enter the teaching programme.

In conclusion, culturally responsive methodologies highlight the value and need of a power-sharing relationship between the researcher and the participant that acknowledges and respects the participant's culture. This relationship then allows for collaborative sense-making within an iterative learning conversation where new knowledge is co-constructed. In addition, this type of research approach ensures that the participants are involved in the research and benefit from the research as well. Culturally responsive methodologies place the participants' needs first, thereby benefitting all involved in the process. This fact made choosing a culturally responsive research methodology appropriate for this research project. In the next section, I discuss and unpack the theoretical framework used for this research project—transformative learning theory.

Theoretical framework: Transformative learning theory

Transformative learning theory was created by Jack Mezirow (Mezirow, 1978, 1997, Summer), who draws from the work of German philosopher and sociologist Jurgen Habermas, with elements of Paulo Freire's critical pedagogy theory (Buttigieg & Calleja, 2021; Eschenbacher & Fleming, 2020). The transformative learning theory focuses on how an individual makes meaning, interprets their own experiences, and critically reflects on these experiences through dialogue with another (Eschenbacher & Fleming, 2020). This transformative learning process allows the learner to question what they know and de-

construct how they came to this understanding. Transformative learning theory relies heavily on the assumption that people can make their own choices, create their own reality, and have the potential for growth and development (Calleja, 2014). Furthermore, for learning to be characterised as transformative, there must be "processes that result in significant and irreversible changes in the way a person experiences, conceptualizes, and interacts with the world" (Hoggan, 2016, p. 71).

Prior knowledge and experiences affect what Mezirow terms an individual's meaning perspectives or frames of reference (P. Jones, 2020). A meaning perspective is made up of multiple ways of knowing within "dimensions of thought, feeling and will" (Mezirow, 1978, p. 108) and tend to be the result of cultural assimilation and the influences of the people who are closest to an individual (Mezirow, 1997, Summer), what Bronfenbrenner (1977) refers to as our microsystem. Individual choice is governed by our meaning perspectives (Calleja, 2014). In terms of adult education, what a student is willing, able, and ready to learn are determined by their meaning perspectives. Transformative learning theory requires the learner to critically reflect on their meaning perspectives and how they came to be (Mezirow, 1997, Summer). Such transformation can only happen through absorbing the perspective of others who have a higher critical awareness on the "psychocultural assumptions which shape our histories and experience" (Mezirow, 1978, p. 109).

Mezirow outlines ten phases within the transformation of an individual's perspective (Mezirow, 1991). Not all of these phases may occur during the transformative process, and they do not always occur sequentially. These are:

Phase 1 *Disorienting dilemma* – Phase 1 is often a confronting experience where an individual's prior meaning perspectives are challenged and disrupted by a current experience.

Phase 2 *A self-examination of feelings that arise from the dilemma* – An individual is able to critically reflect on their own feelings in relation to this new knowledge.

Phase 3 *Critical assessment* – An individual evaluates and validates past knowledge and assumptions. They then remove and/or replace those assumptions and prior knowledge that do not work for the individual anymore.

Phase 4 *Recognition of shared experiences* – The individual realises that their experience might be shared by others.

Phase 5 *Exploring options for new behaviour, alternative ways of being and living in terms of new roles, relationships, and actions* – The individual searches for new roles, relationships, and actions that reflect their new ideas and understanding.

Phase 6 *Planning a course of action* – The individual plots a course forward through designing a strategy for learning new things, observing new perspectives, talking to new people, and so forth.

Phase 7 *Acquiring new knowledge to implement one's plans* – The individual implements the new plan to acquire new knowledge and skills in an individual's transformative learning.

Phase 8 *Provisional trying of new roles* – The individual puts new skills and knowledge to the test through actively working to understand and experience new things.

Phase 9 *Building confidence and competence in new roles and relationships* – The individual builds greater awareness and confidence to continue in their new role.

Phase 10 *Reintegration of a new, transformed (meaning) perspective* – An individual acclimatises and emerges with their new perspective.

The learning environment is an important factor in transformative learning experiences (Meesuaisinta et al., 2014; Napan et al., 2020). The role of the teacher in creating a supportive learning environment in the classroom that enables the student to gain the self-confidence needed for perspective shifting is very important. This aspect is essential because for transformative learning to occur, the student must have autonomy and freedom to choose new understandings (Buttigieg & Calleja, 2021; Mezirow, 1978). Without this feature of the transformative learning process, there is a risk of manipulation rather than personal transformation.

Napan et al. (2020) advocate for cross-cultural encounters to engage insight into commonalties between cultures so that we can learn from our differences. Mezirow (1997, Summer) supported this assertion when he states that:

> Having an experience in another culture results in our critically reflecting on our misconceptions of this particular group. The result may be a change in point of view toward the group involved. As a result, we may become more tolerant or more accepting of members of that group. (p. 7)

Within the participants' teaching programme, the te reo Māori paper is held within a dual purpose space that is modelled on a traditional wharenui. A wharenui is a traditional Māori meeting house decorated with carvings. Thus, the students are learning Māori culture within a Māori cultural classroom environment. These types of experiences, coupled with the course content, help to facilitate transformative learning experiences in the classroom for teaching students who are asked to be bicultural in their teaching practice.

A transformative learning theory applied in initial teacher education pushes for emancipation through reflection and praxis, and becomes a form of social justice. All four participants were able to transform their perspectives positively on Māori issues that also enhanced their own worldviews.

Participants

All four of the participants were non-Māori, second-year undergraduate primary teaching students in an initial teacher education programme in Aotearoa New Zealand. There were two males, aged 19 and 26, and two females, both aged 25 years old.

The option to use pseudonyms throughout the research was explained and offered to each of the participants at the beginning of the research process when contact was first made. I explained the participants' right to anonymity once more during the research process and again at the end. All of the participants chose to use pseudonyms to protect their privacy. The pseudonyms are Martin, Grace, Nikita, and Dominick. I reproduce below how each of the participants describes their backgrounds in their own words:

Martin: "I am a 19-year-old Pākehā student ... I was born in Scotland, but my family is English. I quite strongly identify with a lot of the culture from there".

Grace: "Age 25, female, Pākehā, New Zealand".

Nikita: "25 age, female … European, non-Māori".

Dominick: "I'm a 26-year-old male. I was born and raised in England … moved here at the age of eight years old … I would say I'm British".

Semi-structured interviews

Semi-structured interviews were the data collection method utilised for this research project. A key aspect of qualitative methods, semi-structured interviews allow flexibility in their design to take the conversation outside of the set parameters of the questions (Cohen et al., 2018). One such flexible aspect is the ability to rephrase questions during the interview process, something I enacted with each of the four interviewees. The use of a semi-structured interview approach allows the researcher to follow themes of interest that arise within the structure of the set questions (Choak, 2012). Allowing the participants to talk freely encouraged collaborative understandings of the research narrative, which aligns closely with the ethos of culturally responsive methodologies. Bidois (2012) talks about the benefit of collaborative understandings being formed as a way to "remove the power situations that seem to be prevalent within academic research and that often elicit cultural insensitivity and misunderstanding" (p. 228). The back-and-forth flow of the semi-structured

interview design seemed to facilitate a stronger connection between myself and the participants as they relaxed into the process.

Thematic analysis

Thematic analysis was the data analysis method chosen for this inquiry. This type of data analysis method is compatible within an interpretivist paradigm and is widely used within qualitative research. Thematic analysis involves identifying, analysing, and reporting patterns and themes from the data that relate to the research questions (Braun & Clarke, 2006). This process starts at the data collection stage, through to transcribing, reading, analysing, and interpreting the data, to produce themes (Evans, 2018). The aim with this method was to create overarching themes that captured the experiences and perspectives of the participants.

Braun and Clarke (2006) lay out six phases within the process of a thematic analysis. *Phase 1* involves becoming familiar with the data. In this phase, after the initial recording of the participant interviews, I set about carefully transcribing each interview and immersing myself in the data, allowing me to note down initial ideas and thoughts. *Phase 2: Generating initial codes* was where I created codes manually through immersing myself in the data. I wrote notes and comments on Google Docs to then break down the data into subsets. Through the codes, data was able to be categorised and grouped together, enabling any patterns to be uncovered. Examples of codes were positive "parental influence" and "valuing others". *Phase 3: Searching for themes* involved creating themes that allowed for clearer patterns to emerge across the dataset. Braun and Clarke (2021) have variously referred to themes as shared meaning, a conceptual pattern, or fully developed themes. Examples of themes developed at this stage were "family" and "personal transformation". *Phase 4: Reviewing themes* was where I checked to see if the themes could work in relation to the coded extracts I produced from Phase 1 and the entire data set from Phase 2. This process gave me a thematic "map" of the overall analysis. *Phase 5: Defining and naming themes,* was where I refined the specifics of each theme and the overall narrative that emerged from the analysis. I then created a visual diagram representing how the themes and subthemes came together. Phases 4 and 5 happened iteratively as I progressively worked towards a set of themes that comprehensively reflected the whole data set. *Phase 6: The final report* was produced with Chapter Four of this thesis being structured according to the finalised configuration of themes and sub-themes.

Integrating the analysis and the theoretical framework

As stated above, I will apply thematic analysis to analyse the semi-structured interview data. The data that appears will then be brought together with the theoretical framework of

transformative learning theory in Chapter Five, where I will use the lens of the theory as a conceptual base to look at the findings and propose explanations of the underlying causes and influences of the participants thoughts and experiences.

Ethical considerations

Research with human participants has the potential to create ethical concerns and must be approached with care. This section covers the ethical considerations relevant to this research project, which were considered before the interview process started. Ethics approval for the research was obtained from the University of Waikato Human Research Ethics Committee (see Appendix E).

Access to participants and informed consent

The participants formed a purposive sample. Drawing on my already established professional relationships with this cohort of students, I made a potential list of participants to approach based on considerations that they were non-Māori and had regular attendance at the te reo Māori course. I approached the first four of my identified prospective participants to see whether they were interested in taking part in the research project. I was careful to speak to each prospective participant on a separate occasion on campus to maintain their anonymity from each other. All four of the students I approached signalled an interest in participating in my study. Following this initial contact, the prospective participants were each given the invitation to participate (see Appendix A), interview information sheet (see Appendix B) and consent form for participant (see Appendix C) with a timeline of one to two weeks to reply with their preferred mode of contact. I made it clear on the research information sheet that if they declined to participate, their overall qualification would not be affected (Leentjens & Levenson, 2013). All four participants chose to provide their informed consent and participate in the study.

Anonymity/Confidentiality

Because this research is framed explicitly around my work and, by extension, my workplace, it was not feasible to hide the identity of the institution at which the study was conducted. However, to keep the participants anonymous, I used pseudonyms throughout the writing process. It was also clearly explained to the participants that all information received through the interview processes was confidential to the individual participant, me as the researcher, and the research supervisor. There was also the option to have any recordings destroyed if requested by the participant. The secure storage process for all materials was explained to each participant so they were fully aware of how their information was being kept.

Potential harm and benefits to participants

I gave a detailed account of each participant's rights within the consent form for participant (see Appendix C) and again in person at the beginning of the interview process. I felt that there was a low risk of harm to the participants who participated in this research as defined in section 13(3) of the Ethical Conduct in Human Research and Related Activities Regulations (University of Waikato—Te Whare Wānanga o Waikato, n.d.). It was hoped that I could make their participation in this research a rewarding experience for them. Participation in this research study was entirely voluntary, and none of the four students were under any obligation to participate.

Whilst I did not anticipate that any harm would come to the four participants in this study, I informed the relevant University of Waikato Division of Education staff that the study was occurring. In addition to the support of my supervisor, permission was sought from both the academic coordinator for the Tauranga campus as well as the Head of School for the Division of Education in Hamilton about my intended research with students.

Quality considerations

Some qualitative research is conducted poorly as, for example, leading to an apparent lack of scientific rigour, weak data analysis procedures, and poor justification of its methods (Noble & Smith, 2015). In addition, the contested nature of qualitative research (Smith & McGannon, 2018; Tracy, 2010; Yadav, 2022) means the quality of the research methods and findings must be demonstrated with strong standards of assessment. While there is no consistency amongst authors in the terms used, some common themes of quality assessment are evident across the various quality criteria offered for qualitative research.

To ensure the quality of my study, I chose to use Tracy's (2010) eight key criteria. These criteria are applicable when evaluating quality in qualitative research. Tracy's first criteria is having a *Worthy topic*. My research project is timely, significant, and relevant due to how recently the Teaching Council policy has been passed. There is also a lack of literature available on the implementation of this new policy in teaching programmes.

Tracy's second criteria is *Rich rigor*. A rigorous thematic analysis process (as described by Braun & Clarke, 2021) was used to analyse the data. Examples of the codes and themes developed at each stage were provided earlier in this chapter. My positionality statement also allowed for transparency with any potential researcher bias, influence, and stance that may have contributed to the findings. A thorough discussion of the theoretical approach throughout all stages of the research will also allow for openness in the research process (Roulston, 2010).

Tracy's third criteria is *Sincerity*. Researcher reflexivity has been incorporated throughout the research study through a positionality statement (see earlier in this chapter) as well as transparency of the research methods used (this chapter) and acknowledgement of the study's limitations (see Chapter Five).

The fourth criteria is *Credibility*. An overarching goal of quality in qualitative research is to lessen the risk of researcher bias and maximise the credibility of the research findings (Johnson et al., 2020). During data collection, I provided each participant with a copy of their interview transcript to allow for proofreading and researcher transparency. When writing up the findings and discussion chapter, copies were again sent to each participant for checking prior to the final report being published. Both of these strategies are known as member checking, which allows the research project to pursue credibility through involving the participants in checking researcher interpretations (Stahl & King, 2020, Fall). Not only did this provide a strong method to assess, validate, and verify the trustworthiness of qualitative results (Birt et al., 2016), this method also allowed a shorter time between the interview and the transcript for the participant to recall their conversation. Researcher reflexivity is another technique for enhancing credibility. Through my positionality statement earlier in this chapter and reflection within Chapter Five, I was able to critically reflect on my own influence on this research project. This practice of reflexivity allows me as the researcher to be open and transparent while also defending the credibility of the research findings (Hammarberg et al., 2016).

Tracy's fifth criteria is *Resonance*. This research project will resonate with the participants and other Indigenous language teachers around the world. The findings will be transferable to other language contexts where Indigenous languages are compulsory. Students of compulsory te reo Māori and other Indigenous languages will also be able to see representation of themselves in this study.

Tracy's sixth criteria for quality considerations is *Significant contribution*. This research provides a significant contribution through showing early indications of how non-Māori teaching students are experiencing this new Teaching Council mandate. My study is one of the first to investigate this new Teaching Council mandate, some of the policies and government Acts that led us here, and the historic issues that helped to influence this te reo Māori mandate. Due to how recent the Teaching Council's policy change has been, there will also likely be interest from other initial teacher education programme staff and students, schools, and government agencies that incorporate te reo Māori to whom this research can provide a significant contribution in terms of knowledge and understanding around learning te reo Māori.

Tracy's seventh criteria is *Ethical*. A strict ethics procedure was followed with ethics approval granted by the University of Waikato Human Research Ethics Committee. Regular supervision meetings were held with my supervisor when I would check that correct procedure was being adhered to.

Tracy's final criterion is *Meaningful coherence*. The study has followed methods and procedures that align with the research paradigm and goals of this project (as outlined in this chapter). Through Chapter Four and Chapter Five, the literature review and the study's research questions have been interconnected with each other.

Summary

In summary, this chapter has introduced the methodology used in this research study. It began with an explanation of the theoretical underpinnings of this research study. I then examined my positioning as both an insider and an outsider, which helped to explain my rationale for using a culturally responsive approach with non-Māori participants. Transformative learning theory was used to guide my study and can be seen within Chapter Five in further detail. Semi-structured interviews were chosen as a method that allowed for rich data and an ability to allow participants to take the conversation outside the parameters of the set questions if they so desired (Cohen et al., 2018). Thematic analysis was used to analyse the data while Tracy's (2010) eight criteria of quality framework was followed to ensure quality research. The next chapter will now analyse the data gained in the interviews.

Chapter 4 Findings and discussion

The previous chapter explained the methods used to investigate the principal research question:

> *What are the experiences of non-Māori, pre-service teaching students in the learning of compulsory te reo Māori?*

These methods were also used to investigate the three subsidiary questions:

1. *What past experiences of the participants intersect with their current te reo Māori learning journey?*
2. *What are the experiences of the participants with the te reo Māori programme and the Teaching Council policy?*
3. *What were the outcomes of the compulsory learning of te reo Māori for these non-Māori pre-service teaching students?*

In this chapter, I present the findings that were analysed from the semi-structured interview data using thematic analysis (Braun & Clarke, 2021). Figure 4 on the next page represents the themes and sub-themes that I identified through the thematic analysis of all the interview data. The themes sit under three broad headings that align with my three research questions (participants' past experiences, their experiences of learning te reo Māori within their teaching programme, and the outcomes of this learning for participants). This chapter is structured similarly, presenting findings in each of these three areas in turn. This chapter also provides fine-grained discussion at the level of the individual themes. Broader reflections and discussion across the study as a whole will then be provided in the concluding chapter.

Past experiences

The first subsidiary research question inquired:

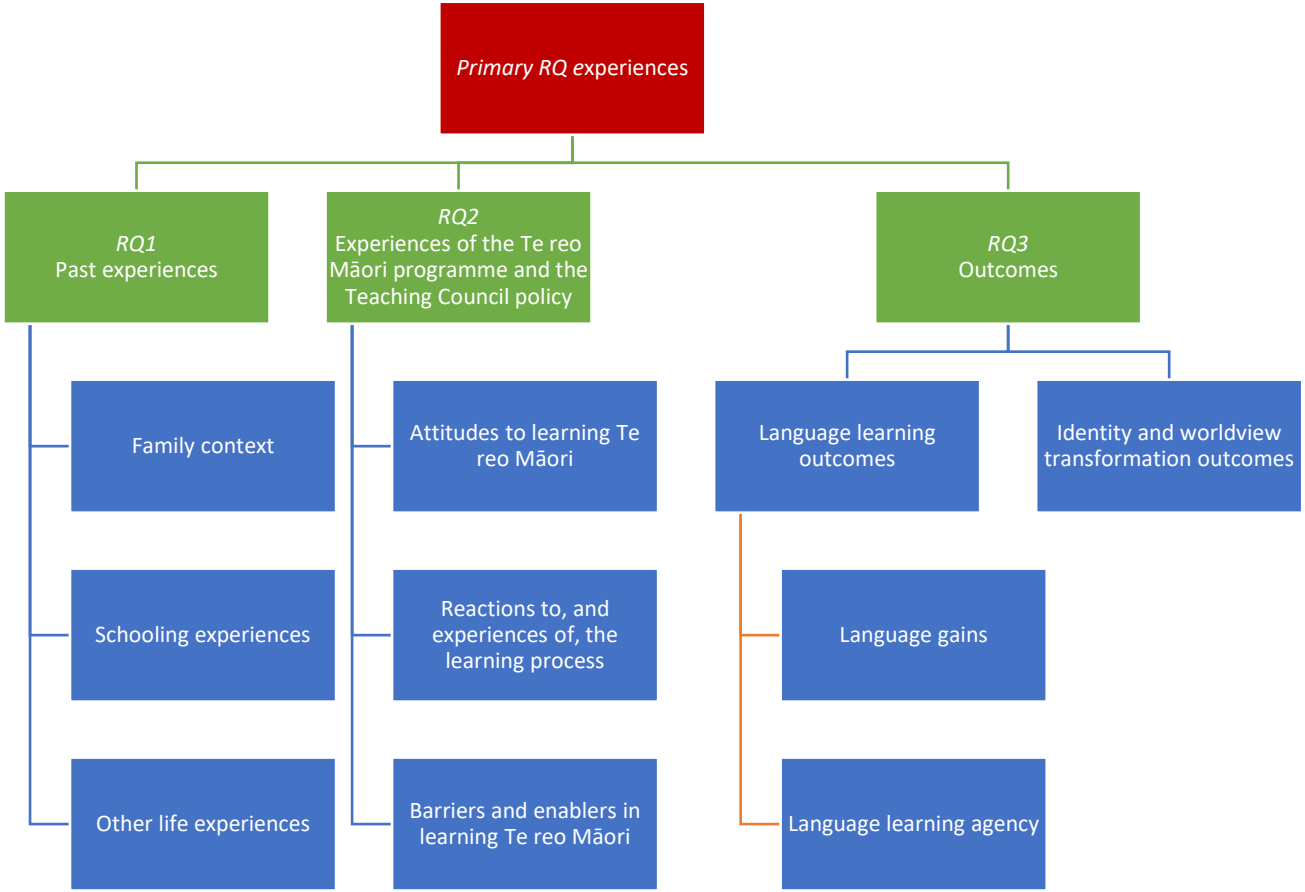
> What past experiences of the participants intersect with their current te reo Māori learning journey?

This initial question led to the identification of three themes: family and societal context, schooling experiences, and other life experiences. These themes are explored below.

Family and societal context

Martin, Grace, and Dominick had prior exposure to the Māori language and Teaching Council requirements from their mothers who were involved in education and had gone

Figure 4 Overview of themes and sub-themes related to the research questions



through their own journeys, to varying degrees, with te reo Māori. All of the four participants' mothers saw the importance of the Māori language within education and/or the teaching programme. Nikita's mother started studying social work at the same time, and Nikita alluded to her mother's own journey with Māori language and culture. Having such strong family influence with experience in education showed in all four participants while Martin, Grace, and Dominick came into the course with an idea around Teaching Council expectations for te reo Māori. This family experience acted as a gateway for the participants into te ao Māori:

> *Martin*: "Mum's a TA [teacher aide]. Mum has always tried to include it [te reo Māori] at home. She worked in ECE and she's worked in primary settings and seen the importance… When we got asked about the Treaty and whatnot in our [teaching programme] interview, the only reason I knew all of that was because Mum said read *Our Code, Our Standards*, read into the Treaty—its importance in education."
>
> *Grace*: "My mum identifies as Pākehā because she's been through her teaching journey… It wasn't until my mum was studying and now being a kaiako that she started to bring more te reo Māori into home and started talking it. Through her, I started to become aware of certain sayings, a lot of tikanga as well ... She asked us if we see ourselves as being white privileged … Those sorts of conversations were starting to happen.
>
> I was lucky to go on a school trip last year with mum's class and a whole lot from the school. This trip involved going around to the rivers and all the maraes around the area and learning about out at Maketu, the old pa sites. I learnt more on that trip than what I ever would have at school."
>
> *Dominick*: "I don't think she's [mum] trained but she has all the documents to—not study but increase her te reo. When I enrolled [in this teaching programme], that was made very evident, and I got a few resources [from her], which was quite good. [She said] 'This is the kind of stuff you'll be going through.'"
>
> *Nikita*: "She's (mum) studying social work now … She started her course, the same time I started the teaching degree … Her perspective on it all has been very similar to mine, as far as the change in mindset, the importance of it [Māori language and culture]."

However, not all family experiences were positive. Three of the participants had family members with less than positive opinions on issues to do with Māori people or the Māori language. Two of the participants identified specific family members who had strong negative views about Māori language and people:

> *Martin*: "My Dad is very 'why are we having to speak 'Mowri' when we're dadadadadah'. Yeah, very uptight, stubborn, spoon-up-his-bum Englishman … I don't

> think our society is a place where everyone still values it [te reo Māori]. We've still got a lot of boomers like my dad: 'I don't have to speak 'Maari''. In the older population, it is quite frowned upon."
>
> *Nikita*: "[My] grandparents, extremely racist. Extremely… They're not aware that their thought process is wrong and that they've been very ignorant. That's not how they see it [their thought processes]. It's more just, fact. Dangerous people and generally don't have very good jobs. That kind of horrible, horrible outlook, but it's just that that's more of the approach from their perspective."

While Grace did not name specific family members, she did still describe a negative attitude towards Māori amongst her wider family:

> *Grace*: "Coming from my dad's side of the family, rural farmers from the Waikato, there's that reputation within that's quite racist really."

Grace also said that when her mother started discussions at home around white privilege she and her brothers had different views:

> *Grace*: "I feel like I kind of already knew I was [privileged] ... But then there was the likes of my brothers. Oh, no, no, we're not white privilege."

Still more broadly, Dominick, like Martin (see above), pointed to negative views in wider society around him:

> *Dominick*: "It was more the fact of, is it used in the wider society? It is not used as much as English, so then what's the point? It was that kind of negative, I guess, chat. It is a shame, but that is the way it was going. Yeah, that's from a few people."

Overall, then, each participant had been exposed to both positive and negative attitudes towards Māori language and culture among their family and/or wider society. These experiences mirror the complex and varied views towards Māori that literature has documented within New Zealand society (A. Jones, 2020; Rishworth, 2012; Robinson, 2010; Walker, 2005b). It seems that three of the participants have been influenced by their mothers' existing awareness of the importance of Māori culture and language in teaching, and Nikita was on a parallel journey with her mother as they both learned about the importance of Māori culture and language simultaneously. Although literature has not explored home backgrounds of adult L2 learners in New Zealand, international literature on school-aged L2 learners has highlighted the significant influence of the attitudes that language learners encounter from their home context (McIvor & McCarty, 2017; Murray et al., 2021; Roman Etxebarrieta et al., 2020). Given what existing international literature on school-aged L2 learners has highlighted, my findings seem to support the potential influence of home backgrounds of adult L2 learners on their attitudes and prior awareness of the language and culture they will be studying.

Grace's experience on a school trip with her mother's class supports her lack of exposure to te ao Māori mentioned previously. Grace stated she learnt more in one trip about her local Māori area than she had during her schooling. L2 international literature highlights the importance of the learning context for L2 learners' motivation and attitudes (Roman Etxebarrieta et al., 2020). While the effects of a New Zealand learning context for L2 learning was briefly explored in Chapter Two (Pine, 2018), Grace's story indicates this as an area that warrants further investigation.

Previous literature has emphasised that learning the technical aspects of an Indigenous language cannot be separated from learning about historical context and personal positioning in relation to that language and culture (Jellie, 2001; Nelson, 2018; Te Huia, 2020c). My findings suggest that in addition to asking learners of te reo Māori to reflect on history, it may also be important to facilitate opportunities for learners to consciously identify and critically reflect on the messages they may have been exposed to from their family and societal influences.

Schooling experiences

Three of the participants spoke of having very little experience of Māori language and culture during their schooling while growing up in New Zealand:

> *Martin*: "I think it was Year 6. I had a teacher … He was Pākehā, but Māori was his passion, and he was probably the only teacher in the school that really pushed for education. Every morning, he sang waiata with us after we came in from break. He did waiata; we did Māori history. We did Māori art … Our classroom was filled with that, and that was probably my first real exposure to it from a non-whitewash perspective … Honestly, all I remember from primary school is that the white people put in fence pegs, and the Māori took them out. Our education didn't really get across the importance of what had happened. I didn't view it [colonisation] as a very big issue I need to be aware of."
>
> *Nikita*: "I think most of the schools that I went to were very white dominant, so there wasn't a lot of te reo Māori in any way. When I did intermediate, one of the subjects was Māori. We touched on a little bit of songs and things like that … it wasn't taught in a way that that is New Zealand's culture … It was more the same approach as what Japanese was taught to us. The same amount of time was spent on te reo Māori studies as it was Japanese".
>
> *Dominick*: "Slim to none, to be honest … Primary school education here, I don't remember learning any te reo. It [te reo Māori] was completely non-existent for me."

Martin and Nikita both mentioned a lack of relevance of te reo Māori for them during their schooling. Because they felt it was not relevant for them, they had little to no interest in the Māori language or culture during their time in school:

> *Martin*: "Because of my primary experiences, I didn't feel capable or even able to participate in that [Māori culture], or actually, in complete honesty, have an interest to participate in it … I never saw the relevance of it to my life."

> *Nikita*: "I picked and chose what subjects I wanted at that point because my perspective of education was education is to prepare you for the future. I targeted what roles I thought that I would want to do when I grew up."

Grace was the only participant who had more than a cursory experience with te reo and tikanga Māori during her schooling:

> *Grace*: "I got involved in kapa haka from Year 3 to Year 6 ... When I was in Year 6 my teacher was Māori. She implemented doing karakia, and I think we did pepeha as well. I didn't really delve deeper into my own pepeha. I think it was very baseline sort of stuff … I didn't learn anything at school in regard to the Treaty, probably further than being on the 6th of February."

The results show that the majority of the participants had little prior exposure to te ao Māori while Grace felt she had "baseline" level experience of te ao Māori during her schooling. The four participants ranged in age from 19 – 26 years and attended school in the late 1990s and most of the 2000s. These participants' schooling experiences seem to support the literature that shows our current teachers in English-medium settings are underprepared and unsure of their role as Indigenous language teachers (Barr & Seals, 2018; Patrick, 2020). The four participants have all had similar experiences in terms of lack of exposure to te ao Māori during their schooling. Therefore, it would be fair to assume that non-Māori teachers in New Zealand would also have a high chance of having had a similar lack of exposure to te ao Māori during their schooling.

Apart from Grace, the participants showed little interest in Māori language and culture which is understandable when they had not had any significant exposure during their schooling. This lack of exposure resulted in a lack of personal relevance of Māori language and culture for the participants. This finding seems to support past literature that has shown that the influence of a dominant language (English) can work against people's interest in learning a second language (Naidoo et al., 2018; see also the section "International literature on compulsory L2 learning" of Chapter Two). The economic power of the English language may be seen as providing greater social mobility for minority and Indigenous language speakers (Braam, 2004; Lekha & Kanthimathi, 2021) and seems to be reflected here with the participants lack of interest in te reo Māori prior to enrolling into the teaching programme. The findings point towards an opening for greater exposure of te ao Māori in

schools before genuine interest or engagement can be fostered amongst non-Māori students.

Other life experiences

Alongside their family contexts and schooling experiences, the participants identified a few other experiences prior to enrolling into the teaching programme that intersected with te ao Māori. Nikita and Dominick spoke of New Zealand's history of colonisation briefly in their interviews. Nikita had some work experience abroad that gave her perspective on New Zealand's context while Dominick talked of having little awareness in his day-to-day life about the effects of colonisation prior to entering into the teaching programme:

> *Nikita*: "Colonisation is never a good thing and I never thought that it was a good thing. I understood the effects obviously, especially coming from mission work as well, where I've worked in Vietnam and Cambodia and seeing kind of the same sort of situations. I guess more extreme though than what I had an understanding of here. My understanding of New Zealand was yes, colonisation [was] bad. Could it have been worse? Yes."

> *Dominick*: "It [colonisation] was quite difficult [to see] because the Western culture is so embraced and embedded in today's society, it's very hard to see and witness and identify what happened. It [colonisation] was kind of swept under the carpet since you're oblivious to it. You can't see it clearly, so it's just part of daily life. The awareness was very little of what had happened."

Nikita also spoke of a bad experience while learning te reo Māori on a previous course where she did not understand a religious aspect of a waiata she was asked to sing:

> *Nikita:* "I asked to not be a part of the end-of-year performance because I don't understand it [a religious waiata] … I had an interview with the guy heading it up, and I came in with scripture to back me up because I was like, 'look, I don't want to partake in something that's a custom of another religion …' More, it made me think, okay, it's not my language ... it's not my culture ... I need to back off cos me trying to learn it seemed to offend people."

Martin and Dominick talked of not being able to see the value in Māori language and culture for themselves prior to entering the teaching programme:

> *Martin*: "I didn't value the language and the culture. I just saw it as something I had to do to get my degree to be a teacher."

> *Dominick*: "I think for me is, you just don't see the value in it [Māori language and culture]. I don't mean that in a disrespectful way at all but, for me, I couldn't

> understand the value … I didn't recognise that that's taonga for you guys. The language is like a treasure. So that's the value I didn't or couldn't see."

Martin and Dominick had little experience or exposure to the Māori language and spoke of not being able to see the value in learning te reo Māori. Nikita had a prior bad experience with learning te reo Māori, which did not leave her enthused with the possibility of learning a language in te reo Māori she did not feel comfortable with. Martin, Dominick, and Nikita's experiences reinforce the importance of allocating time in the language class to unpack any prior knowledge and experiences that intersect with the language and culture that are to be learnt. My findings also suggest that allowing time in the language class to focus on why te reo Māori is important may help motivate non-Māori students who see little value in the Māori language for themselves.

Dominick spoke of being oblivious to the effects of colonisation for Māori while Nikita's understanding of colonisation in New Zealand was offset by her experiences overseas in countries where she felt colonisation had been a lot worse. This lack of awareness or empathy around the impact of colonisation for Māori may explain the confronting experiences that some non-Māori speak of when learning the Māori language and historical injustices towards Māori (Huygens, 2014; Jones, 2012; Nelson, 2018). Again, this finding highlights the importance of unpacking and reflecting on prior perspectives for some non-Māori learners of te reo Māori.

Experiences of the te reo Māori programme and the Teaching Council policy

The second subsidiary research question for this study asked:

> *What are the experiences of the participants with the te reo Māori programme and the Teaching Council policy?*

Based on the answers to this question, three themes were identified: attitudes to learning te reo Māori; reactions to, and experiences of, the learning process; and barriers and enablers to learning te reo Māori.

Attitudes to learning te reo Māori

As they entered their initial teacher education programmes, participants held a range of viewpoints. An initial thought of the te reo Māori language requirements being a burden was a commonality between Martin and Nikita:

> *Martin*: "When I found out about it [the te reo Māori language requirement], it was a burden."

> *Nikita*: “General thought process of coming into it [the te reo Māori language requirement] is to not see it as a part that you just have to get through… I think that's the way I viewed it. Because that was an aspect of the course that I didn't see relevant.”

Grace and Martin both spoke of placing value or importance on the Māori language as a means to enhance their attitude to learning. Similarly, Nikita took it upon herself to move past the fear of a new language and focus on the bigger picture as a strategy to help her language learning journey:

> *Grace*: “It's [te reo Māori] a self-directed journey. The learning never stops really. I think there's importance if you are taking it seriously … trying to implement it in daily life … because even with my peers, I picked up sayings [such as] ‘that's not the tahi [one]’. Peers will be like, ‘oh, that's not the one’. It’s the small things like that.”
>
> *Martin*: “Once you see the value and put in the time, it is really special.“
>
> *Nikita*: “’Get over it’ is the strategy [for facing any language learning fears or anxiety] ... talking about the goal, I guess. The why: why are we doing this? That helps you overcome the fear of it.”

The negative attitudes that both Martin and Nikita initially held in relation to learning te reo Māori (seeing it as a burden and as irrelevant) seem to contrast against the shifting positive public opinion towards te reo Māori (Matika et al., 2019; Ministry of Māori Development, 2008). This finding suggests for these participants that the compulsory requirement factor of te reo Māori makes a difference in opinion when viewed against shifting positive public opinion towards te reo Māori. Martin and Nikita must learn te reo Māori as part of their teacher training whereas the general public have freedom of choice whether they wish to learn the Māori language or not. This situation highlights the potential challenge a te reo Māori teacher may face within initial teacher education where there is a possibility of non-Indigenous student dissent during a compulsory Indigenous language class (Rudwick, 2017).

The findings suggest that Grace, Martin and Nikita displayed self-motivation as a part of exercising agency in relation to learning te reo Māori. Self-motivation towards teaching practice has been stated to be an aspect of student teacher identity formation (Cobb, 2020). My research suggests that teacher identity can be shaped and/or drawn upon by the te reo Māori language learning requirement within an initial teacher education programme.

Reactions to, and experiences of, the teaching and learning process

While there were some confronting parts of the coursework for two of the participants, reactions and experiences to the teaching and learning process within the te reo Māori paper were mostly positive overall with teacher support a key factor. Dominick and Nikita appreciated the way the te reo Māori course was delivered as it allowed them to feel

supported and comfortable. In particular, they both described appreciating my explanation around the origin of the meaning of the term “karakia”:

> *Nikita*: “I appreciated that because you explained it and didn't just expect it. There's always English translation with anything, and, if there's not, you explain it. So instantly, I felt better.”
>
> *Dominick*: “Yeah, I liked it [the explanation on karakia]. I personally liked it because it hasn't been—and I don't mean to use this word in a bad way—but it hasn’t been tainted. Again, that Christianity I always see back as English. The fact that you're staying to the roots of the culture and the language is much more meaningful than having a Christianity version of it. Yeah, I saw the value in that way more.”
>
> *Nikita*: “I think a huge part of that [a shift in thinking] is having the support through the course. Everything's explained. There's no expectation on I had to be at a certain level at some point. Well, obviously, you still got to pass the course, but the overall was, ‘hey look, if you don't do well on the test, it means that’s what you are gonna work on’. It wasn't ‘you’ve failed’.”

One assignment in the first year of the teaching degree asked students to watch and discuss a selection of videos that confronted a variety of topics around Te Tiriti o Waitangi. For Nikita and Dominick, these videos were quite confronting and invoked critical reflection within themselves and their position in New Zealand:

> *Nikita*: “Those videos were quite confronting to me personally because then I was like, ‘well, I don't feel connected to anywhere’. Then you start to question your whole being; it's very difficult when you're studying a culture that is so rooted in history and your ancestry, and you don't know yours. It was actually quite a confronting assignment looking into that and going, ‘oh, should I be thinking this? I don't know. Do I need to take responsibility for New Zealand's past or is it not relevant to me?’ And I still don't really have the answer to that.”
>
> *Dominick*: “Watching all of them together, it does make you think really critically on who you are and, I guess, what role you have in this as well. For me, that was a big shift in terms of being an agent of change. It's like, ‘whoa, I did not know that this sort of stuff happened or to this degree’. I mean, you kind of hear about stuff, but, very quickly, just put it under the carpet … is where that is so much more eye opening. It's like, ‘wow, okay, now you are the one to, I guess, lead the way to a better future for not just the students, but also the entire culture and the language’.”

For Grace, however, the videos were less confronting and more thought provoking:

> *Grace*: “Not so confronting is more so like, ‘far out—this is what's happened’. And they're still facing the consequences of what's happened, even today.”

Exposure to the Māori language increased cultural competence for Martin and Grace as they gained more respect and understanding for Māori culture, language, and history in general:

> *Martin*: “I think it's a huge exposure to those like me, or even those older than me, to the importance of te reo. And it gives us a “why” as well. Those classes weren't just language learning. They were history, importance to our people, our society, and its place and purpose in the classroom.”
>
> *Grace*: “I feel like I've got more of an appreciation as well for the language. I guess even the history around [te reo Māori] …”

Nikita and Dominick both expressed how challenging they had found the course:

> *Nikita*: “It's been a bit of a personal challenge.”
>
> *Dominick*: “It has been very challenging… It's such a big journey. I think that's probably one of the things that's stuck out to me the most. It's a very difficult language. You're not going to get it straight away. So it's a long run … I knew it would take a lot of time for me to adjust. Not just in the terms of te reo, because obviously the language between English and te reo was very tricky to match, especially with the sounds, the vowels, but then the worldview as well.”
>
> *Nikita*: “I think something that throughout the degree you've kind of spoken about is that it is like a journey. As long as that's the goal, I don't have to stop. I think I've got more of a drive now to keep going within. I don't have to stop learning and expect to be at a certain level without carrying on. And yeah, I think I could carry on myself.”

It appears that for several of the participants, learning about racism, colonisation, and the suppression of te reo Māori was a confronting experience. Existing literature indicates that learning te reo Māori can be challenging for some non-Māori (Barr & Seals, 2018; Te Huia, 2020c). This finding reflects the possible need for the Teaching Council and/or initial teacher education providers to consider these feelings and experiences as they implement the te reo Māori mandate.

Overall, the teaching style used in our te reo Māori paper and the teacher support I (as the teacher) had sown towards the students were seen as being positive. Although I recognise that I was both their teacher and interviewer, the fact that the majority of the participants spoke to the same positive aspect of support seems to indicate that they were able to speak frankly. Nikita stated that the support shown in the te reo Māori course aided her perspective shift. Both international and national literature have cited the importance of the role of an Indigenous language teacher in the Indigenous language classroom (Barr & Seals, 2018; O’Sullivan et al., 2019), which supports Nikita’s experience in the te reo Māori course. In addition, the findings point toward teacher attitude and perception having a positive

influence on the student's motivation as L2 learners (Dubiner et al., 2018; Roman Etxebarrieta et al., 2020).

All of the participants experienced a positive shift in their perspective on the value and importance of Māori language and culture, not just in education but in society also, as a result of the learning they had gained within the te reo Māori course. This shift supports other literature that highlights the importance of culturally responsive content in initial teacher education programmes (Skerrett & Ritchie, 2021) to meet the needs of Indigenous and minority learners (McRae & Averill, 2019) and potentially lessen the cultural divide between non-Māori and Māori (Te Huia, 2016). Going forward, then, initial teacher educators may want to either incorporate more culturally responsive content or review what they currently have, given the discussion points raised in this paragraph.

Barriers and enablers to learning te reo Māori

The participants identified a range of barriers they encountered during their respective te reo Māori language journeys. However, the support of the other students came across in the interviews as the biggest enabler.

Barriers

Grace and Dominick found pronunciation difficult and a barrier to their learning at times:

> *Grace*: "I find sometimes it's pronunciation that I get a bit caught up on. I tell the kids if I'm reading a story, there's te reo Māori in this; if I mispronounce it, please correct me. I'd rather learn from you than sit up here and butcher it."
>
> *Dominick*: "I have had difficulties pronouncing a few Māori names. I apologise if I say it wrong. And then I say it, but then I want them to help me to say it better. Because then, the next time you pronounce it correctly, they straightaway have a smile on their face. So, you see how much it means to them … Fluency is hard as well because even now in the [te reo Māori] classroom, I can gather the context, I can gather the passage we're saying, the pātai, but as soon as I take it out of context, I find it very difficult to try and implement."

Nikita also spoke of her nervousness and fear of offending others coming into the course and her lack of belief in herself to even pass the language requirement:

> *Nikita*: "I was really nervous, personally, to learn it [te reo Māori] because I only know English … Even when I say things and it's pronounced correctly, it doesn't feel right coming out of my mouth. I was really nervous about coming in, knowing that I would have to be … what is it? Level three? I was really scared that I was gonna fail … [A barrier to learning te reo Māori was] the fear that I would offend or get mocked as well."

Finding opportunities to practice te reo Māori outside the classroom was seen as a barrier to language learning by both Martin and Dominick:

> *Martin*: “It’s difficult finding a place in our community to practice it.”
>
> *Dominick*: “The environment I put myself in can be better for more success.”

Trying to remember what was learnt in the classroom was difficult for Martin:

> *Martin*: “It’s definitely retention.”

A number of the barriers the participants faced related to anxiety. These experiences align with the international literature that notes L2 learner anxiety when learning te reo Māori (Nelson, 2018; Te Huia, 2020c) or other second languages (Baran-Łucarz, 2011; Kimura, 2021; Szyszka, 2017) and the effect anxiety has on L2 learner confidence (Kimura, 2021; Te Huia, 2019; Teimouri et al., 2019) and possible success or failure in the L2 class (Szyszka, 2017).

For Martin, lack of opportunities to use te reo Māori affected retention and ability to practice. This finding corresponds with earlier literature that states te reo Māori is not widely spoken and thus there are less opportunities to speak the language than say a more dominant language such as English (Te Huia, 2019). The findings show that while learning te reo Māori may be compulsory for these participants, they still seem to experience the same L2 learning issues as L2 learners without a compulsory requirement to their language learning.

Enablers

The biggest enabler during this te reo Māori language journey seemed to come from the participants’ fellow students. Nikita, Martin, and Dominick discussed how a supportive environment within their student cohort and other friends helped their language journey:

> *Martin*: “I think that in teacher education specifically, our cohort is a very inclusive community where we are able to put ourselves out there. It’s okay to make errors.”
>
> *Nikita*: “General support, knowing that we're all learning, and I've had some students [who] will text me and we'll text each other in te reo ... It's good because it means that we help each other.”
>
> *Dominick*: “What's enabled me to slowly overcome it [the fear of learning a new language] is that they [friends] recognise where I am in my career and my pathway with te reo. They encourage me to speak te reo as well. Even on messaging, if she [participant’s friend] asks me a question, she'll send it in te reo and then give me the translation of it. We'll share resources, and she often asks me questions, which is brilliant because then I do need to come up with that response. And now, I'm going out of my way to ask her questions and instigate that conversation in te reo.”

Nikita felt that coming into the programme, people who already know their preconceived ideas and thoughts on Māori language and culture would be better able to reflect more deeply as their language journeys progressed:

> *Nikita*: "I think more just being open. Whether you come in with previous knowledge or previous thoughts, I think if you come in with a blank space is very naive to do. Whether that's unlearn everything that you've learned, or whether that's your opinion on it, I think you need to bring that in. Otherwise, how are you going to reflect and either add to what you know or know why your thoughts have changed?"

Overall, it seems the majority of the participants found group support with their student cohort as beneficial to their L2 learning journey. This finding supports the literature that cites the assistance of other non-Māori as a key supporting factor in learning te reo Māori (Nelson, 2018) and learning the history associated with the Māori language (Huygens, 2014). These findings seem to suggest the need for a focus on group work for non-Māori learning te reo Māori to enable a supportive environment for potential confrontational learning.

Nikita's advice for non-Māori learning te reo Māori was to recognise their prior knowledge on te ao Māori as a foundation to build on or to better understand within the course. This finding supports the previous assertion under the *Family and societal context* sub-theme in this chapter on the potential importance for non-Māori L2 learners of te reo Māori to be given the time and space to unpack prior experiences and thoughts they may have on Māori language and culture.

Outcomes

The third subsidiary question asked:

> *What were the outcomes of the compulsory learning of te reo Māori for these non-Māori pre-service teaching students?*

There were two themes that were identified from the interview data. These were *language learning outcomes* and *identity and worldview outcomes.* Of these, the *language learning outcomes* theme had further subthemes of *language gains* and *language learning agency*.

Language learning outcomes

Language learning outcomes were positive overall, both with the Māori language and with intrinsic outcomes around agency and identity.

Language gains

All of the participants described language gains that they took from the course, with pronunciation and confidence in using te reo Māori being two of the main advancements. The participants spoke to achieving their personal version of success in their language journey:

> *Nikita*: "When I come across something in te reo that I haven't learned, I can kind of figure it out because I've got that bit of background knowledge now, which is something that's quite cool, kind of success for me … I can do sentences but very short. But my instructions and transitional instructions for the students and things are in te reo … To be confident to give it a go is massive for me."
>
> *Grace*: "He stood up and he was speaking te reo Māori, and I was able to pick up certain words. He was doing his pepeha. I call that a success."
>
> *Dominick*: "I definitely believe that my pronunciation is getting a lot better … Pronunciation has been a massive success for me, which has been really good … And even having little part or little conversations or kōreros in te reo [is a benefit]."
>
> *Martin*: "Pronunciation is probably the biggest thing I've taken. Probably confidence and using it."

In summary, some type of te reo Māori language gains and/or success were achieved by all the participants. This finding is important because it indicates that positive progress is being made towards the intention of the Teaching Council's mandate; these participants (and hopefully their peers) are likely to enter the teaching profession with stronger levels of proficiency than teachers who have trained before them and are currently teaching in schools. Given that this Teaching Council mandate is relatively new (2021) and other studies have yet to cover this mandate (to the best of this author's knowledge), the positive progress shown by all the participants bodes well for future teaching students and the wider teaching profession in general as it moves towards a more culturally inclusive education that celebrates Māori language and culture.

Language learning agency

All of the participants demonstrated, to some degree, a growing sense of language learning agency in relation to overcoming challenges associated with learning te reo Māori. For example, the importance of practising what they had learnt in class was mentioned by three of the participants. Grace took it upon herself to enrol in an extra online course to aid her learning.

> *Martin*: "If you don't go away and practice, you're not going to retain it …the stuff that I've retained is what I can use in the classroom … If I'm able to put it into

practice … I don’t know how my brain works, but, if it sees the relevance, then I’ve got to remember that.”

*Nikita: “*To just go back there, look at the slides, and spend that extra time.”

Grace: “It's a self-directed journey. The learning never stops, really. And, also, I think there's importance if you are taking it seriously …from what we've learned in the class, that's then made me … I've gone and enrolled in one of the online courses at the Wā.”

Dominick: “When I sit at the table, it's that student agency in self-led or self-directed learning of certain parts of the lesson … So, I talk to the computer; I just talk to my laptop screen. And I say it over and over and over and just try to get that.”

Self-directed learning seemed to be the key attribute for the participants to progress and successfully navigate their te reo Māori language journey. It is possible to hypothesise that learning te reo Māori contributed to the participants’ developing sense of student teacher agency (Leijen et al., 2022), a key role in student teacher proficiency within an initial teacher education programme (Oosterhoff et al., 2020). My findings may add to the discourse on assessing student agency when working with non-Māori pre-service teachers and their learning of te reo Māori.

Identity and worldview outcomes

All four of the participants spoke about experiencing changes in their identity and/or worldview, to varying degrees. Martin and Grace both began to self-identify as Pākehā (rather than as non-Māori or New Zealand European) as a result of the learnings gained from taking the Māori language papers in their teaching degree:

Martin: “[I] definitely associate with Pākehā culture because it is bicultural … If you’d asked me when I began my teacher’s education, I would have said ‘I am English and Kiwi’, but, at the end of the day, I am Pākehā.”

Grace: “It was only recently through assignments that I probably changed that thinking of having to identify with Pākehā… I've been able to delve deeper into myself and who I am and where I've come from.”

In contrast, Nikita discussed how the term Pākehā implied deeper family connections to New Zealand than what she had within her family and therefore would not identify as Pākehā:

Nikita: “I feel like Pākehā has very much more, I would say, somebody whose family's been in New Zealand for a long time, who was not Māori … I feel like my family hasn't been in New Zealand for that long.”

Similarly, Dominick spoke strongly of his British New Zealand identity. However, when pressed further, he was unsure how he identified as he had also adopted a lot of the customs of New Zealand.

> *Dominick*: "I'm British at heart through and through, but then I have definitely adopted a lot of the customs and the values here. I kind of don't know what that falls under too. Is that Pākehā? Is that New Zealand European?"

The findings show the participants sit on different parts of an identity spectrum in relation to te ao Māori. However, all the participants demonstrated an understanding and/or recognition of the term Pākehā as being located in New Zealand (A. Jones, 2020; King, 1985). Dominick's confusion around his understanding of the term Pākehā mirrors the ambiguity and inconsistency that was highlighted in previous literature (Gray et al., 2013; A. Jones, 2020; King, 1985). Overall, the findings corroborate previous literature that has documented the potential of a shift in identity from non-Māori to Pākehā for those non-Māori who engage with te ao Māori in some way (Jellie, 2001; A. Jones, 2020; Te Huia, 2020a).

When asked specifically if their ideas or attitudes about Māori language and culture had shifted since taking the te reo and Tikanga Māori papers, the participants were unanimous in their agreement that their ideas and attitudes had shifted positively:

> *Martin*: "The straight answer is absolutely. All of the exposure to culture and the importance of it in our society is huge … They've definitely been a huge exposure and shown the importance and place of it, the relevance of it, especially moving forward as a bicultural society … It's made me consider my privilege; it's made me consider the type of society I live in. I wouldn't have even thought of the word bicultural or multicultural until our last assignment."
>
> *Grace*: "I think definitely. I think through learning a lot about the history. Personally, I think that's almost made me want to learn more. Whereas, if I had never enrolled in studying (teaching), I probably still would have carried on with just knowing not a lot."
>
> *Dominick*: "Heavily. Again, it goes back to that value and that recognition of taonga. I mean, it is a treasure, and it is such a valuable part of the culture that I guess, if lost, you lose the whole culture itself. Recognising that through the degree so far and being brought to light, what has happened, more in depth, and more in detail has shifted that thinking and those attitudes."
>
> *Nikita:* "From just down to the personal understanding that I've got from learning it, I have so much more respect for the language. I think that it helps to understand so many other aspects of the culture as well, which has made me feel, in a weird way, made me feel more connected to New Zealand."

Whilst identity development was an ongoing process for the participants, all were in agreement that their perspective had shifted since taking the te reo Māori course. This finding supports the literature that connects learning te reo Māori to some non-Māori learners with a shift in cultural identity from non-Māori to Pākehā (Jellie, 2001; Nelson, 2018) and a potentially more meaningful relationship with te ao Māori (Te Huia, 2016, 2020a).

Cultural competence arose as a strong theme within the data, which links back to the literature reviewed in Part Three of Chapter Two. By cultural competence, I am referring to the ability of teachers to recognise the importance of having a culturally responsive pedagogy in their classrooms for the benefit of their Indigenous and culturally diverse students (Martin et al., 2020). Three of the participants spoke of the benefits for their students from studying te reo Māori while Nikita spoke of realising that te reo Māori was New Zealand's "heart language". This last comment from Nikita, calling te reo Māori New Zealand's "heart language" and her understanding around the importance of te reo Māori, really stood out to me. I decided to use her phrase for te reo Māori as part of the title for my thesis because I felt the phrase encapsulated one of my main goals of wanting to show how the Māori language can be meaningful and relevant for all New Zealanders, not just Māori.

> *Martin*: "In the classroom, it [te reo Māori] allows us to build a deeper connection with our students and show that we're quite invested in them, in their culture, and in their whānau … It [te reo Māori] changes your kids' experience in the classroom and your ability to participate in society."
>
> *Grace*: "I'm now able to see or even just have the conversation with kids [telling them] that I'm not sure how to say their name. To be able to be sure I'm saying it right. Because that's important … I saw it when I was in school. Teachers butchering people's names … Because a lot of the time, their [Māori] names come from much more meaning as well."
>
> *Dominick*: "I have had difficulties pronouncing a few Māori names … I apologise if I say it wrong. And then I say it, but then I want them to help me to say it better. Because then the next time you pronounce it correctly, they straightaway have a smile on their face. You see how much it means to them."
>
> *Nikita*: "I realised te reo is New Zealand's 'heart language'. I think you can't truly connect to anyone in New Zealand Māori or non-Māori [without te reo Māori]. It's the heart language of the nation, and I think that [knowledge] is [important for] the future teachers coming in. It'd be good if they saw that and realised how important that is, not only for Māori students that they'll be teaching."

The finding that cultural competence learning was impactful for all the participants is an important point to consider because the te reo Māori paper that the participants studied is deliberately centred around increasing cultural competence of the learners. This finding also indicates that the pedagogy I incorporated in class has had some effectiveness and that what I aimed to do by teaching cultural competence looks to have turned out to be class content the participants also valued.

Literature reviewed in Part Three of the Literature review chapter highlighted challenges faced by non-Māori teachers with learning and incorporating meaningful te reo and tikanga Māori in English-medium classes (Barr & Seals, 2018; Bright et al., 2021; Patrick, 2020). Thus, my findings support the idea that the inclusion of te reo Māori in initial teacher education programmes can help produce culturally responsive student teachers in Aotearoa New Zealand (Martin et al., 2020; Skerrett & Ritchie, 2021).

Summary

This chapter has presented the findings of the data collection and analysis. Thematic analysis was used to produce codes and then identify themes associated with the interview data, with the resulting themes being summarised in Figure 4 at the beginning of this chapter. Through exploring four non-Māori student teachers' experiences in the compulsory learning of te reo Māori, eight sub-themes were identified. These themes were family and societal context; schooling experiences; other life experiences; attitudes to learning te reo Māori; reactions to, and experiences of, the teaching and learning process; barriers and enablers to learning te reo Māori; language learning outcomes; and identity and worldview outcomes. All eight themes are important and intersect with each other to provide an overall view of the participants' experiences. This importance will be further discussed in the next chapter.

Chapter 5 General discussion and conclusions

My study investigated the experiences of non-Māori, pre-service teaching students in the learning of compulsory te reo Māori under the Teaching Council's new mandate (2021). With a qualitative approach to data collection, an interpretivist research design with an epistemology of subjectivism, was the overarching framework used for this study (Willis, 2007).

The research problem centered around not knowing how effective compulsory second language acquisition motivation was for pre-service teaching students. I also wanted to know the effect this knowledge may have had on the ability of pre-service teachers to engage with the Māori language during their studies and later during their teaching career. I approached these problems through four research questions. The main research question was:

> *What are the experiences of non-Māori, pre-service teaching students in the learning of compulsory te reo Māori?*

With three subsidiary questions that were:

1. *What past experiences of the participants intersect with their current te reo Māori learning journey?*
2. *What are the experiences of the participants with the te reo Māori programme and the Teaching Council policy?*
3. *What were the outcomes of the compulsory learning of te reo Māori for these non-Māori pre-service teaching students?*

This final chapter completes my research inquiry. First, I summarise the findings from the interview data. Following on from the findings summary is a general discussion that interprets the findings in a more holistic manner and with relevant literature to support recommendations based on my interpretations. After this discussion, I reflect on the limitations within my study and then reflect on the study overall. The significance and contributions of this study are discussed with implications and recommendations analysed afterwards. Finally, I discuss directions for future research and finish with concluding remarks.

Summary of the findings

The findings chapter highlighted the influence of family and prior views of te ao Māori for the participants, and the influence these views may have before coming into the te reo Māori paper. A lack of exposure to te ao Māori was a commonality amongst all the participants and seemed to affect the relevance of te reo Māori for the participants.

Coupled with this lack of relevance was a lack of knowing and/or understanding around historic colonisation issues for Māori. Once entering the te reo Māori programme, the participants exercised agency in self-motivating themselves to overcome issues such as L2 learner anxiety and confrontational assignments around New Zealand's colonisation history.

The findings produced various barriers and enablers that were identified by the participants on their te reo Māori journey. For example, fear of offending others and pronunciation difficulties were barriers for some of the participants while the support from their colleagues and myself (as the teacher) within the te reo Māori programme was a positive about the course.

Finally, the findings highlighted how all of the participants had managed language gains from the course in various ways, from language confidence to pronunciation. The participants also all experienced shifts in their perspective from learnings gained throughout the te reo Māori course. This final finding around identity shifts showed the increase in cultural competence for each of the participants, which is an important point to consider as their te reo Māori language journey was centred around a culturally responsive paper.

Next, I move forward and unpack the findings further to provoke deeper thinking and discussion.

General discussion

This section looks to discuss and interpret the results outlined in Chapter Four in a holistic manner and with relevant literature to support any recommendations based on my interpretations. In each section in this chapter, I aim to invoke further critical thinking and/or discussion about the findings from the subsection. However, in line with the interpretivist nature of this research study, I must stress that the interpretations that follow are based on my understanding of the findings from the participants' experiences.

Past experiences

All the participants had limited to no prior exposure to te ao Māori before entering the teaching programme. A lack of exposure may link to why some non-Māori have confronting experiences when first learning te reo Māori and about historic injustices towards Māori (Te Huia, 2016, 2020b). Feelings of anger and guilt within non-Māori L2 learners of the Māori language over past wrongdoings towards Māori by colonial settlers can possibly contribute to language learner anxiety. There is a possible need for the Teaching Council to consider the potential confronting nature of te reo Māori L2 learning for non-Māori learners and the implications this confronting factor of the te reo Māori course may impose on learner ability to engage positively with course content.

Hypothetically, most of what the participants know about te ao Māori could come from media stories, which are known to portray Māori negatively (Drury, 2020; Nairn et al., 2012), and other people's experiences and opinions, such as family members. The importance of the influence of attitudes in the home context on adult L2 learners towards L2 learning has been well documented in international literature (McIvor & McCarty, 2017; Murray et al., 2021; Roman Etxebarrieta et al., 2020) and is supported by the findings of this research study of adult L2 learners in a New Zealand context. These findings, when placed in the context of the politicised history of te reo Māori (Matthews, 2021; Te Huia, 2020c), suggest a greater need within compulsory te reo Māori classes to unpack prior knowledge of non-Māori learners (the assumption here is that Māori L2 learners do not need motivation to learn te reo Māori), explore how non-Māori pre-service students' ontological understandings came to exist, and focus on reasons why learning te reo Māori is important for teachers in New Zealand. Addressing all of these factors may help to develop a more supportive learning environment for non-Māori in a Māori language class—a class where Māori culture and ways of knowing are the norm.

The participants' lack of engagement with and knowledge of the participants with te ao Māori showed as a lack of relevance of the Māori language and culture for the participants. There are a few possible explanations for this result. It may be the case that the dominance of Pākehā culture in New Zealand society worked against any interest from the participants in learning a second language, as has been highlighted in an overseas context in international literature (Naidoo et al., 2018). In addition, the economic power of the English language has been shown to hold more importance for social mobility amongst Indigenous and minority-language speakers (Braam, 2004; Lekha & Kanthimathi, 2021), and this experience looks to be mirrored within the findings for non-Māori student teachers also. This finding adds to the support for more exposure of Māori language and culture in New Zealand schools to showcase the value of te ao Māori to non-Māori. If most of our current English-medium non-Māori teachers in New Zealand are products of a New Zealand education system as well, then it is not surprising that they feel underprepared for and unsure of their role as teachers of New Zealand's Indigenous language (Barr & Seals, 2018; Patrick, 2020). It may be that some of our current student teachers, who are arguably learning more te reo Māori than previous generations of student teachers, might also have to take on an informal leadership role within the teaching and learning of te reo Māori in English-medium schools.

Experiences of the te reo Māori programme and the Teaching Council policy

Negative attitudes towards learning te reo Māori as a requirement of the teaching degree was shown by a few of the participants early in their study journey. As noted in Chapter Four, this finding contrasted with shifting positive public opinion towards te reo Māori (Matika et al., 2019; Ministry of Māori Development, 2008). The compulsory requirement of the Māori language seems to be a factor in the lack of motivation for some of the

participants and highlights an area that could warrant attention by the Teaching Council who directed the new mandate, and the teacher educators in initial teacher education who must deliver the new mandate. If a lack of relevance of the Māori language is a factor for non-Māori students, then there could be a concentrated effort to shift this attitude prior to the commencement of the language course. The Teaching Council could look to rephrase the wording of the mandate to encourage more connection to non-Māori teaching students (the majority group) or consider a possible marketing campaign to promote wider understanding behind the historical and contemporary reasons for the new mandate. Initial teacher education programmes might look into focusing on this relatively new requirement of their teaching programmes to deflate any potential concerns from future non-Māori student teachers. Based on my own observations during interviews with potential students for the initial teacher programme, many non-Māori interviewees are nervous around the implications of the new mandate and the possible difficulty of this aspect of the course. I have noticed anecdotally that other subject areas, such as maths and literacy, do not garner such concern.

These possible approaches by the Teaching Council may also counteract any challenges that may arise from student teachers who might not see the value of learning te reo Māori, or may show dissent towards Māori language teacher educators when teaching a compulsory Indigenous language, as highlighted in international literature (Rudwick, 2017). The findings also highlight what could be possible challenges for these non-Māori and Māori student teachers when they are tasked to teach the Māori language to their own future students. How will they approach the compulsory requirement factor of Indigenous language teaching and learning with their own students? Acknowledging the challenge of compulsory L2 teaching and learning may be a productive angle to incorporate into Māori language classes. This angle might provide non-Māori and Māori student teachers with extra tools and strategies to enable a positive experience in their future Māori language classrooms. There are many parallels between the challenges associated with compulsory learning of an Indigenous language that my study highlighted for non-Māori student teachers with how these same factors might be relevant for their future students. Challenges include a lack of prior exposure to te ao Māori affecting the relevance of te reo Māori for non-Māori students and the dominance of English in the everyday lives of English-medium students being counter-productive to the use of te reo Māori by students. The Teaching Council has passed through this new mandate, yet the responsibility lies with us teachers to implement the mandate authentically and successfully. Wider discussions with and amongst cohorts of student teachers could enable a more positive approach to developing strategies and creating support amongst student teachers, particularly non-Māori student teachers, to developing their L2 teaching and learning skills.

My findings show that for the participants, having the support of their fellow student teachers while learning te reo Māori was important when navigating L2 learning challenges and gaining knowledge about the effects of colonisation and historic injustice towards Māori

(Huygens, 2014; Nelson, 2018). This finding indicates a possible need to incorporate more group activities in the classroom and with assessments, allowing for a safer space for non-Māori students to explore their prior knowledge through discussion and group work with their peers.

Outcomes of the compulsory learning of te reo Māori

Language gains were experienced by all the participants within the te reo Māori course and shows the Teaching Council's mandate is progressing positively for these four non-Māori student teachers. Although four participants is a very small sample of the non-Māori student population, there is hope that this mandate is heading in the right direction.

Self-directed learning was mentioned by all of the participants as an important part of successful L2 learning. This finding seems to point towards a developing student teacher agency (Leijen et al., 2022) amongst the participants as a result of their te reo Māori journey and the requirements needed to do well in this course. Student teacher agency has been shown to be an indicator of student teacher proficiency within initial teacher education programmes (Oosterhoff et al., 2020). Thus, a connection can be hypothesised that learning te reo Māori supports student teacher proficiency within initial teacher education programmes. While it was beyond the scope of this research study to investigate, understanding how L2 learning impacts non-Māori learners beyond cultural competencies could be beneficial for future non-Māori learners of the Māori language who may see a lack of relevance in the Māori language course.

Cultural learnings received from the te reo Māori course enabled a positive shift in learning and identity for all of the participants. This shift in identity seems to have transformed partly through confidence gained from the te reo Māori course and again highlights the positive progress the four participants have made within the te reo Māori aspect of the teaching programme. However, they all sit at different parts of the identity spectrum in relation to te ao Māori showing that not all of the participants experienced a deep shift in their identity. This finding affirms previous literature that notes the possibility for non-Māori learners of te reo Māori to experience a shift in their identity from non-Māori to Pākehā (Jellie, 2001; A. Jones, 2020; Te Huia, 2020a). This shift in identity represents a deeper understanding and connection to te ao Māori that, for student teachers, will potentially increase their culturally responsive teaching ability in their future classrooms. Therefore, culturally responsive content is important in initial teacher education programmes to support the needs of Indigenous and minority learners (Martin et al., 2020).

A final outcome from the te reo Māori course for the participants was evidence of developing cultural competence from course learnings. This final finding is one of the most important of all as the te reo Māori paper is centred on cultural competence learnings. For a country founded on a bicultural partnership between Māori and Pākehā such as New

Zealand, this finding shows great potential for the new mandates effectiveness in promoting cultural competence and culturally responsive pedagogy amongst student teachers (Martin et al., 2020; Skerrett & Ritchie, 2021).

Transformative Learning Theory

I believe that the experiences of my participants within their compulsory te reo Māori classes can be characterised as transformative learning. Below I outline how the participants' experiences of transformative learning fit into Mezirow's (1991) 10 phases of his theory:

Phase 1 *Disorienting dilemma* – For the participants phase 1 occurred during assessments and in-class learning of Māori culture and history. In particular, learning about the effects of colonisation on Māori culture and language was a confronting experience as their prior meaning perspectives were challenged and disrupted.

Phase 2 *A self-examination of feelings that arise from the dilemma* – As the participants meaning perspectives were challenged and disrupted with new knowledge on te ao Māori, they were able to critically reflect on their own feelings in relation to this new knowledge.

Phase 3 *Critical assessment* – This new knowledge also allowed self-reflection by the participants on their epistemological and sociocultural understanding underlying their meaning perspectives during the course.

Phase 4 *Recognition of shared experiences* – Opportunities were presented in class as part of the course to critically reflect in groups on new learnings. This experience presented a chance for students to reflect over shared experiences. In particular, all of the participants went through a shared process of a transformational shift in their thinking and understanding of Māori language and culture.

Phase 5 *Exploring options for new behaviour, and alternative ways of being and living in terms of new roles, relationships, and actions* – As student teachers, the participants were given opportunities to reflect on how they could use any transformative shift in their thinking and understanding towards te ao Māori to become agents of change in their future classrooms. An agent of change is someone who uses their position to enact positive change in terms of equity and equality.

Phase 6 *Planning a course of action* – As student teachers, the participants were asked to plan how they would enact any new learnings in regards to te ao Māori in their future classrooms.

Phase 7 *Acquiring new knowledge to implement one's plans* – Developing as student teachers allows the participants the space to acquire the knowledge needed to utilise their plans.

Phase 8 *Provisional trying of new roles* – Opportunities during student teacher placements were used by the participants to trial their new roles as te reo Māori teachers.

Phase 9 *Building confidence and competence in new roles and relationships* – The participants all mentioned how they had gained either confidence or new ability in te reo Māori teaching, learning, and use. Their developing roles as teachers gave them the chance to build on this confidence and ability.

Phase 10 *Reintegration of a new, transformed (meaning) perspective* – All of the participants went through a transformative learning process within the te reo and tikanga Māori class. This learning process is reflected by their new understanding (meaning perspective) of te ao Māori.

The importance of being able to critically reflect on ones prior knowledge of te ao Māori during Māori language studies was emphasised by one of the participants as helpful for learning. This advice on critical reflection aligns with the literature on transformative learning theory that places importance on the individual reflecting on their prior knowledge and experience that informs their thinking and point of view. These two factors of prior knowledge and experience affect an individual's meaning perspectives, which are then transformed during the process of reflecting on a transformative learning experience (Mezirow, 1997, Summer).

The challenges that the participants encountered have contributed to a transformative learning shift as described within Mezirow's (1978) transformative learning theory in Chapter Three. The participants have experienced a disorientating dilemma (phase 1) from learnings within the te reo Māori course. The disorientating dilemma has initiated a transformative learning shift (phase 10) as outlined in Mezirow's 10-phase approach (Mezirow, 1991), which has culminated in the participants acquiring new knowledge (phase 7) and a new, transformed (meaning) perspective (phase 10) towards te ao Māori. The findings support Mezirow's (1997, Summer) assertion that meaning perspectives can change as a result of experience in another culture that creates a greater understanding towards members of that culture.

Limitations of the study

There are limitations within my research study, as is common with all research, that must be acknowledged. This section discusses limitations of my research study related to the interpretivist paradigm, the small number of participants for data collection, and my researcher positionality. While the interpretivist paradigm that I incorporated to understand and represent the participants' experiences and viewpoints was a strength of the research, there are also limitations to this type of approach. In understanding that realities are socially constructed and influenced by the environment around the individual, I must recognise that my own realities were also influenced by the participants as theirs were by me (Kivunja & Kuyini, 2017). This understanding means that the findings cannot be generalised.

The number of participants in this study was a limitation because having four participants does not offer a broad range of experiences from which to provide a deeper narrative. The participants were also each only interviewed once, and, as such, opportunities to expand on data from the first interview with follow-up interviews were not pursued due to time limitations for myself and the participants. While the data was rich and engaging, a second round of interviews would have enabled a chance to confirm the data that was discovered in the first interviews with each participant through repetition of questions. The small number of participants is also another reason why the findings cannot be generalised.

I must consider my researcher positionality when discussing any limitations within this research project. I am passionate about learning and teaching te reo Māori and the personal transformations that studying the Indigenous language of Aotearoa New Zealand can bring for an individual. I also believe people do not have to be Māori to enjoy such transformational benefits. I therefore have to acknowledge that there is a chance the participants, who were also my students, may have been influenced by my passion for te reo Māori. By the time of the interviews, I had taught the participants for a one year and a half. Thus, my passion for the Māori language was well known. However, the choice of semi-structured interviews for data collection allowed the participants the freedom to take the conversation to places beyond the questions if they so desired. I tried to actively encourage the participants to speak freely in the hope that they would be able to give answers true to their realities. In addition, I incorporated member checking when I asked the participants to look over their transcripts for checking to be sure that I had stayed true to their individual narratives as I had transcribed them (Stahl & King, 2020, Fall).

Reflexivity

In this section, I reflect on how I conducted the study and how the study turned out in comparison with my initial thoughts on my choice of methodology and methods. I also reflect on how I attempted to mitigate any influences from my positionality as the

participants' teacher through practising culturally responsive approaches and qualitative methods of research.

Reflexivity meant examining the knowledge I was gaining about non-Māori teaching students' learning te reo Māori and testing it against international research on compulsory Indigenous L2 adult learners. I did this through a vigorous literature review and researching case studies of compulsory Indigenous L2 adult learners in multiple countries. Because this research study is based on such a new policy, I needed to question my own assumptions of what a New Zealand context for compulsory Indigenous L2 adult learners would look like through examining case studies from overseas. Through employing a wider scope on compulsory Indigenous L2 adult learner research, I gained a larger perspective from which to view the findings from my own research.

Reflexivity for myself as the researcher in this study involved identifying and then questioning the unconscious assumptions made from my experiences as a te reo Māori learner and teacher about how motivation for learning an Indigenous language took place. Through incorporating culturally responsive approaches in data collection, I aimed to put the participants first in the research process, ensuring the participants felt safe and that their voices were heard. I did this by gifting koha to each of the participants after their interviews as a way to say thank you and show value for their time and narratives. I kept in contact via email or face to face if I saw the participants around campus to keep them abreast of the research and how their narratives were coming together within the research. Qualitative research methods, such as semi-structured interviews, also allowed the participants the opportunity to take their narrative in other directions if they wished rather than myself as the researcher trying to control the narrative through structured questions.

In summary, I aimed to keep the participants at the forefront of any decisions around their contribution and to keep my personal influence as minimal as possible. Next, I discuss the significance of this research study.

Significance of the study

Raising awareness of Māori language and culture raises the cultural competence of our non-Māori teachers who make up the majority of the teaching workforce (Ministry of Education, 2022b). Through an increase in cultural competence, our non-Māori teachers can potentially bring cultural change to the classroom and, therefore, New Zealand society as well. While it was beyond the scope of this study to investigate and discuss historic Māori underachievement in mainstream education, the inequity in the education system for Māori is well known (Mayeda et al., 2022). Thus, my research into the experiences and possible benefits of this new Teaching Council mandate for cultural competence is my small contribution towards fixing this historic underachievement issue.

This research highlights an under researched group in Aotearoa New Zealand—that is, non-Māori learners of compulsory te reo Māori. The significance of this study is that, while there have been a few studies on Pākehā who want to learn te reo Māori (Jellie, 2001; Nelson, 2018; Te Huia, 2020a), non-Māori who must learn te reo Māori as part of their initial teacher education have been rarely (if ever) researched. Through exploring the participants' experiences, the hope is that future student teachers will be better prepared, initial teacher education staff will be better equipped to support non-Māori teaching students compulsory language journey, and, most importantly, te reo Māori thrives in our classrooms and society again. The implications for this research are far-reaching and shall be covered in more detail in the following section.

Implications

There are several implications drawn from this study of non-Māori student teachers learning compulsory te reo Māori as a part of their teaching programme. The first implication is that for non-Māori teachers, there may be an increase in cultural competence that has the potential to positively influence educational environments for our Māori students who have historically struggled in a Eurocentric education system. If by learning te reo Māori the cultural competence of non-Māori increases, then, potentially, other minority cultural groups may also benefit as classrooms become more culturally responsive and shift away from a Eurocentric centre.

There are implications for policy in knowing that learning te reo Māori may benefit all learners not just Māori students. Other government agencies and departments may see the potential benefit in including te reo and tikanga Māori training in their workforce or initiation processes for new staff, thus increasing cultural competence across different sectors. It is not only education where Māori are consistently struggling to achieve. New Zealand prisons, the health sector, and the police force could all potentially benefit from te reo and tikanga Māori training to increase the cultural competence of their staff.

This study has identified the early success of this te reo Māori policy for the Teaching Council and confirmed that this policy was a correct decision to make. However, as this study has also shown, there were a few difficulties for the participants on their te reo Māori language journey due to L2 learning difficulties. The implications for the Teaching Council are around the need for regular reviews of how the policy is being implemented in initial teacher education programmes around New Zealand.

Finally, initial teacher education programmes can learn from this study and compare and contrast with their own te reo Māori programmes. There are implications to possibly join forces with other initial teacher education institutions to create a body of knowledge that can be shared and utilised to benefit teacher educators with the implementation of their te reo Māori programme.

Directions for future research

The findings of this study have raised several areas for potential future research. A longitudinal study on non-Māori pre-service students' experiences with compulsory te reo Māori studies and how these teaching students have then transitioned with their te reo and tikanga Māori knowledge into the education sector would give a deeper understanding of the long-term effects of the Teaching Council's policy. As the literature review in Chapter Two indicated, there do not appear to be any local studies in New Zealand on compulsory learning of te reo Māori. Thus, there are many possibilities to add to this new body of research.

There is scope to go beyond the experiences of non-Māori/Pākehā student teachers in compulsory learning of te reo Māori and investigate the experiences of other minority groups within initial teacher education who also fall under this Teaching Council mandate. The complexities of identity for exchange student teachers having to learn te reo Māori as a possible third language (after their native language and English) could be worthy research to pursue.

Finally, the conscientisation process (Freire, 1996) of some non-Māori student teachers warrants further investigation as the dominance in numbers of New Zealand European teachers in New Zealand (Ministry of Education, 2022b) looks to stay for the foreseeable future. The potential for the findings of this study to support the wider agenda of increasing the cultural competence of New Zealand's teachers could benefit from further research.

Concluding remarks

This research journey has been, at times, hugely challenging but also immensely rewarding. When I first started my Masters journey I was curious about my students' experiences in learning a language that I love—te reo Māori. This research was initially carried out in the hope that others would also benefit from current non-Māori student experiences in the compulsory learning of te reo Māori. That initial thought evolved into a deep reflection not only into my teaching, but also the experiences of my students in my Māori language classrooms. My personal perspective, scholarly viewpoint, and teaching pedagogy have been forever altered by the new knowledge I have gained. I am forever grateful for the participants for allowing me into their world and sharing their knowledge and experiences.

In the final weeks before this thesis was due to be submitted, I had the opportunity to travel to the United States and visit another Indigenous language revitalisation programme in Vermont and New York State. My reflection of that revitalisation programme in the United States showed me that New Zealand society and the Māori language sit in a relatively healthy space in contrast to other international contexts. However, we cannot sit idly on our

laurels. I believe the Teaching Council mandate on te reo Māori is just the beginning of a new cultural and language shift in our society, one where te reo and tikanga Māori flourishes amongst non-Māori and Māori alike. Our non-Māori teachers have the agency to bring about this change, all they need is to believe it.

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Appendices

Appendix A: Invitation to participate

Examining the experiences of non-Māori pre-service teaching students within the Teaching Council's mandate of compulsory learning of te reo Māori (TRM) at the University of Waikato's Tauranga Initial Teacher Education (ITE) programme.

Researcher: Watene Moon

Tēnā koe

My name is Watene Moon and I am a current Teaching Fellow in the Bachelor of Teaching programme and Masters student here at the University of Waikato – Tauranga campus. I am working on a thesis on the experiences of non-Māori, second year teaching students in the compulsory study of te reo Māori within the Teaching Council's mandate in the ITE programme at the University of Waikato in Tauranga. The overall aim of this research project is to explore the stories and record the experiences of these non-Māori students under the new Teaching Council mandate.

I am inviting you to participate in my research. You were also a first year student in the ITE programme in Tauranga when the te reo Māori mandate first came into effect at the beginning of 2021. If you are willing, your participation in this project may prove to be an enriching, unique and useful experience for you and help to inform future teaching.

If you decide to participate, your involvement in this research will be in the form of two one-to-one interviews with me. These interviews will be confidential with the contents only known to myself, my supervisor and you. Should you wish to have your interviews and transcripts destroyed, you may request so at any time. You also have the right to withdraw from the research project at any stage of the process.

If you agree to move forward with this project, could you please read the full Research Information Sheet attached to this invitation letter and also sign and return the attached consent form to me in person, or the Student Centre Services desk on the 1st floor of the Tauranga campus inside a sealed envelope that I will provide. I will then contact you in one to two weeks to arrange our first meeting.

Thank you for taking the time to read this invitation letter. If you have any questions, please let me know and I will be happy to answer them and discuss the research further with you.

Nāku noa nā,

Watene Moon

Appendix B: Interview information sheet

Examining the experiences of non-Māori pre-service teaching students within the Teaching Council's mandate of compulsory learning of te reo Māori (TRM) at the University of Waikato's Tauranga Initial Teacher Education (ITE) programme.

Researcher: Watene Moon

General Research Information

This project is part of a masters thesis being undertaken in the School of Education at the University of Waikato - Tauranga. This research project has passed approval by the Human Research Ethics Committee of the School of Education.

Interview Process and Your Time Commitment

I will be inviting approximately four second-year Bachelor of Teaching students at the Tauranga campus to participate in two recorded interviews about the topic of mandated TRM within ITE programmes.

I would like to record and interview non-Māori teaching student's experiences of compulsory learning of TRM as mandated by the Teaching Council in early 2021. Specifically second year, non-Māori students who are enrolled in the ITE programme on the Tauranga campus of the University of Waikato. The reasons for seeking the opinions of this cohort of students is because these students would have completed a full year under this new requirement. If you agree to these interviews, you have the following rights:

- To refuse to answer any question put to you and to end the interview at any time.
- To ask for clarity around any part of the research process or any other questions you may have either during the interview or any other time.

The process will involve up to two to three interviews in a quiet and private meeting room on campus, or alternatively at a meeting place of your choice. I would like to record the interviews for accuracy and these interviews should be no longer than 60 minutes in length. You will be asked to review and approve your completed transcript and amend as needed. This should take no longer than 20 minutes. If however, you wish at any time to end the interview, then you may do so by

informing either myself, my supervisor Dr Katrina McChesney or the Ethics Committee. Contact details are below.

If you wish to decline to participate your overall qualification will not in any way be affected.

Information Protection

In between usage, the recordings will remain stored on my password protected work laptop, in the 24hr security patrolled university campus. This will be the only copy while the research is underway. After this I will make a copy for yourself which you may keep, or dispose of as you wish. Any extra hard copies and any other materials will be kept in a locked filing cabinet at my home. Only myself and my supervisor will have access to these materials.

Anonymity and Confidentiality

You will remain anonymous in this research project if you wish. Alternatively you can use a pseudonym. To remain anonymous should you decide to do so - anything that might identify you will not be included in conference papers, academic articles or any other report about the findings of the research. All information received through the interview processes will be confidential to you as the participant, myself as the researcher and the research supervisor Dr Katrina McChesney.

Research Data Usage and Follow-Up

All of the digital recordings and transcripts will be kept on file in the interviewer's password encrypted, work laptop. This laptop along with any physical documents, materials and hard copies of transcribed interviews, will be stored in a locked cupboard at the interviewer's workspace in the University of Waikato – Tauranga campus.

Data collected in this research may be used in presentations to academic conferences and as the central data for my masters thesis. I also hold the hope of publishing from this thesis in the future. Should you wish to access information about the outcome of the research you can contact me via email and this will be passed on to you.

As per the University's Ethical Conduct in Human Research and Related Activities Regulations 2008 all non-identifying data (e.g. transcripts) used for publication will be securely kept long enough to allow for academic examination, challenge, or peer review. This period would be for a minimum of five years. I will keep all identifying

data such as consent forms and recorded interviews securely stored, consistent with agreements made under section 9(4)(a) of the University's Ethical Conduct regulations.

The responsibility for data storage lies with me as the student investigator of this research project, alongside the responsibility of my research project supervisor and the Division of Education.

Disputes

You may take any complaints you may have about any part of the interview process to the University's School of Education Human Research Ethics Committee (University of Waikato, Private Bag 3105, Hamilton 3204, soe-ethics@waikato.ac.nz).

I will be in contact with you in the next one to two weeks to gauge your interest in taking part in this research project. If you are willing, then we can discuss how this will be done. Any queries around this information sheet or the project itself, please feel free to contact either myself or my supervisor via the contact details listed below.

Watene Moon

watene.moon@waikato.ac.nz

Work Ph: 07 262 0500 extn 3596

Cell Ph: 021 069 9846

Supervisor: Dr Katrina McChesney

Katrina.McChesney@waikato.ac.nz

Appendix C: Consent form for participant

University of Waikato Faculty of Education Ethics Committee

Examining the experiences of non-Māori pre-service teaching students within the Teaching Council's mandate of compulsory learning of te reo Māori (TRM) at the University of Waikato's Tauranga Initial Teacher Education (ITE) programme.

Researcher: Watene Moon

I have read the Research Information Sheet, discussed it with Watene and I am satisfied with my understanding of what it says. I also understand that I can request further information at any time. I know that:

1. I take part in this project of my own free will.

2. I am free and able to withdraw from this research project at any time and if so, I understand that I will not be disadvantaged for it in any way.

3. I have authority to alter or withdraw any material that I have contributed to in this project.

4. All material will be safely secured.

5. I may cancel the interview at any time and refuse to answer any questions that I choose.

6. I understand that I may remain anonymous if I wish to.

7. I agree to publication of this thesis material that may contain excerpts of my interviews.

8. The data collected will remain confidential to the participant, researcher and supervisor.

9. At the end of the project any personal information will be returned to myself, other than that required by the University's research policy as stated in the *University of Waikato Ethical Conduct in Human Research and related Activities Regulations 2008.*

I agree to take part in this project:

Name: _____

Signature: _____

Date: _____

Appendix D: Interview Questions

PERSONAL BACKGROUND

- Can you give me a brief description of yourself in terms of your student identity and how you culturally identify yourself? Age, sex - demographics.
- Can you please confirm that you are a second-year Initial Teacher Education BTchg Primary student enrolled this year?
- For the purposes of this research, can you please confirm that you identify yourself as non-Māori?

PRIOR EXPERIENCES

- What experiences have you had with learning and/or speaking te reo Māori before coming into this programme?
- How did those experiences influence your attitudes and ideas about the role of Māori language in Aotearoa New Zealand?
- How much do you think post-colonisation history of the Māori language played a part in your attitudes/thinking/understanding about te reo Māori prior to enrolling in the programme?
- What were your expectations coming into this programme about learning te reo Māori?
- On a scale of 1-10 (1 is the lowest, 10 is the highest) where would you rate your level of fluency in te reo Māori prior to coming into this programme?

CURRENT EXPERIENCES (Experiences in the ITE Programme)

- Having been in the Initial Teacher Education programme for a while now, what do you think are the benefits for non-Māori Initial Teacher Education students in learning te reo Māori at the University of Waikato's Tauranga campus?

- What successes, if any, have you experienced when learning te reo Māori? Why do you think that might be?

- What challenges, if any, have you been experiencing when learning te reo Māori? How do you overcome those challenges? What strategies do you or your peers find helps you?

- Since enrolling in this programme, do you think you have changed your ideas and attitudes towards te reo Māori? Why or why not? What triggered this shift in your thinking?

- On a scale of 1-10 (1 is the lowest, 10 is the highest) where would you rate your level of fluency in te reo Māori since coming into this programme?

FUTURE PLANS

- Going forward, what do you think the students coming after you in this programme should know about te reo Māori, and why?
- What do you think you would like to do in future with regard to your own te reo Māori learning journey? How likely are you to do so?

Appendix E: Ethics approval letter

Te Wānanga Toi Tangata
Division of Education
The University of Waikato
Private Bag 3105
Hamilton,
New Zealand, 3240

Division of Education Research
Ethics Committee (DEREC)
fedu.ethics@waikato.ac.nz
www.waikato.ac.nz

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

5/8/2022

Dear Watene Moon

Division of Education Research Ethics Committee Application Approved
FEDU048/22

I am pleased to advise you that your ethics application for the project entitled "Examining the experiences of non-Māori pre-service teaching students within the Teaching Council's mandate of compulsory learning of te reo Māori (TRM) at the University of Waikato's Tauranga Initial Teacher Education (ITE) program." was approved by Te Wānanga Toi Tangata Division of Education Research Ethics Committee on August 5th, 2022.

Please be aware that the Te Wānanga Toi Tangata Division of Education Research Ethics Committee must be advised (by memo) of any changes to the details recorded in your ethics application. Please send any such advice to fedu.ethics@waikato.ac.nz. You will receive a memo of approval once the change(s) has been considered.

Kind regards

PJ Frawley

Chair
Te Wānanga Toi Tangata Division of Education Research Ethics Committee (DEREC)